THE SVMME OF CHRISTIAN RELIGION:

DELIVERED BY ZACHARIAS VRSINVS IN HIS Lectures vpon the Catechisme, authorised by the noble *Prince* FREDERICKE *throughout his dominions.*

Wherein are debated and resolved the Questions of whatsoever *pointes of moment, which haue beene or are controversed in Divinitie.*

Translated into English first by D. HENRIE PARRY, and lately conferred with the last and best Latine Edition of D. DAVID PAREVS *Professor of Divinity in Heidelberge.*

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TO THE CHRISTIAN READERS HENRY PARRY, wisheth grace and peace through Iesus Christ *our Lord.*

WHereas but a smal & short remnant of daies is allotted vnto every of vs to try the hazard & aventure of this world in Christs holy Merchandize, (yet forty yeares, & the youngest may, the oldest must depart) I beeing subiect to this common case, and most certaine vncertainty of our life; neither knowing, if perhaps at this present my staffe standeth next the doore: haue beene & am desirous & earnest in this behalfe, so to bestow al my possible endevors & labors in this my Lord and Masters trafique, as that neither I may return vnto him with a Talent in a napkin, & withall may leaue behinde me some poore token and testimony of my loue and duty towards him & his blessed spouse, with future posterity. Which my desire & earnest deliberation strugling & striving so long within me, vntil it had gotten the conquest of such shamefast & fearful motions, wherwith mē are well acquainted, who are at all acquainted with their own infirmities: I was therby at length drawn to this bold & hardy resolutiō, as to cōmit some thing to the presse, & so to the eies of them, whose great & sharpe censures I haue ever with trembling thought of heretofore, & even now would flie them with all willingnesse.

Whertore also in respect hereof, & of the greenenesse of my age, so hath the flame and heate of my desire bin slaked & cooled with the water as it were of feare, wherewith I shake in mine own conceit: as I haue not presumed to draw any shaft out of my own quiver, or to present the world with an vntimely fruit of so young a tree: but rather haue made choise of a shaft out of the Lords armory framed by the hand and skill of the Lordes worke-man, fit to make the man blessed who hath his quiver full of them.

If yet in this I haue bin presūptuous, if bold, if vndiscreet, if foolish: my brethrē, for your sakes haue I bin so, for your sakes haue I bin presumptuous, bold, vndiscreet, & foolish, even for you & for your childrē. The greater is my hope & trust, that these whatsoever my paines and labours shal finde favor & grace in your sights, & receiue good entertainment at your handes; because for you they haue bin vndertaken, & the gaines & commodities that shal arise therof (if by the blessed wil of God any shall arise) shall redound vnto you and yours for ever.

It is a case lamentable, deserving the bowels of all christian pitty & cōpassion, & able to cause the tears of sorrow to gush out & streame down the face of a man who is not frosen too hard in security, & in vncharitable carelesnes, when he shall but lift vp his eies, and see the waste & desolation of so many di-

stressed soules, who in so many places of this our land and country haue beene, and are daily either pined away and consumed to the bone for lacke of Gods sustenaunce, the bread of life, the worde of God, the only preservatiue of the soule: or, through the deceitfull poison of that old Sorceres and Witches children, infected and baned vnrecoverably. Alasse poore soules, faine would they haue somewhat to keepe life within them: & therefore as famished & starved creatures, which haue bin for a space pounded vp and pin-folded in a ground of barrennesse, debarred of all succour and relieue, when ever they may lighte of any thing that may goe downe the throat, be it as bitter as gall, and as deadly as poison, they swallow bitternes as suger, & licke vp death as sweet hony. And yet, (I true to speake it) such is the hard hartednes and brutish vnnaturalnes of many mercilesse men, if yet men, who haue so flinted their foreheades, seared & sealed vp their minds & consciences in all impiety, as that they haue entred as it were into a league and bond with themselues to forget Christ, neuer to know the man more, neuer to speak in the name of Iesus, never to feed the flocke of Iesus, whose soules are euen as great & deare to him, as the price they cost him. For, had not these men sworne like * sons of the earth, to professe the earth for ever, & to leaue heaven, and the heires of heaven, euen the chosen of God, to God himselfe to looke to: it were vncredible, nay, vnpossible were it, that after so many threats and warnings from heaven, from earth, from God, from men, from their foes abroad, and their friends at home, they shoulde not yet once, not once descend into a duetyfull consideration of this their heavy trespasse, and so with a speedy industry and assiduity reenter and recouer those their for-saken charges, which a long while haue languished & worne away for want of pasture, & lie now (the deere Lambes of Christ Iesus) stretching on the ground for faintnes, fetching their groanes deepe, and their pants thicke, as ready to giue over, and to yeeld vp the ghost. *O Lorde, are not thine eies vpon the truth? Thou hast striken these men, but they haue not sorrowed: thou hast consumed them, but they haue refused to receiue correction: they haue made their faces harder than a stone, and haue refused to returne.* Not the losses and vnsupportable calamities of Christes people, not the miserable Apostasie and grieuous falling away (wo to vs therefore) of multitudes of the ignorant and vnlettered men from the Apostolike faith and the Church of Christ, not the certain dangers and hazards of their own persons, Wiues, Children, and Kinsfolks, (with al which tods of his fatherly chastisement God hath lately, in his iustice tempered with surpassing mercy, visited them) can awake or rouze them out of that dead and deadly slumber, whereby they haue as much as in them lieth, betrayed to the powers and forces of Satan, Gods sacred inheritance, and laid open the precious flocke of Christ to the mouthes and teeth of Wolues.

But would God the burden of this sin rested onely on the neckes of these wretches persons, whose extreme barbarity yet in lesting, through their prophane absence, their harmeles sheep to drop away by famin of the word hath

raised

* Of Valentinus the Cardinals religion who (graceless man) abiured his ecclesiasticall vocatiō to be lifted vp to a temporal duke dome. Sab: Ennead: 10 lib: 9: Ierem: 5: 3:

raised a lowder cry & clamour against them in the eares of God, than any wee are able to make by our most iust complaint in eares of men. Another swarme of Caterpillers there are, the very trash & riffraffe of our nation; who deeming it a more easie life to say service in the church, than do service in the house, & to stand at the altar of God, than to follow the plough of their Master, have, like mē of idle & dissolut quality, only moved therto in a lazy speculatiō, laid their wicked & sacrilegious hands on the Lordes Arke, vnreverently entred with shooes and all, into his Temple, taken his vndefiled testimonies in their defiled mouthes, disgraced, defaced, & diffamed the glory & maiesty of divin rites & mysteries, through their beggarly entring into, & base demeaning thēselves in so high an office. Gape not these men, trow you, for new miracles to raigne out of heaven? As if Christ must needs for their sakes lay the foūdation of his church againe, & cal againe from the net, & the receit of custome, & other trades of this world, such as he would dispatch abroad for his holie Message, that so these Artisans might be invested with Apostleships, Doctorships, & the roomes of Prophets, as ready men after a nights sleep, or an hours trāce, to turne the book of God, & menage the keies of heavē. But, my friend, be not deceived: awake out of sleepe, & dreame no more: *Thou art no Prophet; thou art an husbandman, & taught to be an heardman from thy youth vp.* Get awaie therfore with speed from the Lords house, if thou be a cleaver, to thy wedg & axe; if a hunde, to thy Masters plough; but meddle not with gods affaires, least he breake out vpon thee, and destroy thee. Zach. 13:5.

But in vaine spend I wordes to brasse & Iron, who though the Lord have held in his hād for a long time the ful viole of his wrath, & is now weary with holding it any longer, & about to power it out vpon them for this their horrible transgression, yet staggar they not a whitte at it, bnt run on like hungrie companions with an eie only to the fleshpots, & so sel both themselves and their people for a morsel of bread, & a messe of pottage to the Divell. *Shal not I visit for these things, saith the Lord? Or shal not my soule be avenged on such a natiō as this?* Yes doubtles, he, who is able to muster the clouds & winds, & to fight with heavenly powers against vs, shal & wil, if wee leave not of to make havocke of his children, be avenged on vs: he shal raise vp the standard, & make the trumpet blowe, neither shall suffer the sight of the one to passe our eies, nor the sound of the other to forsake our eares, vntil destruction come vpon destruction, death vpon death, plague vpon famine, & sword vpon both, to the vtter overthrow both of our selves and country perpetually. Nay rather, O God, if there be any place for mercy, (and why should we doubt of mercy with thee the God of mercy?) looke not vpon this drosse & filth, wherewith thine holy house hath bn polluted, but sweepe them out: bur looke, O Lord, with thy tēder eies of compassion vpon thy seely people (for what have they done?) and stir them vp daily for Pastors and Prophets, wise and skilfull men, whose lips may keepe knowledge, and whose hands may breake vnto thē the Ier. 9. 9.

bread of life.

Now, that this may have a more mature and happy succesſe, I am humbly to beſeech and ſollicite (if ſo this my ſimple worke come vnto their handes) the Reverend Fathers of this land, to whom I acknowledg al duty & ſubmiſſion in the Lord, & whom with all reverence I ſolicit in this the Lords cauſe, that if their authority be not able to ſtretch ſo far as to be the throwing out of theſe dumbe, deafe, & blind watch men, out of Gods Tabernacle, into which they have ſhuffled (againſt many of their Honors wils) by thoſe accurſed Simoniacal Patrõs, who have ſodored & ſimoned the wals of their houſes with the very bloud of ſoules: yet it may pleaſe their wiſedomes to conſtraine and compel theſe, wherſoever they ſhal find them in any of their Dioces, to the reading & diligent ſtudying of thoſe bookes which their owne countri-men, moved with meere pitty towards them and their flockes, have painfully delivered vnto them in a tongue familiar and common to them all.

And if it ſhal ſeeme ſo good and expedient to their Honours, to adioyne theſe my labors vnto the paines & travels of many the ſervants of God who have with great praiſe endevoured in the like matter on the like reſpectes heeretofore: I make no doubt, but that out of this ſhorte, yet full ſumme of Chriſtian Religion, God adding his bleſſing thervnto, they may in ſhort time receive ſuch furniture and inſtruction, as they ſhal ſave both themſelves and others, who both elſe are in caſe to periſh everlaſtingly. But if their feete will walke on in the way of blindnes, and themſelves refuſe to come out of the darknes of ignorance, into the bright light of Gods knowledge: yet wil I not faint in hope for Iſrael, but wil yet looke when yet once againe God himſelfe ſhal ſmite on rockes, and water ſhall flow out of them, that his people in this time of drougth may drinke.

Even ſo, O God, for thy promiſe ſake, and for thy troth of olde plighted in thy beloved ſonne vnto thy choſen, open the rocke of ſtone againe, let again the waters, the living waters of thy word flow out, and let the ſaving rivers of thy Goſpel runne, and ſtop not, through al drie places of our Land, that men and Angels may ſee the felicity of thy Choſen, and reioice in the gladneſſe of thy people, and give thankes, and praiſe, and glory, and honor, with thine inheritance, vnto thy bleſſed name for ever.

TO THE SAME CHRISTIAN READERS

RICHARD CROSSE wisheth grace and peace *through Iesus Christ our Lord.*

AFter this so patheticall an exhortation to the reading of this worthy worke of so religious, learned, reverend and memorable an Author; it should bee rudenes in me (Christian Reader) either to insinuate any farther arguments for persuasion, or once to doubt of thy present resolution. It may suffice therfore that I only adioine some fewe rules of direction in thy reading The summe of my simple labour in this Edition, is *an Addition* or supply of sundry either whole discourses and doctrins, or fragments & sētences out of the last & best Latin Edition, which were wanting in the former English: and *a Reservation* of some whole tracts, & not a few obiections in controversies, togither with brief conclusions of the said cōtroversies largly handled, & lastly certein vses of doctrins, which al wer by the last Latin Edition pared from the former. A reason of the *Additions* no man may aske, sith they were the principal occasion of this Edition: & a reason of the *Reservations* may be this; that in their places they are very necessary: & *D. David Parēus* (who abridged them) for the most part resumed them in his *Miscellans* adioined to this Catechisme, & as touching the rest (which hee quite omitted) in many places referreth his Reader to another worke of *Vrsinus*, intituled *Vrsinus Volumes*, Which last though he might wel do, writing in Latin for such as vnderstand the Latin; yet I might not, interpreting in English for them that have not attained to the knowledge of the Latin. Besides, it concerned his credite, whose paines have bin the greatest in this worke: so that I might not cull away so greate a portion from this Catechisme, without defrauding the former Interpreter of much paines, and the future Reader of asmuch profite. The *Additions* therfore are pointed out vnto thee (Christian Reader) by this marke [, which at the beginning of every sentence standeth thus [, bending it self towards the beginning of the tract & sentence added; & at the end of the said tract & sentence alwaies stādeth thus] , reflecting as it were towards the end of the sentence. The *Reservations* also are signified by this Asteriske ✻ , though not so distinctly as the *Additions* are. Whereso ever also both copies generally agreed, & varied but in fewe clauses only; I (with consent of the former Interpreter) retein the former trāslation, &, as I ought, I reverently embrace it for the cōmon & cōtinued approbation it hath; inserting those clauses only, which to the Author of this worke (in the reviewing of it) seemed defective. The rest (as the reason of prefixing the Questions of the Catechisme, which before ranne all togither, before their severall Common Places, the altering of the former order in many places, and such like matters

of lesse momente) I leave to thy diligente survey, and my whole endevour I commend to thy favourable censure. Thus (no longer to detaine thee from the Author himselfe) I beseech God that my interpreting and thy reading may yeelde vs both no lesse fruite, than I am perswaded the compiling of the worke wrought in the Authour himselfe & his learned Auditory; which I presume to have beene no lesse than satisfaction of conscience in most pointes of Religion at this day controversed: *AMEN.*

CERTAINE PREAMBLES ON THAT CATECHISME OF CHRISTIAN RELIGION WHICH IS DELIVERED AND TAVGHT IN THE CHVRCHES and schooles throughout the Dominions of the County Palatine.

THE Preambles or preparatorie prefaces to this Catechisme are partly *Generall, concerning the vvhole doctrine of the Church*; and partly *Speciall, concerning Catechisme alone.*

The General Prefaces touching the doctrine of the Church are seuen.

1. *VVhat and what manner of doctrine the doctrine of the Church is.*
2. *VVhat are the parts thereof, and what the differences of each part.*
3. *VVherein it differeth from the doctrine of other Sectes, and from Philosophie also, and why these differences are to be retained.*
4. *VVhence it may appeare that it alone came from God.*
5. *By what testimonies the certainty thereof is confirmed.*
6. *For what cause no other doctrine besides is to bee received in the Church.*
7. *Howe manifolde is the course of teaching and learning this doctrine.*

1. *VVhat and what manner of doctrine the doctrine of the Church is.*

THE doctrine of the Church is the entire and vncorrupt doctrine of the Law and Gospel touching the true God, and his vvill, vvorkes, and vvorshippe; which doctrine is reuealed by God himselfe, compriſed in the vvritings of the Prophets and Apostles, and confirmed by ſundrie miracles, and diuine testimonies, by vvhich the holye Ghost vvorketh powerfully in the heartes of GODS chosen,

The Definition of the Doctrin of the Church.

ſen, & collecteth vnto himſelfe out of mankinde an everlaſting Church, in which hee may be glorified both in this life, and in the life to come.

This doctrine is the chiefe and ſpeciall note of the true Church which God will haue eminent in the world, and ſevered from the reſt of mankinde, accordingvnto theſe ſayings of Scripture; *Flie Idols. Come out from amongſt them, and ſeperate your ſelues. If there come amy vnto you, and bring not* THIS DOCTRINE, *bid him not God ſpeede. Be ye holy, touch no vncleane thing yee that beare the veſſels of the Lord. Go out of her my people, that yee receiue not of her plagues.* Now God will haue this ſeparation made; 1. *For his owne glory.* For as he will not haue himſelfe coupled with idols and divels: So he will haue his truth ſeuered from falſhood and lies, and his houſhold ſeparated from the enemies of the Church, that is, from the children of Satan. It were contumelious ſo to thinke of God, as that he wil haue ſuch children as perſecute him. It were blaſphemy to make God the authour of impious doctrine, and patron of the blaſphemous. For, *VVhat concorde hath Chriſt with Belial?* 2. *For the conſolation and ſalvation of his elect.* For it is neceſſary that the church be viſibly beheld in this world, that the elect diſperſed throughout al mankinde may know to vvhat ſociety they are to ioine themſelues, and being gathered vnto the church may lay hold on this ſound comfort: *that they are of that company which is acceptable and pleaſing vnto God, & hath the promiſes of everlaſting life.* For God will that al which are to be ſaued be gathered vnto the Church in this life, becauſe, *without the church there is no ſalvation.*

1.Ioh.5.21. 2.Cor.6.17 2.Ioh.10. Eſa.52.11. Revel.18.4

2. Reaſons why God will haue his church diſtinguiſhed from other ſects.

1. His glory

2.Cor.6.15.

2. The ſalvation of his elect.

How the Church is knowne, and what are her badges and markes whereby ſhee is diſtinguiſhed from other ſects is at large diſcourſed of in the Tract of the Church. The notes are three. 1. *Purity of Doctrine.* 2. *The right vſe of the Sacraments.* 3. *Obedience towardes God in every point of doctrine, whether of faith, or of manners.* Ob. *Yea but often times great vices abounde in the Church alſo.* Anſ. I confeſſe indeede many times greate vices overgrowe the whole body of the church, but they are not patroniſed or maintained, as falleth out in other ſects. Nay the true Church is the firſt her ſelfe that reprehendeth and condemneth them before any other. In the Church faultes are committed, but with preſent reproofe, and ſpeedy reformation. As long as this remaineth, ſo long remaineth the Church,

3. Notes whereby the church is diſtinguiſhed from other ſects.

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2. *What are the partes of the doctrine of the Church, and what the differences of each part.*

THE partes of the doctrine of the Church are two; *the Law* and *the Gospell*: in both which the summe of the whole Scriptures is contained. The law is tearmed the Decalogue, and the Gospel is the doctrine touching Christ our Mediatour, & the free remission of sinnes through faith. This division of *Church-Doctrine* is clerely demonstrated to be sufficient by these evident arguments. 1. Al doctrine compriſed in sacred writ, concerneth either the nature of God or his wil, or his works, or sin which is the proper worke of men & divels. But of al these we are taught either in the Law, or in the Gospel, or in both. Wherefore the Law and the Gospell are the chiefe general heads which cõprehend al the doctrine of the Scripture. 2. Christ himselfe maketh this division of that doctrine which he commandeth to be preached in his name, saying, *So it is written, and so it behoved Christ to suffer, & to rise frõ the dead the third day, & that in his name should be preached repentance, and remission of sinnes*. Now the whole summe of al this is deliuered in the Law and Gospel. 3. The writings of the Prophets and Apostles containe in them the olde and new Testament or couenant betweene God and man. Therefore it must needes be that in them is declared *what God promiseth*, and *what he doth vnto vs*; to wit, his fauour, remission of sinnes, his holy spirite, righteousnesse, and life euerlasting: as also *what hee requireth of vs*, that is to say, Faith, and Obedience. And these are the thinges which are taught in the Law and Gospell. 4. Christ is the foundation and grounde of the whole Scripture; and the doctrine of the Law and Gospell is necessary to conduct vs to the knowledge of Christ and his benefites. For *the lawe is our Schoole maister vnto Christ*, constraining vs to flie vnto him, and shewing vs what that iustice is which Christ hath recouered, and restored vnto vs. The Gospell of purpose amply treateth of the person of Christ, his office, and benefites. Therefore all Scripture and heavenly doctrine is comprehended in the Law and the Gospell.

That the law & Gospell are the two only partes of Christian doctrine, proved by 4. reasons.

Gal. 3. 24.

1 The maine differences of these two partes of Christian Doctrine consist in three things. 1. *In the Subiect* or matter and kinde of doctrine which they deliuer, because the Law is a doctrine prescribing

3. Differences of the Law and Gospell.

1. In the matter it selfe.

bing vnto men what is to bee done, and prohibiting whatsoeuer ought to be left vndone, whereas the Gospell is a preaching of free remission of sinnes by and through Christ. 2. *In the manner of their reuealing*; because the Law is known by Nature, the Gospel is reuealed from aboue. 3. *In their promises*; because the Law promiseth life *with condition of perfect obedience*, the Gospell promiseth the same life *on condition of our stedfast faith in Christ, and the inchoation or beginning of new obedience vnto God*. But hereof more shal be spoken hereafter in his due place.

2. In their manner of reuealing.
3. In their promises.

3. *Wherein the doctrine of the Church differeth from the doctrine of other Sectes, and from Philosophie also, and why these differences are to be reteined.*

4. Differences betweene Church-doctrine & other Religions.

THE differences betweene the doctrine of Gods church, and other Religions are foure. 1. *God is the author of the doctrine of the Church*, from whom it was deliuered by the ministery of the Prophets and Apostles: other Sects are sprong from men, and haue beene inuented by men, through the suggestion of Satan. 2. *The doctrine of the Church alone, hath diuine testimonies, firme and infallible*, such as quiet consciences, and conuince al other Sects of errour. 3. *In the Church the entire and vncorrupte Lawe of God is perfectly retained and kepte*: as for other Sectes and Religions they maime and corrupte the law of God. For they vtterly reiect the doctrine of the first Table concerning the true knowledge and worshippe of God, either framing vnto themselues another God besides that God who by his worde and workes hathe reuealed himselfe vnto his Church; or seeking to knowe God but not by and in his Sonne; or worshipping GOD otherwise then hee hath commaunded in his worde. They are also altogither ignoraunte of the inwarde and spirituall obedience of the seconde Table. That litle good and true which they haue, is a parte of the commaundementes of the second Table concerning externall discipline, and ciuill duties towardes men. 4. *The Gospell of Christ is vtterly taughte and rightly vnderstoode in the Church onlie*; other Sectes are either cleane ignoraunt of it, and despise it; as the

1. In their Authors.
2. In their testimonies of confirmation.
3. In teaching and not teaching aright the whole law.
4. In preaching and not preaching aright the whole Gospell.

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Ethnickes, Philosophers, Iewes, and Turkes: Or they doe patch some little part of it out of the doctrine of the Apostles vnto their ovvne errours, of which part yet they neither knowe nor perceaue the vse; as the Arrians, Papistes, Anabaptistes, and all other Heretickes; of vvhom some mainetaine errours concerning *the person*, others concerning *the office* of our Mediatour. These maine discordes doe prooue that the doctrine of the Church alone is zealously to be followed and kept, and the Religion and doctrine of other Sectes repugnaunt to the truth warily to bee preuented and avoided; according as it is saide in Scripture, *BEVVARE of false Prophets*: and, *FLYE Idols.*

The case holdeth not alike in Philosophie. For true Philosophy howsoeuer it vary much from the doctrine of the Church, yet it impugneth it not; it is no lie, as are the false doctrines of other Sects, but it is absolute truth, and as it were a certaine bright-shining ray of Gods diuine wisedome fixed in mans vnderstanding in the Creation. For it is a doctrine treating of God and his creatures, and other things good and profitable vnto mankinde, compiled by wise and graue men through the light of Nature, and grounded on principles in their owne nature plaine and evident. Whence it followeth that it is a thing not only lawfull, but profitable also for Christians to imploy their labour and travell in the studies of Philosophy; whereas contrariwise we may not busie our wits in the doctrine of other sects, but detest them alas vntruthes and lyes coined by the Devill. Notwithstanding betweene Philosophie and the doctrine of the Church there is great difference, especially consisting in these pointes. 1. *They disagree in their principles.* For Philosophy in her principles is meerely natural, founded and built on things naturally knovvne vnto every man: but the doctrine of the Church, albeit it containe many things depending on nature yet the chiefest parte thereof, I meane the Gospel, so far surpasseth the reach and capacity of Nature, that had not the Sonne of God revealed it vnto vs out of his Fathers bosome, no wit of man or Angels could haue attained vnto it. 2. *They vary in their subiectes, and matter vvhich they handle.* For the doctrine of the Church comprehendeth the full, perfect, and entire sense both of the Law and Gospel; but Philosophy is quite ignoraunt of the Gospell, and omitteth the principall partes of the

The nature of philosophy, with the lawful, and fruitful vse thereof.

3 Differences betweene philosophy & Church-doctrine.

1. In their principles.

2. In their subiects.

law, and rawly and obſcurely propoundeth that ſmal portion it retaineth concerning diſcipline, and externall duties drawne but out of ſome few precepts of the Decalogue. It teacheth vs alſo other arts and ſciences meete and ſerviceable for mans life; as *Logicke, Phyſicke, and the Mathematickes*, all which are not deliuered in Church doctrine, but haue their proper neceſſary vſe in handling and learning the ſame. 3. *They concurre not in their ſeuerall effectes.* For the doctrine of the church alone ſheweth vs the original of al evils, & mans miſery, to wit, the fal, diſobedience, or ſin of our firſt parents. Moreouer it miniſtreth true and liuely comforte vnto our conſciences, pointing out the meanes by which we may wade out of the danger of ſinne and death and aſſuring vs of life eternall through Chriſt. As for *Philoſophie*, it knoweth not the cauſe of our euils, neither yeeldeth it vs any ſound comfort or conſolation. Philoſophy hath certaine comfortes common vnto her with Divinity, ſuch as are. 1. *The providence of God.* 2. *The neceſſitie of obeying of God.* 3. *A good conſcience.* 4. *The worthineſſe of vertue.* 5. *The finall cauſes or the endes which vertue propoſeth.* 6. *The examples of others.* 7. *Hope of reward.* 8. *Acomparing of events*, becauſe a leſſe evil compared vnto a greater carrieth a ſhew and ſhaddow of good: but true comfortes againſt ſin and death are proper to the Church; ſuch as are 1. *Free remiſſion of ſinnes by and for Chriſt.* 2. *The grace and preſence of God in our very miſeries.* 3. *Our finall delivery and life everlaſting.* Wherefore Philoſophy, though in reſpect of Diuinity it be vnperfect, & faile in theſe premiſſes; yet it neuer impugneth Diuinity. Whatſoeuer erroneous opinions contrary to the true doctrine of the Church occurre in the writings of Philoſophers, or are cited out of Philoſophie to overthrow Scriptures; all theſe are *either no waye Philoſophicall*, but the vaine fleights of mans wit, and very biles & ſores of true Philoſophy, ſuch as was the opinion of Ariſtotle concerning the *eternity of the world*, and of Epicurus touching the *mortality of the ſoule*, and ſuch like; or els they are indeed *Philoſophicall opinions, but vnfitly applied to Diuinitye.*

3. In their effects.

Comfortes common both to Philoſophy & Divinity.

Comfortes proper to Gods church.

The vſe of theſe differences in doctrine.

These maine differences betweene Christian doctrine & other Religions, and Philoſophy alſo, are very worthy obſervation for theſe endes. 1. *That Gods glory be no way impaired of vs*, but reſerved wholy vnto himſelfe, which cannot be, vnleſſe wee acknowledge

and confesse in the face and eie of the world, whatsoeuer hee hath precisely commaunded vs to beleeue either concerning himselfe, or his wil; and that wee adde nothing of our owne braine vnto that which he hath reuealed. For God cannot bee mingled with Idols, nor his truth confounded with Satans forgeries without high dishonour to his name. 2. *That wee hazarde not, nor endaunger our salvation*, which might happen, if erroneously we should embrace for true Religion any Schismaticall doctrine, or heathenish Philosophy. 3. *That our faith and comforte in Christ Iesus mighte bee strengthened and confirmed*, which falleth out, when we discerne the perfection of the doctrine of the Church before al other Religions; how many important and waighty matters are found in our Religion, which are wanting in others; what are the causes why they alone are saued who professe this doctrine, and other Religions with their Sectaries and adherents are damned, and of God reiected. Finally that we separate our selues from Epicures and Academicks, who either make a mockery of piety and godlinesse, or so racke Religion, that they thinke euery man in euery Religion shal be saued; wresting to this sense that saying of the Apostle, *The iust man shall liue by HIS faith*. Now those Epicures are not worthy the aunswering: as for those Academickes they manifestly falsifie the sentence and meaning of the Apostle, and are easily refuted. For the Pronoune HIS in no sorte signifieth *whatsoever faith* euery man frameth vnto himselfe, but *the true Catholicke faith* particularly appropriated vnto every man; and this worde HIS standeth in opposition against *any other mans* faith, though it bee a true and good faith, and thwarteth and crosseth also the opinion of *Iustification by workes*. So that the naturall sence of that texte is, *The iust man is iustified, not by the workes of the lawe, but by faith alone in Christ, and that by his owne private faith, not by the faith of an other man.*

2 3 Rom. 1. 17. Abac. 2. 4.

4. *VVhence it may appeare that the doctrine of the Church alone was delivered of God.*
5. *By what testimonies the certainty of Christian Religion, or Church doctrine is confirmed.*

GOD in the very creation of the worlde put this bridle in the mouth of al reasonable creatures, that no mā, without extreme and manifest impudency, such as was the Divels in paradise, durst say, that any thing, if it were once apparātly known to haue bene spoken, or commanded by God might be called into question, or that any man might refuse to obey it. Here-hence are those things so often inculcated in the Prophetes, *Hearken O Heavens, and hearken O earth, for the Lord hath spoken. Thus saith the Lord. The word of the Lord came to Esaias, Ieremias, &c.* Since therefore it appeareth, that the bookes of the olde and newe Testament are the words of God, there is no place left of doubting, whether that be the true Religion and doctrine which is conteined in them: But whether these bookes were written by divine instinct, and by what proofes and testimonies we are certaine of so great a matter, this is a questiō not to be let passe of vs. For except this aboue al other things remaine stedfast and immoveable, that whatsoever we read in the bookes of the Prophets & Apostles, doth as truly declare the wil of God vnto vs, as if wee did heare God openly speaking to vs from heavē: it cannot chuse, but that the very foundation & whole certainty of Christian religion must be weakned. Wherfore, it is a consideration worthy those, who are desirous of the glory of god, & do seeke for sure cōfort, to enquire *whence it may appeare vnto vs, that the holy scripture is the worde of God.* To this question now long since answere hath bene made by the Papists, that forsooth it is not otherwise certain, then because the church doth confirme it by her testimonie. But we, as we neither reiect, nor contemne the testimony of the true church, so we doubt not, but their opinion is pestilent and detestable, who do often saie, that the holie scriptures haue not their authoritie elsewhere, then from the worde of the Church.

Wherefore this question is necessary.

The first part. The authority of the Scripture doth not depend on the church.

For first, wicked is it and blasphemous to say, that the authority of Gods word dependeth of the testimony of man. And if it be so, that the chiefest cause why we beleeue that the scriptures were delivered from heaven, be the witnesse of the Church, who seeth not, that hereby the authoritie of mans voice, is made greater then the voice of God? For he that yeeldeth his testimony vnto another, so that he is the onely, or the cheife cause, why credence is giuen vnto the other, out of al doubt greater credite is giuen vnto him, then vnto the other,

2. Reason. The reproch of God.

who

who receaueth his testimony. Wherefore it is a speech most vnworthy the maiesty of God, that the voice of God speaking in his holy booke is not acknowledged, except it be confirmed by the witnesse of men.

Secondarily, whereas the doctrine of the Prophets and Apostles doth preach of so great matters, as the certaine knowledge of them is so greatly desired of al, who are wel disposed; & the cõflictes of doubtfulnesse in al mens mindes are so great; what full assurance of our faith can there be, what sure consolation against assaults or temptations, if that, that voice, on which our confidence relieth, bee no otherwise known vnto vs to be indeed the voice of God, but because men say so, in whom we see so much ignorance, error, & vanity to be, that no man scarcely, especially in matters of some weight, doeth attribute much vnto their word, except other reason concurre with it? 2. Reason. Our comfort. Faith is grounded on approved witnes, therefore not on mans.

Thirdly, the truth of God and Christian religion is plainly exposed vnto the mockes and scoffes of the wicked, if we, going about to stop their mouthes, doe therefore only desire that we should be credited, that our religion is from God, because our selues say so. For if they be by no other confutation represſed, they wil with no lesse shew of truth deny it, than we affirme it. 3 Reason. The confutation of our enemies.

Last of al, the scripture it selfe in many places is against this opiniõ, and doth challenge a farre higher authority vnto it selfe, then which hangeth vpon mens words. For so saith Christ himselfe. *I receiue not the record of man:* signifying thereby, that his doctrine stood not, no not on Iohn Baptists testimony, although yet he did alleage it, but as of lesse account, that he might omit nothing, by which men might be moued to beleeue. Wherfore he addeth, *But I say these things, that you may beleue. I haue a greater witnes thẽ the witnes of Iohn.* And if Christ now being humbled, said these things of himselfe, thẽ surely shal they be no les true of him being in glory, & sitting in his throne. Paul saith, *My word & my preaching stood not in entising speech of mans wisdome, but in plaine euidence of spirit, and of power, that your faith should not be in the wisedome of mẽ, but in the power of God.* If so be then our faith must not rest, no not vpon reasõs wisely framed by men, much les shal it depend on the bare word of men. The Church her selfe is said to be *built vpõ the foundatiõ of the Prophets and Apostles.* If then the confidẽce & cõfession of the church staieth on the doctrin of the Prophets and 4. Reason. Witnesses. Ioh. 5. 1. Cor. 2. Eph. 2.

and Apoſtles, as on the foundation; the certainty of Scripture cannot hang on the Churches witneſſe: For ſo ſhould not the church be vpheld by the teſtimony of the Prophets and Apoſtles, but by her owne. And it is ſaid. *If wee receaue the witnes of men, the witnes of God is greater.* If it be greater, then the authority of it hãgeth not on the record of man; but we are to giue more credence vnto God witneſſing the Prophets and Apoſtles writings to be indeed his voice, then vnto the Church affirming the ſame.

1. Ioh. 5.

1. Obiect. That they are true, the church alone doth witneſſe. Aunſw. The Min o. is falſe.

Now that it is ſaid of the contrary, *That by the churches record alone it doeth appeare vnto vs, that the ſacred bookes, which we haue, vvere written by the Prophets and Apoſtles, whoſe names they beare in their forhead, & that eue vnto vs they are come vncorrupt*: this we grant not. For God far more certainly teſtifieth both in ſcripture, & in the harts of his Saints, that no fained, or forged thing is in theſe books, thã it cã be by the church; & al the creaturs of the world cõfirmed. They therfore, who ſtãd vpõ the churches teſtimony alone in this point, ſhevv that thẽſelus haue not as yet felt or vnderſtood the chiefeſt teſtimony.

2 Obiectiõ. The diſcerning of bookes. Anſwere. The min ot is falſe.

Furthermore they ſay, *that the bookes authentike*, or, as they terme them, *Canonicall of both teſtaments, are diſcerned from the Apocryphall by the churches iudgment: and therefore that the authority of holy Canon doth depend on the churches wiſedome.* But that this differẽce of the books is not determined by the churches iudgmẽt, but being imprinted into the books thẽſelues by the ſpirit of God, is only acknowledged & approved by the church; this is eaſily to be vnderſtoode, if the cauſes of this differẽce be cõſidered. For either in theſe, which are called Apocryphal, the force & maieſty of the heavẽly ſpirit doth leſſe evidently appeare in the weight & vehemẽcy of words & matter, thã in others, of which it is cleare, that they are the heavenly oracles, ſet downe in writing by the divine inſtinct, that they might be the rule of our faith: or it cãnot be determined, neither out of theſe bookes theinſelues, nor out of others which are canonical, that they were written either by the Prophets or Apoſtles: becauſe either they were not opened by thoſe, whõ God by certaine teſtimonies hath warranted vnto vs to be endued with a prophetical ſpirit: or thẽſelues do not ſhew any certaine authors of thẽ: or by their forme of ſpeech, or other reaſons it may be gathered, that they were not left of them, whoſe names they beare. Now as touching either this evidẽce of ſpirit, or certainty of the

1. The working of the holy Ghoſt

2. The certainty of authors.

authors

authors, we build not our iudgment on the teſtimony of the church, but of the bookes thēſelues. And therefore not for the churches iudgment only, do we iudge ſome books to be Canonical, & the fourdation and rule of our faith, & do therfore accept of the doctrine of others ſome, becauſe they agree with the Canonical: but rather for the verie ca..ſe of this difference vvhich vvee finde in the bookes themſelues.

As for that, which ſome men ſaie, that the church is ancienter than the ſcriptures, and therefore of greater authority, it is to triſling. For the word of God is the everlaſting wiſedome in God himſelfe. Neither was the knowledge of it then firſt manifeſted vnto the church, when it was committed to writing, but the manifeſting of it began together with the creation of mankinde, and the firſt beginnings of the church in Paradiſe: yea *the worde* is that *immortall ſeed*, of which the church was borne.

3. Ob. The Church is more aūcient then the Scripture.

1. Anſ. The Minor is falſe.

The church therefore could not be, except the word were firſt delivered. Now whē we name the holy ſcripture, we meane not ſo much the *characters* of the letters, & the volumes, but rather the *ſentences* which are contained in them, vvhich they ſhal never bee able to proue to be of leſſe antiquitie than the church. For albeit they vvere repeated and declared often after the beginning of the gathering of the church: yet the ſumme of the lawe and goſpell vvas the ſame for ever.

The Scripture is firſt in nature as the cauſe

2. Anſ. The Maior is falſe.

To conclude, neither is that which they aſſume, alwaies true; *That the authority of the ancienter witneſſe is greater thā of the younger.* For ſuch may be the conditiō & quality of the yonger witnes, that he may deſerue greater credit thā the ancienter. Chriſt being mā, bare witnes of himſelfe: Moſes alſo & the prophets had long time before borne witnes of him; yet neither his, nor al other witneſſes authority is therefore greater then Chriſtes alone: In like ſort *the Church* witneſſeth, that the holy ſcripture, which we haue, is the word of God. *The Scripture* it ſe..fe alſo doth witneſſe of it ſelfe the ſame, but with that kind of witnes, that is more certain & ſure, thā al the others of angels & men.

A yonger workman may be more skilfull than an elder.

There is alleadged alſo to this purpoſe a place, where *the Church is called the pillar & groūd of the truth.* But ſince the ſcripture doth teach other-where, and that not once, that the foundation of the church is Chriſt and his vvorde: it is manifeſt enough, that the Church

4 Obiectiō. The pillar of truth. 1. Tim. 3.

is

is the pillar of the truth, not a *foundamentall*, or vpholding pillar, but a *miniſteriall*, that is, a keeper & ſpreader of it abroad, & as it were a mã, ſiõ place or ſure ſeat, which might carry the truth left with her & cõmitted vnto her, in the open face of al mankind: evẽ as the holy Apoſtle Paul was called an elect veſſel to bear the name of God before the Gentiles & kings: neither yet did Paul get credit vnto the Goſpel, but the goſpel vnto Paul. So likewiſe are the Apoſtles tearmed pillars not that the church reſteth on their perſons, but that they were the chiefe teachers of the goſpel, & as it were the chieferaines & maſters of doctrine. for a mã is not boũd to beleeue thoſe that teach, on their bare word, but for the proofes which they bring of their doctrine.

Act. 9. Gal. 2. 1. Theſ. 2. 2. Theſ. 1. Tit. 1. Gal. 2.

5 Obiect. Cap. 5. A place of Auguſtine.

Furthermore, they alleadge a ſentence of Auſtine out of his booke entituled, againſt the Epiſtle of the foundatiõ, (*I* ſaith Auſtine) *would not beleeue the goſpell, except the authority of the Catholicke Church did moue me thervnto.* But firſt, if it were true, that either Auſtin, or ſome others did giue credence vnto the Goſpel only for the Churches authority, yet might there not be faſhioned a rule hence of that, which al men either did, or ought to do. But that this is not the meaning of Auſtine, which theſe men would haue, they do eaſily perceaue, vvho weigh both the whole courſe of this place, and the phraſe of ſpeech which is vſual vnto Auſtine. For Auſtin going about to ſhew, that the Manichees were deſtitute of al proofe of their doctrine, firſt he oppoſeth one, who as yet beleeueth not the goſpel, and denieth that ſuch a one is able any way to be cõvicted by the Manichęans: for he were to be convicted either by arguments drawne out of the doctrine it ſelfe, of which the Manichęans haue none; or by the cõſent of the catholike Church, frõ which thẽſelues were departed: for example ſake, he propoſeth himſelfe, who ſhould not haue beleeved the goſpel, except the authority of the catholike Church had moued him thervnto. Auſtine therfore ſpeaketh this not of himſelfe, as he was then, when he vvritte theſe things againſt the Manichęans, but of himſelfe, before hee was yet converted, or not ſufficiently confirmed. And that he ſpeaketh not of the prſent, but of the time paſt, the words that follow do manifeſtly declare: *whõ then I beleeued, when they ſaid. Beleeue the Goſpel: why ſhould I not beleeue thẽ, whẽ they ſay; Beleeue not a Manichęã?* For hẽce it appeareth, that when he ſaith, he was moued eſpecially by the autority of the Church, he meaneth it of that time, at which he obeied the

1. Anſwer. An example maketh no rule.

2. Anſwere, He ſpeaketh of him ſelfe, as yet not converted, or not ſufficiently confirmed.

Churches

Churches voice, that is, departed frō the Manichæans vnto the true church. But after that once he was converted, and had perceiued the truth of doctrine; that his faith was not now any more builded on the authority of the church, but on a far other foundation, himselfe is a most sufficient witnesse for vs, whereas in the selfe-same booke, he saith on this wise: *Thou hast proposed nothing els, but to commend that thy selfe beleeuest, and to laugh at that which I beleeue. And when as I of the other side shall commend that which my selfe beleeue, and laugh at that which thou beleeuest; what doest thou thinke we must determine, or do, but euen to shake hands with thē, who bid vs to know certain things, afterward wil vs to beleeue things that are vncertain?* &, *Let vs follow thē, who bid vs first to beleeue that, which as yet we are not able to perceiue, that being more enabled by faith it selfe, we may discerne to vnderstand that which we do beleeue, not men now, but God himselfe inwardly strengthning & inlightning our mind.* Wherfore they do manifest iniury vnto Austine, who draw that which himselfe cōfesseth of himselfe, when he was not yet converted, or was but weake, vnto that time, whē he affirmeth far otherwise, both of himselfe, & al the godly. For so reuerēt a regard ought we to haue of the word of God, & such also is the force & efficacy of the holy Spirit in cōfirming the hearts of beleeuers, that we beleue God, yea without any creatures testimony, euē as Elias forsooke not God, no not when he thought *that himselfe only was left aliue of the true worshippers of God.* If therfore either Austine, or whosoeuer els being not as yet cōuerted vnto religiō, not as yet hauing experiēce of the certainty of it in his hart, was moued rather by humane thē diuine testimonies to embrace it; it cannot therof be gathered, that the certainty of the holy scripture depēdeth on no other testimonies, or that by no other we are assured of it. because, that some are moued especially by humane voices to reuerence it, cōmeth not therof to passe, for that the scripture is not maintained by anie other authority, but it chāceth through the fault & weaknes of thē, who sticking vpō humane records, do not feel as yet, or vnderstād diuin. An image & example of these degrees of faith, i the storie of the *Samaritā* woma. *For many of the Samaritās are said to haue beleeued in Christ, because of the speech of the woman, who testified, that he had told her whatsoeuer she had done.* But after that they had Christ with them for two daies, many more beleeued because of his own speech; and they

Cap. 14. Therefore he did beleeue the church especially, before he was able to perceiue it.

1. King. 19. The application of the answere. That followeth not which they would.

1 Because there is more in the consequent, then in the antecedent.

2. Because there is a fallacy of the Accident.

A declaration of the like example.

1. The Samaritans.

ſaid vnto the woman: *Now we beleeue, not becauſe of thy ſaying, for we haue heard him our ſelues, and know that this is indeed the Chriſt the ſauiour of the world.* Al men come not by the ſame occaſions, nor haue not the ſame beginninges vnto faith. Paul ſaith, *that ſalvation was come vnto the Gentiles & that he did magnifie his miniſterie, that the Iewes might be prouoked to follow the Gentiles.* In the firſt of Peter wiues are willed to *be ſubiect vnto their husbands, that evē they which obey not the word, may without the word be wonne by the converſation of the wiues, while they behold their pure converſatiō which is with feare.* Even then as the Samaritans were moued, firſt by the ſpeech of the woman, to beleeue in Chriſt, but after they had ſeene Chriſt, and heard him, they were ſo confirmed, that they ſaid they would now beleeue though the woman held her peace: ſo alſo may it be, that they which are not as yet converted, or are but weaklings, may be mooved eſpecially by the Churches teſtimony, (as which runneth more into their eies) to giue credence vnto the ſcripture: who yet nevertheleſſe, after they are once illuminated with a more plentifull light of faith, doe finde by experience, that they are confirmed by a farre ſuperiour and more certaine teſtimony, that the Scripture is the worde of God, and doe know by the force and evidence of it, that they muſt keepe their faith, were al the Angels and men perſwaders to the contrary: as it is ſaid by the Apoſtle: *Though we or an Angell from heaven preach vnto you otherwiſe then that which we haue preached vnto you, let him be accurſed.* By theſe thinges therefore it may be vnderſtoode, that the voice and conſent of the catholike Church may and ought amongſt other teſtimonies to ſerue for our confirmation; and yet the authoritie of the holy Scripture not to hang vpon it: but that out of the Scripture it ſelfe rather we muſt learne by what arguments we may be brought to know that it was delivered from God: becauſe that God himſelfe doth witnes it: and alſo ſuch is the force and quality of that heavenly doctrine, that although all men ſhoulde gainſay it, yet it ſhould not be any otherwiſe more manifeſtly & certainly knowē to be the voice of God, then by it ſelfe.

1. The Emulation of the Iewes. Rom. 11.
3. The honeſtie of wiues. Chap. 3.
Gal. 1. The concluſion of the firſt part.
The 2 part. Arguments ſhewing the certainty of the ſcripture.

But leaſt any man may thinke, that by any arguments, which even reaſō by a natural light iudgeth to be ſoūd, without the ſingular grace of the Spirite this may bee wrought in the mindes of the wicked, as either to obey the truth, or to leaue off to reproche it: firſt he muſt remember

member that the argumentes or teſtimonies are of two ſortes, which ſhew the certaintie of Chriſtian religion, and maintaine the authoritie of the Scripture. For there is but one onely teſtimony, which is appropriated vnto thē alone who are regenerated by the ſpirit of Chriſt, and vnto them alone is it knowen; the force of which teſtimony is ſo great, that it doth not onely aboundātly teſtify and ſeale in our minds the truth of the doctrine of the Prophets and Apoſtles, but it alſo inclineth and moveth our hearts to the embracing and following of it. Other teſtimonies whatſoever may be brought, they are vnderſtoode indeed both of the godly & the wicked, & do compel their conſciences to confeſſe, that this religion rather than others is pleaſing vnto God, and that it came from him: but vnleſſe that one other come alſo, which is knowen of the godly alone, theſe teſtimonies wil never bring to paſſe that men ſhall embrace the truth, although it be knowen vnto them. The arguments therefore which ſhew the truth and certainty of the ſcripture, or Church-doctrine, are theſe. ❧

1. The purity of doctrine.

1 *The purity and perfectnes of the Law therein contained.* For impoſſible it is that that religion ſhould be true, & derived from God, which maketh dols, or approoveth open outrages flatt againſt the expreſſe law of God, and ſound iudgment of reaſon. Now all religions (that onely excepted which is delivered in Scripture, and receaued of the Church) are manifeſtly convicted of this crime. For (as before hath beene ſufficiently declared) they either abrogate and cancel the firſt Table of Gods law touching the true God, and his worſhip, or they ſhamefully defile and diſgrace it with their feigned vntruthes; and of the ſecond table they reſerue onely a part, touching outward decent demeanour, and civil duties. Onely the Church according to the preſcript of Scripture reteineth both tables of the lawe whole and ſound. Wherefore the doctrine of the church alone is true and divine.

2. The Goſpell ſhewing our deliverance.

2 *The Goſpell, which ſheweth vs the onely way to eſcape, and finde deliverance from out the power of ſinne, and death.* For queſtionles that doctrine and religion is true and divine which directeth vs vnto the meanes of avoiding ſinne and death without violating Gods iuſtice, and which yeeldeth effectual and liuely conſolation to mens conſciences concerning life everlaſting. But it is the doctrine of the Church alone ſet downe in the Goſpel which openeth and proclaimeth vnto vs this freedome from miſerie, and ſealeth vnto mens conſciences

theſe:

these solide comforts. Therefore that doctrine alone is true and divine.

3. Antiquity

3 *The antiquity of this doctrine, which is found to be most auncient.* For the doctrine of the church alone delivered in scripture deriveth her originall from God, and is able to proue her continuall descent frō the beginning of the world. The conference of the histories of the whole world with divine history sheweth that al other religions rose long time after it, & are Novices in respect thereof. Wheras then vndoubtedly the auncientest religion is most true (for men receiued the first religion that ever was immediatly from God) it followeth that the doctrine of the church alone is true and divine.

4

4 *The miracles whereby God from the beginning of the worlde confirmed the truth of this doctrine*, such as the devil is not able to imitate indeed, nay not to resemble in shew; I meane, *The raising of the dead, the standing still, or going backe of the sunne, the dividing of the sea, & rivers, the making of the barren fruitfull*, and such like; which miracles, whereas they are the workes of God alone, wrought for the confirmation of the doctrine of the Prophets and Apostles (and God cannot giue testimony vnto a lye) do powrfully evince that this doctrine is most true and proceeded from God.

Luk 7. Iosh. 10 13 2. King 20. Exod 14 1. King 21. Genes 18

* 1. Obiect Others also haue miracles, Ansr. It is not true

* For albeit mention is made also of some miracles of the heathen, & it is said of Antichrist and false Prophets, *that they shall worke signes and great wonders, so that the very elect themselues, if it were possible should be seduced*: yet these neither in number, nor in greatnes are equal vnto the miracles of the church, and by the ende, for which they are done, it may easily be discerned, that they are not wrought by any divine power. Wherfore there is a double difference especially by which true miracles are severed from false. For first *those miracles which are vaunted of by the enemies of the church, are such, as without changing course and order of nature may be done by the sleightes and iuglings of men or divels*: and seeme therefore to others to be miracles, because they perceiue not the causes of them, and the meanes whereby they are wrought. Furthermore *they haue this as their chiefe end, that they confirme idols, superstitions, manifest errors, and mischiefes.* But *the miracles with which God hath set forth his church, are workes either besides, or contrary vnto the course of nature and second causes, & therefore not wrought but by the power of God.* The which that it might

They differ 1 in the substance.

2 In the ends.

be

be the more manifeſt, God hath wrought many miracles for the confirming of his truth, whoſe very ſhew the divel is neuer able to imitate or reſemble: as are the aforeſaid miracles; *raiſing of the dead, to ſtay or call backe the courſe of the Sun, to make fruitleſſe & barren womē fruit full*. But eſpecially, the miracles of God are diſtinguiſhed by their *endes* from the diveliſh and fained. For *they confirme nothing, but which is agreeing with thoſe thinges which afore time were revealed by God*, and that in reſpect of the glory of the true God, of godlines, and holineſſe, and the ſalvation of men. And therefore it is ſaid of the miracles of Antichriſt, *That his comming ſhall be by the working of Sathan, with all power and ſignes, and lying wonders, and in all deceiueableneſſe of vnrighteouſneſſe, among them that periſh &c.* 2. Theſſ. 2. Now if any be ſo bold as to cal in queſtion, whether or no the miracles which are reported in the Scriptures, were done ſo indeed, he is out of al queſtion of over great impudency. For he may after the ſame manner giue the lie to al both ſacred and profane hiſtories. But let vs firſt vnderſtand, that as other partes of the holy ſtory, ſo eſpecially the miracles a e recited, as things not wrought in a corner, but done in the publike face of the Church & mankind. In vaine ſhould the Prophets and Apoſtles haue endevored to get credit vnto their doctrine by miracles, which men had neuer ſeene. Furthermore, the doctrine which they brought, was ſtrange vnto the iudgement of reaſon, and contrary to the affections of men: & therefore their miracles, except they had beene moſt manifeſt, would never haue found credit Alſo it c earely appeareth, both in the miracles themſelues, and in the doctrine which is confirmed by them, that they who writ them, ſought not their owne glory, or other commodities of this life, but only the glory of God, & mens ſalvation. To theſe argumēts agreeth, not only the teſtimony of the Church, but the confeſſion alſo of the very enemies of Chriſt, who ſurelie, if by any meanes they could, would haue denied and ſuppreſſed even thoſe things that were true and knowne, much leſſe would they haue confirmed by their teſtimony ought that had beene forged or obſcure. ✲

2. Obiectiō. They are doubtfull.

Anſwere. The Antecedent is falſe.

✲

5 *The oracles and Prophecies of thinges to come verified by their events*, of which ſort many are found in the books of either Teſtament, whoſe heavenly fountaine and head-ſpring is evidently demonſtrated, in that it is the propertie of God a lone to vtter true oracles.

5 Oracles.

6. Consent in the partes of doctrine

6 *The consent of each part of the doctrine of the church.* For that doctrine which is contrary vnto it ſelfe is neither true nor of God, ſith that truth conſorteth with truth, and God contradicteth not himſelfe. But, the doctrine of the Prophets and Apoſtles alone except, al other religions manifoldly iarre, diſcord, and mutinize within themſelues even in their very foundation, and chiefe pointes. VVherefore the doctrine of the church alone is true and divine.

7 Enemies confeſſion. Luke.4.41.

7 *The confeſsion of very enemies*; becauſe the Devill himſelfe is enforced to cry out, *Thou art the Chriſt the Sonne of God*; and other enemies are conſtreined to confeſſe, that this our doctrine is true. For vvhatſoever goodnes and truth they haue in their Religions, the ſelfe-ſame hath our Religion, and that more clearly and ſoundly deſciphered: and they may eaſily be convicted, that they haue ſtollen it from out of our Religion, and intermingled it vvith their owne forgeries, as indeed it is the cuſtome of the Devill through apiſh imitation of GOD to mingle ſome truth with his manifolde falſhoodes, that thereby hee may the more cunningly and eaſily deceiue men. VVhence it ariſeth that theſe thinges which other ſectes haue agreeable with our Doctrine, cannot therefore bee refelled, becauſe they haue borrowed them of vs; but thoſe thinges which are contrary to our Doctrine are at the firſt onſet overthrowne, becauſe they are the inventions of men.

8 Satan and wicked mens hatred therof Ioh.8.44.

8 *The hatred of Satan* and his inſtrumentes exerciſed againſt this doctrine. For certainely that doctrine is true and divine which all the wicked, yea and Satan himſelfe with ioynte conſpiracy deſpite, and endevour to aboliſh. For, *Truth hatcheth hatred*; and *the Devill is a lyer from the beginning, and abode not in the truth.* But Satan and the worlde oppugne not nor hate more eagerly any Doctrine then the Doctrine of the Church, becauſe (forſooth) it accuſeth them more ſharpely, and handleth them more rigorouſly; it oftener calleth their cavils into trial, ſifteth and diſcovereth their fallacies, and condemneth their Idols, and other vices then any other Sect, which rather either tollerate and winke at or patroniſe and defend them. *The vvorld hateth me becauſe I teſtifie of it, that the workes thereof are evill. If yee were*

Ioh.7.17. Ioh 15.19.

of

of the vvorld the vvorld would loue her owne.

9 Gods marvelous preservation thereof

9 *The merveilous protection, and wonderfull preservation of this doctrine againſt the furies of Satan, and other enemies of the Church.* For vvhereas no Religion is more daungerouſly at al times without intermiſſion aſſailed by Tyrantes and Heretikes then this of the Church, and G O D notwithſtanding hath hitherto wonderfully protected it againſt the cankred rancor and malice of enemies, and the very gates of hell; in ſo much as it alone hath perſiſted invincible, whereas other religions either not at all, or ſlenderly aſſailed haue ſpeedily periſhed, and ſuddainely fallen to the grounde; hence we conclude that the doctrine of the church is approoved of G O D, cared for, and ſecured by him.

10 Puniſhments of the enemies of it.

10 *The puniſhmentes of the enemies.* For without doubt that Religion is allowed and advanced by G O D, whoſe adverſaries G O D puniſheth for oppugning and withſtanding it. But hiſtories both olde and newe haue regiſtred and recorded the dreadful and heavy puniſhments inflicted by G O D on them who reſiſted the doctrine of the Prophets and Apoſtles. Therefore God countenanceth and authoriſeth that Doctrine. Novve although the wicked ſome-times flouriſh in this worlde, and the Church lieth troden vnder foote, yet the ende and event teſtifieth, yea and Scripture teacheth, that this is a worke of G O D S providence, and no caſualty or accident, neither is G O D therefore mor pleaſed with them, or diſpleaſed with his Church. For the Church is alwaies preſerued even amiddeſt her perſecutions, and is at length delivered; whereas the ſhorte felicitie of Tyrauntes and wicked impes hath a moſt doleful and eternal deſtruction following it. Neither is thereby the force of this proofe weakened, becauſe that al the perſecutors of the Church are not in tragicall manner puniſhed in this life, as were *Antiochus*, *Herod*, and the reſt; For whiles God doth take vengeance on moſt of them in this life, he doth ſufficiently ſhew what he would haue to be thought of the reſt of their complices; verely that they are his enemies, whom, without they repent, he wil plunge into eternal plagues the beginning and feeling of the which is deſperation, in which al the enemies of Chriſtian Religion end their daies, yea they who are not

10 Obiectiō. Not for this cause. Answere. Yea, for this cause.

oppressed with any other calamities of this life: To conclude, that it may be manifest, that they are not onely for other transgressions punished of God, God doth so often denounce in his worde, that such shal be the endes of his enemies, and that for this very cause, because they go about to extinguish the people and true worship of God. Yea furthermore they are not a few, from whō, while they lie in torments, their conscience wresteth out this confession, that they haue drawne these miseries vpon themselues by persecuting the godly: as from Antiochus Epiphanes, & Iulian the Apostata. And since that al the adversaries of the Church in their calamities and death are destitute of comfort, it is manifest, that they suffer as the enemies of God, and therefore are far from true Religion. Now that which the wicked alone do, there is no doubt but that is in the number of their sinnes, for which they suffer punishment. Wherefore the overthrowes of the enemies of the church are no obscure testimony of the wrath of God against them, euen as God himselfe saith of Pharaoh, *To this same purpose haue I stirred thee vp, that I might shew my power in thee, & that my name might be declared throughout all the earth.*

Exod. 9. Rom. 9.

11 Confession & constancy of Martyrs.

11 *The testimonies and constancy of Martyrs*, who sealing this doctrine with their bloud, doe shew in the very midst of most exquisite torments, that they do so thinke indeed, as they taught, & are firmely perswaded in their harts of the truth of that doctrin which they haue professed; and that they draw that comforte out of it, which they did preach vnto others; to wit, that for Christs sake they are truely the sons of God, & that God careth for thē in the howre & point of death. God therefore sustaining thē by this liuely cōfort, thereby witnesseth that he affecteth the doctrine of the Church, for which they suffer.

12. The piety of the writer and professors thereof.

12 *The true piety & holinesse of those who wrote the holy Scriptures, and made open profession of the doctrine comprised therein.* For that Religion is most sacred and divine vvhich maketh men holy and acceptable vnto God. But the *Patriarches*, *Prophets*, *Apostles*, and others who heretofore haue, and nowe doe earnestly embrace this doctrine, farre exceede men of other Religions in true vertue and integritie, as by the conference and comparison will appeare. Vvherefore it accordeth vvith reason, that the doctrine of the Church, rather then of any other Religion whatsoeuer, is true and diuine.

13 *Their ingenuity and plaine dealing in opening faultes committed either by them or theirs, whom the holy Ghost hath vsed in committing this doctrine to writing.*

13 Their plaine dealing in detecting vices.

14 *The testimony of the holy Ghost*, by whose inspiration the Scriptures were written; the testimony, I say of the holy Ghost in the heartes of them which beleeue, that is to saye, a full faith and firme perswasion that the holy Scripture is the worde of God, that GOD according vnto the tenor of this Scripture will bee mercifull and good vnto vs, which faith there followeth ioyfulnesse, resting on God, and calling on his name with an assured hope of obtaining both other good thinges which according to the prescript of his word wee begge of him, and euen eternall life it selfe. For this assent and assuraunce, this liuely consolation of the godlie resteth neither on the testimony of man, nor any other creature, but is the proper effect of the holy Ghost, which effect how it is inflamed, and strengthened by the same Spirit through the doctrine of the Prophets and Apostles read, heard, and meditated, all the godly in a liuely and certaine feeling of their heartes haue experience. By this testimony of the holy Ghost all that are converted vnto Christ, haue the certainety of this heauenlie doctrine mainely confirmed, and surely sealed vp in their heartes. And this argumente as it is proper vnto the regenerate, so it forceth their heartes alone, not only to credite the truth and authority of the holy Scripture, but also perswadeth them to giue an absolute assent thereunto, and rest setled thereon. All the other testimonies before alleadged are common to those that are not converted vnto CHRIST, whome they also convict, and stoppe the mouthes of them that contradict this doctrine. But of themselues they neither perswade nor mooue the minde to assent, without the inwarde testimonie of the holy Ghost. * But the Spirite of GOD when he once breedeth this most assured perswasion in our mindes, that the doctrine which is contained in the holy Bible, is of a trueth the wil of God, and worketh that comfort and chaunge of our mindes & hearts, wh ch is promised and taught in this booke: by our experience and feeling it is so confirmed, that while this remaineth within vs, though all Angels and men should say contrary, yet vvee would beleeue this to be the voice of God: but if that remaine not,

14. The testimony of the holy Ghost.

*

Ob. The ſcripture beareth witneſſe of the ſpirit; therefore the ſpirit not of it. Aunſwere.

or be not in vs, though al ſhould ſay it, yet we would not beleeue it. Neither doth not the ſpirite therefore eſtabliſh the authority of the ſcripture, becauſe *we are to examine what the ſpirit ſpeaketh within vs by the rule of the ſcripture*: for before that this is done of vs, the ſpirite him ſelfe declareth vnto vs, that the ſcripture is the word of God and inſpired by him, and that he will teach vs nothing in our hearts, which is not agreeable vnto that teſtimony before ſet down of him in the ſcripture. And if this be not firſt moſt certainly perſwaded vs of the ſpirit himſelfe: we wil never recal our opinions of God & his worſhip to the ſcripture, as the only rule to try thē by. Now then after it is declared vnto vs by divine inſpiration, that the ſcripture is a ſufficient witnes of that divine revelation in our harts, then at lēgth do we finde our ſelues to be confirmed by the mutuall teſtimony of the ſame ſpirit in the ſcripture and in our hearts, and we beleeue the Scripture affirming of it ſelfe, that *it was delivered by divine inſpiration to the holy men of God.*

2 Tim. 3. 2. Pet. 1.

6 *For what cauſe no doctrine beſides the holy ſcripture is to be receaued in the Church.*

The ſcripture is of God; therefore the rule of faith.

WHEREAS it appeareth vnto vs that it is the vvorde of God, which the Prophets and Apoſtles haue left in writing: there is no man which doth not ſee, that the ſcripture muſt bee the rule and ſquire, by vvhich al thinges which are taught and done in the Church, muſt be tried. Now al thinges, of which there vſeth to riſe queſtions in the Chriſtian Church, do appertaine either vnto *doctrine*, or vnto *diſcipline and ceremonies*. That the word of God ought to be the rule vnto both ſort., it is out of doubt. But in this place we ſpeake of the doctrine of the Church, which conſiſteth in the ſentences and decrees, which we are bound by the commaundement of GOD to beleeue or obey: and therefore they cannot be chandged by the authoritie of any creature: and they are become obnoxious vnto the vvrath of GOD, whoſoever ſubmitte not themſelues in faith and obedience vnto them. To theſe decrees and precepts the Papiſts adde many ſentences, which not onely are no where delivered in Scripture, but are repug-

nant

nant vnto it; and they contend, *that the Church or the Bishoppes haue authoritie of decreeing, yea contrarie and besides the Scripture, what the Church must beleeue or doe: and that mens consciences are bound by those decrees, no lesse than by the vvordes of the holy scripture to beleeue or obey.* Contrariwise we beleeue and confesse, *that no doctrine is to bee proposed vnto the Church, not onely if it bee repugnant vnto the holy scripture, but if it bee not contained in it.* And whatsoeuer either is not by the expresse testimony of the holie Scripture deliuered, or doeth not consequently followe out of the words of the Scripture rightly vnderstoode, that we holde may be vvithout hurt of conscience beleeued, or not beleeued, chaunged, abrogated, and omitted. For we must euer holde a necessary difference betweene the bookes of the Prophets and Apostles, and the writings and doctrine of others in the Church. 1. That the Scripture onely neither hath, nor can haue any errour in any matter; other teachers both may erre, and oftentimes also doe erre, when they depart from the written word of GOD. Againe, that the Scriptures are beleeued on their owne worde, because wee know that GOD speaketh with vs in them; others haue credite, not because themselues say so, but because the Scripture witnesseth so, neither a whit more than they can prove by the Scripture. Wherefore we doe not reiect others doctrine and labours in the Church: but onely setting them in their owne place we submitte them vnto the rule of GODS vvorde. This doctrine first is delivered of GOD himselfe, and that not in one place onely of the Scripture: as; *You shall not adde vnto the vvorde vvhich I speake vnto you, neither shall you take avvay from it.* And *I protest vnto every man, that heareth the vvordes of the Propheſie of this booke, if any man shall adde vnto these thinges, GOD shall adde vnto him the plagues that are vvritten in this booke. And if any man shall diminish of the vvordes &c.* Neither onely by these vvordes is forbidden, that no *false* thinges and *openly repugnant* to the vvritten vvord, bee added to the doctrine of the church, but also that no *vncertaine* thinges, or thinges not appertaining vnto it, bee mingled therevvith. For it is not in the power of anie creature, to pronounce vvhat vvee are to thinke of GOD and his vvill: but this is onely to bee learned out of that vvhich is disclosed in his vvorde. And therefore the men of Beræa are commended,

The difference of the scripture, and of other mens opinions. 1. The scripture only is of it selfe to be beleeved, and the rule of faith.

Deut. 4. Revel. 22.

Act 17. *VVhoe ſearched the Scriptures dailye, vvhether theſe thinges were ſo*

2. Faith is grounded only on the worde.

Secondly, faith, which is ſpoken of in the Church, is a part of divine worſhippe; that is, the ſure aſſent by which wee embrace everie worde of GOD delivered vnto vs, becauſe it is impoſſible for vs to be deceived by it, if wee vnderſtande it aright. Further alſo, *that it may breede in vs a true vvorſhipping of God*, and comforte of our ſoules, it muſt ſtand ſure and immoueable againſt temptations. But there is *no certaine Doctrine concerning GOD and Religion, beſides that vvhich* is knovvne to be reveiled in his worde. VVee may not therefore giue the honor which is due vnto GOD, vnto men; neither may vvee goe from certaine things vnto vncertaine, but cleave onely to the worde of GOD in the Doctrine concerning Religion: and therefore humane decrees muſt not bee accounted amongſt thoſe vvhich we are to embrace by faith: *Faith commeth by hearing, hearing by the word of God, &c.*

3. Things neceſſary to be beleeued or done are part of divin worſhip But things not preſcribed are not part of divine worſhip. Therefore they are not neceſſary. Eſa 29. Math. 15.

Thirdly, for ſo much as the worſhip of God is a worke commaunded of God, perfourmed by faith, to this end principally, that GOD may be honoured: it is manifeſt, that to beleeue and doe thoſe things, which cannot be denied or omitted without offending of God, is the worſhip of GOD: and contrariwiſe that God cannot bee worſhipped, but by the preſcript of his vvill, both the conſciences of all men, and God himſelfe in his holy word doth teſtifie: as, *In vaine doe they vvorſhip me, who teach the doctrines and commaũdements of men.* It is as wicked therefore to number thoſe things which are not expreſſed in the word of God, amongſt thoſe which are neceſſarie to be beleeued and done in matters of religion; as it is vnlawfull for anie creature, to thruſt vpon GOD that vvorſhippe vvhich himſelfe never required.

4. The ſcripture is ſufficient.

Fourthlie, there cannot bee any thinge added of men vnto this doctrine without greate iniurie and contumelie done vnto the holy ſcripture. For if other thinges beſides theſe vvhich are written, are neceſſarie to the perfection of true Religion; then doth not the ſcripture ſhewe the perfect manner of worſhipping GOD, and of attaining to ſalvation; which fighteth vvith the plaine vvordes of Scripture, vvhich affirme, that GOD

hath

hath opened vnto vs in his worde as much as hee woulde haue vs know in this life concerning his wil towardes vs, as Christ saith, *All things which I haue heard of my father, I haue made knowne vnto you.* And Paul, *I haue kept nothing backe, but haue shewed you all the counsaile of God.* And, *Knowing that thou hast knowne the holy Scriptures from a child, which are able to make thee wise vnto salvation through the faith which is in Christ Iesu. For the whole scripture is giuē by inspiration of God, and is profitable, to teach, to improue, to correct, and to instruct in righteousnes.* Ioh.15. Act.20. 2.Tim.3.

5 Other Doctrines may erre: the Prophets & Apostles can not: therfore they are tied to these.

Pistlie, we are to consider the degrees of them who teach in the Church. For therefore is the authoritie of the Prophets & Apostles, far higher then of other Ministers of the Church, because *God called them immediatlie* to declare his wil vnto other men, and adorned them with testimonies of miracles and other things, by wich he witnessed, that he did so lighten and guide their mindes with his spirite, that *hee suffered them to erre in no one point of doctrine*: our ministers are *called by men, and may erre, and doe erre*, when they depart from the doctrine of the Prophets and Apostles. Wherefore the Apostle Paule saieth: *That the church is builded vpon the foundation of the Prophets and Apostles.* And, *That hee hade laide the foundation and other then that, could no man lay: others builde vpon it, golde, silver, precious stones, wood, hay, stubble.* Now it is manifest that they, who may erre, ought to be tied vnto their doctrine, who are warranted by the testimonies of God that they cannot erre. Wherefore al other teachers in the church must not bring any new point of doctrine, but onely propounde and expound those things vnto the church, vvhich are delivered by the Prophets and Apostles. For these causes therfore doth the vvhole *auncient Church* vvith greate consent submit it selfe vnto the rule of the sacred Scriptures, vvhose authority yet ought of right to bee somevvhat greater than these mens, who both in worde and deedes fight against this opinion. Basil saieth; *that it is a falling from the faith, and a fault of pride, either not to admitte those thinges vvhich are vvritten in the holie scriptures, or to adde anie thinge to them.* And Augustine. *For ne ther ought vvee to accounte of everie ones discourses (though they bee catholike and vvorthy men) as of the Canonicall scriptures, that it may not be lawfull for vs, without impairing the reverence, which we owe to those men to* Eph 2. 1.Cor.3. The consent of Fathers in this point. Basil.serm. de confess. fidei. Aug.Ep.3.

dislike

dislike and refuse any thing in their writings, if peradventure wee shall finde, that they haue thought otherwise then the Scripture hath, as it is
Ep. 112. *by Gods assistance vnderstood either of others, or of our selues.* And, *If ought be confirmed by the plaine authority of the diuine Scriptures, of those, which are called in the Church, Canonicall, we must without any any doubting beleeue it: as for other testimonies, by which any thing is moued to be beleeued, thou maist choose whether thou wilt beleeue them or no.*

But against these testimonies of the Scriptures and the auncient Church, the aduersaries of the truth contend, *that besides the doctrin, which is comprised in the holy Bible, other decrees also, made by the autory of the Church, are no lesse vnchangeable, and necessary to salvation, then the oracles Propheticall and Apostolicke.* And, that they may not without some shew and pretence take vpon them this autority of decreeing what they list, besides and contrary vnto the Scripture; they alleadge places of Scripture, in which some writings of the Prophets & Apostles are mentioned, which are not come to our hands: as *The booke of the warres of the Lord, The booke of the iust, The booke of the Chronicles of the Kings of Iuda. The prophecy of Enoch, and the story of the body of Moses.* And lastly the Apostle Paul *maketh mention of his Epistles, which now the Church hath not.* Hence therefore these men will conclude, *that the doctrine of the sacred Scripture is maimed: and that therefore the defect heereof must be supplied by the Church.* But first of al, concerning the holy scripture we are to know, that so much therof hath beene preserued of God for vs, as was necessary and profitable for the doctrine and consolation of the Church. Furthermore concerning points of Religion, though some holy books are wanting, as those Epistles of Paul, yet is it manifest, that al necessary doctrine is contained in those which are extant.

Obiections of the Papistes.
1 Obiectiō. The scripture doth not remain perfect
Num. 21.
Ios. 10.
1. King. 14. 29.
Iud. v. 9. & 14.
1. Cor. 5.
Eph. 3.
Ioh. 21. 25.

They alleadge, that *many things were delivered by word of mouth, both before there were any Scriptures, and afterward also by Christ and the Apostles*, as Ioh. 16. 12. 1. Cor. 11. 34. 2. Thess. 2. 15. and elsewhere. But *those things which they delivered by word of mouth, are the selfe same, which they put in writing, except some matters of ceremonies*, as Act. 15. 20 1. Cor. 11. 34 which maketh not for the aduersaries, whose traditions most of them repugne the Scriptures.

2. Obiectiō. Some things delivered by word of mouth. Aunswere.

They alleadge farther the practise and *examples of the Apostles*, as

3. Obiectiō.

if

if they did make any ordinances or Lawes, either beſides, or againſt the ſcripture: as when Paul ordaineth many things *of chooſing Biſhops and Deacons, of widdowes, of women to be covered, and to containe theſelues in ſilence, of not devorcing the husband, if he be an infidell, of cõtroverſies betweene Chriſtians*. But theſe men remember not, that their authority is not equal vnto the Apoſtles authority: neither conſider they, that there is nothing in al theſe things appointed of Paul, which is not agreeable to the reſt of the worde of God contained in writing, and that many of thoſe things, which they alleadge, are comprehended in the commandements of the Decalogue. More trifling is it, that they ſay: *the forme of Baptiſme appointed by Chriſt, was changed by the Apoſtles, becauſe it is read* Actes 28. and 19. *that they baptiſed in the name of Ieſus Chriſt*. For in thoſe places *not the forme of Baptiſme*, but *the vſe* is declared, that is, *that men were baptiſed, for to teſtifie*, that they did belong to Chriſt. Neither yet *by the example of the Apoſtles, who interdicted the Churches, things offered to Idols, blood, and that which was ſtrangled, it is lawfull for Councels and Biſhoppes to make decrees and Lawes to tie mens conſciences*. For firſt, here againe there muſt needes be retained a difference betweene the Apoſtles, by whom God opened his wil vnto men (whereupon they alſo ſay, *It ſeemed good to the holy Ghoſt and to vs*) and other miniſters of the church, who are tied vnto the Apoſtles doctrine. Further, as concerning this decree of the Apoſtles, they decreed nothing elſe, than what the rule of charity commandeth, which at al times would haue, *that in things indifferent, men ſhould dealt without offence*. Now if they vrge, *that theſe ordinances are called neceſſary*: yet it doth not thereupon follow, that the traditions of Biſhops are neceſſary, eſpecially ſuch as are the Biſhops of Rome. Then, that neceſſity, whereof the Apoſtles ſpake, was neither to laſt continually, neither did it binde conſciences for feare of the wrath of God, if theſe things were not obſerued: but it dured but for a time, for their infirmity, who were converted from Iudaiſme to Chriſt, or were to be converted, as Paule doeth at large teach.

That the Apoſtles haue decreed againſt and beſides the Scripture. Tit. 1. 1 Timot. 3. 1 Cor. 11. 1 Cor. 14. 1 Cor. 7. 1 Cor. 6. Anſwere.

To theſe they adde *the examples of the Church, whom they ſay even from the Apoſtles to theſe very times to haue beleeved and obſerved ſome things, not only not delivered in the Scripture, but contrarie to the Scripture. They bring forth the ſelfe ſame decree of Ieruſalem, concerning*

1 Cor. 10. 4 Obiection. Preſent examples.

I.

ning things offered to idols, & bloud: which being made of the Apostles, & expresly set downe in the scripture, was yet abolished by the church. But it hath bin already said, that that constitution was made, not that it should last for euer, but for a time, for a certain cause, euē for the infirmity of the church, which was gathered frō among the Iews: & after that cause ceased, that ordināce taketh place no lōger. Neither yet did it at that time fetter mēs consciences, as if the worshipping or offending of God did lie in it: wherfore the abrogating of it is not contrary,

2 but doth very wel agree with it. To these also they reckē *the obseruing of the Lords day.* We truly as we do beleeue this to be *an Apostolicke traditiō*, && perceiue it to be profitable, & a far other maner of one thē for the most part they are which they would fain thrust vppon vs vnder the Apostles name: so we do not put any worship of god to cō-

3 sist in this thing, but know it to be left arbitrary vnto the Church. Euē

Coloss. 2. as it is said, *Let no mā condemne you in respect of a holy day.* But they affirme also that *some things not written are beleeued, which yet to call in questiō, we our selues confesse to be vnlawfull: as, That infants are to be baptised. That Christ descended into Hel. That the son of God is cō substātial vnto the eternal father.* But they are too impudent, if they take vnto thēselues a licence of hatching new opiniōs, because the church for to expoūd the meaning of the scripture, vseth some where words which are not extant in the Scripture. But impious are they and blasphemous, if they say the doctrine it selfe, which the Church professeth in these words, is not extant in the Scripture.

5 Obiectiō. The holy Ghost is to teach the Church; therefore not the Scripture. Ioh. 14. 26. & 16. 13.

They say also, *that the holy Ghost is promised the Church, that it may teach those things, which are not deliuered in the Scriptures:* as, *But the cōforter, which is the holy Ghost, whō the father shal send in my name, he shall teach you all things.* And, *when the Spirit of truth shall come, he shal lead you into al truth.* But here they maliciously omit that which is added; *And shall bring all things to your remēbrance, which I haue told you.* Again, *He shal beare witnes of me.* Againe, *He wil reproue the world of sin, of righteousnes & of iudgmēt.* Again, *He shal glorify me, for he shall*

1 2 *receiue of mine, and shal shew it vnto you.* For out of these it is manifest, that the holy ghost should speak nothing, but that which was writtē in the gospel, & Christ himselfe had before time taught his Disciples: so far is it that he should bring any thing cōtrary to thē, for neither cā he dissent frō Christ, nor frō himself. So also, whē they alleage that, *I will*

put

put my law in their inward parts, & in their hearts wil I write it. And, *ye are the Epiſtle of Chriſt written not with inke, but with the ſpirit of the liuing God: not in tables of ſtone, but in fleſhly tables of the heart:* they doe not marke that the ſpirit cannot ſpeake in mens hearts contrary vnto theſe things, which hee teveiled in the ſcripture: neither would God write any other law in mens harts, but that which is already reveiled and written; and that therefore the Apoſtle *Paul oppoſeth not the matter written, but the māner of writing in tables and harts one againſt another:* becauſe that the ſame was writtē in both, but there, with *inke*; & here, with the *ſpirit* of God. It hath leſſe colour, which they goe about to build out of that place. *If you be otherwiſe minded, God ſhall reveile even the ſame vnto you. If therefore,* ſay they, *the Church thinke anie thinge different from the vvritten vvorde, that proceedeth from the holy Ghoſt.* For the Apoſtle co nforteth and confirmeth the godly, that albeit they did not vnderſtand ſomewhat of that which there he had written, or were of any other iudgment in it: yet that hereafter they ſhould be taught it of God, and ſhoulde know thoſe things to be true, which he had writtē. Whē as therfore it is denied that the holy Ghoſt revealeth any thing divers from that which is written, the rule and maiſterſhip of the ſpirit in the church is not taken away, but the ſame ſpirit is matched with himſelfe, that is, vvith the rule of ſcripture, leaſt thoſe things ſhould be thruſt vpon vs. vnder his name which are not his.

Ierem. 31. 2. Cor. 3. 3. Philip. 3. 15.

Further, they make their boaſt *that the church cannot erre:* and that therfore the decrees of the church are of equal authority with the holy ſcripture, becauſe the church is ruled by the ſame ſpirit, by which the ſcripture is inſpired: even as it is promiſed, *If two of you ſhall agree in earth vpon any thing, what ſoever they ſhall deſire, it ſhall bee giuen them of my father which is in heaven. For where two or three are gathered in my name, there am I in the middeſt of them* And, *I am with you alwaie vnto the ende of the vvorld.* So, *Yee haue an ointment from him that is holy, and ye know all things:* Likewiſe, *The annointing which ye receiued of him, dwelleth in you, and ye neede not that any man teach you, but as the ſame annointing teacheth you of all things, and it is true, and is not lying, and as it taught you, yee ſhall abide in him.* But firſt of al we know, that it is the *true church onely*, which erreth not, and is ruled by the holie Spirite, vvhich is gathered in the name

6. Ob. The Church doth not erre. Mat. 18 19. Mat. 28. 20. 1. Ioh 2. 20. 27.

1. Anſwere. The true Church.

Mat.13. Mar.4. Luc.8. name of Christ, that is, which heareth and followeth the voice of the sonne of God: And therefore these things doe nothing appertaine to *a wicked multitude*, which openly maintaineth doctrine contrary to the Gospel, though it neuer so much vaunt of the Churches name, yea and beareth sway and rule in the Church, according to that which is said, *To him that hath, shall bee given: But from him that hath not, even that which he seemeth to haue, shall be taken away.* So did the Pharisees, and Sadduces amongst the Israelites *erre, not knowing the Scriptures*: neither were they the true Church, though they seased vpon the name and place of it. 2. Answere Vniuersally. *The true Church indeede erreth not vniversally.* For alwaies the light of the truth, especially concerning the foundation of doctrine, is preserved in some mēs mindes; where vpon the Church is called *the pillar and ground of truth*. But yet nevertheless some of the godly oftētimes fal into errors through ignorance and infirmity: yet so, that they hold the foundation, neither doe they defend their erronious opinions contrary to their conscience, and at length they forsake them, even as it is said, *if any man build vpon this foundation, gold, silver, &c.* And, *If yee bee otherwise minded, God shall reveale even the same vnto you.* Last of al, *there is given vnto every man grace, according to the measure of the gifte of Christ.* And, *the spirit distributeth to every man severally as hee will.* The Apostles before they had receaved the holy Ghost at Whitsontide, were the liue'y members of the Church: yet erred they concerning the kingdome and office of the Messias. There were of the Chiliasts opinion, great men in the Church, as Papyas, Irenæus, Apollinarius, Tertullian, Victorinus, Lactantius, Methodius, Martyr. And therefore, although the Church erre not *vniversally*, yet oftentimes *some of her members* erre, when as they swarue from the vvorde: which God suffereth not seldome to happen vnto them, for to keepe vs, being warned of our weakenes and blindnes, in modestie, and his true feare, and in dailie invocating of him; and withal to teach vs, that *the truth of doctrine is not to bee measured by the title of the Church, but by the word delivered of him by the handes of the Prophets and Apostles* as it is said, *Thy word, O Lorde, is a lanterne vnto my feete, and a light vnto my pathes.* Likewise, *Keepe that which is committed vnto thee, and avoide prophane and vaine bablings.*

1.Corint.3. Ephes.4. 1.Cor.12. Phil.3.15. Psalm.119. 1.Tim.6.20

7.Obiectio. This ground being once laid, that *so far forth the Church erreth not,*

not, as it doth not swarue from the written word of God, it is easie to answere to that which they make shew of to the contrary, That the Church is ruled by *Bishoppes, and therfore must obey them, as it is said; Take heede vnto all the flocke, whereof the holy Ghost hath made you overseers, to governe the Church of God.* And *If he refuse to heare the Church, let him be vnto thee as an heathen man, and a Publicane. He that heareth you heareth me: and he that despiseth you, despiseth me.* And, *Obey those who beare rule over you.* For both they must rule, and the Church must obey them, *according vnto the prescript of Gods word,* as it is said, *If any man preach any other doctrine, let him be accursed.* Whatsoeuer therefore the ministers propounde out of the word of God vnto the Church, we must of necessity obey it; that which the Lord teacheth when he saith, *The Scribes and Pharisees sit in Moises chaire: All therefore what soever they bid you observe, that observe and do.* For they sit in Moises chaire, who teach Moises doctrine in the Church. If also they ordaine any thinges *indifferent* and of a middle sort, which are profitable, these also are to be observed for mainetaining of order, and avoiding of offence. But if they require vs to beleeue or observe things repugnant to the word of God, or things that are in their owne nature indifferent, with putting an opinion of necessity in them, and of worshipping of God, they sit no longer in Moises chaire, but in the chaire of scorners: and of them it is said, *The sheepe heard them not.* Likewise, *In the latter times some shall depart from the faith, and shall giue heede vnto the Spirites of error.* And that the decrees of the Bishoppes also are not to be receaved among the precepts and decrees of the Church, is confirmed by the example of the civil Magistrate, whose iust and good Laws binde the consciences of the subiects. For the dissimilitude of the examples consisteth in that, that *God himselfe by expresse worde hath decreede a necessity of obedience to the Lawes and commaundementes of the civill Magistrate, which are not repugnant vnto his Law: but hath given a liberty of conscience in traditions of the Church:* so that he pronounceth himselfe to be angrie with him, who obeyeth not civill Magistrates, as long as they commande nothing repugnant to his Lawes: but not with them, which without offence doe contrary to the constitutions of Bishops. For of the Magistrate it is said, *We must obey him for conscience sake.* But of things indifferent in the Church; *Let*

The church ought to obey Bishops by the commandemẽt of God. Act 20. 28. Math. 18. 17. Luk 10. 16. Heb. 13. 17.

Galat. 1. 9.

Answere. *Necessarily* in those thinges which belong to the ministery: *freely* in traditions. Math. 23. 2.

Ioh 10. 8. 1. Tim. 4. 1.

1. Instance. The Magistrate doth binde the consciences, therfore Bishops.

Rom. 13. 5. Col. 2. 16.

no

Col.2.16. Gal.5.1. *no man condemne you in meate or drinke, or inrespect of a holy day.* Likewise, *Stande fast in the liberty, wherewith Christ hath made vs free.*

2. Instance. The higher power doth more binde.

Nowe if againe they replie, *that the office of Bishops is aboue the civill power, and therefore hath greater force, than that, to binde men to obey:* first, we graunt, *that more obedience is due vnto the superiour power than to the inferiour, as long as it commaundeth nothing contrary to Gods vvorde.* As long therefore as the Ministers propounde the worde of God vnto the church, and for avoiding of offence commaund such thinges to be observed, as appertaine to decency and order, they doe not now offend against them, but against God, whosoever obey them not. But if they require their laws concerning things indifferent to be obserued with putting an opinion of *necessity* in thē, and of the worship of God, and doe make them *necessarie*, when there is no daunger of offence to ensue; because this charge is contrary to the worde of God, no obedience is due vnto it. Further, *vve confesse that greater obedience is due vnto the superiour power in those thinges, in which it is superiour*, that is, in which God would haue other powers to obey it. But the Ministeriall power is superiour vnto the civil *in those thinges which belong properly vnto the Ministerie*, that is, which are of God delivered, commaunded, and committed vnto the Ministers, that by them they maie be declared vnto the church. But *in matters indifferent, concerning which, nothing is either commanded or forbidden of God, the civill power is superiour*, by reason of the authority, which God in these matters hath giuen vnto the civil Magistrate, and not to the Ministers of the church.

1. Answere.

2

3. Obiect. Fathers & councels are cited. Ans.

But against this they returne againe, *That we also do alleadge the testimonies of councels & fathers in confirming the doctrin of the church, which were but in vaine for vs to doe, if their sentences had not the force and authority of Ecclesiastical doctrine.* But we never bring nor receiue the testimonies of the ancient church with that minde, as if without the authority of the holy scripture, they were sufficient for confirmation of any points of doctrine. Neither yet is there regard had of thē in vaine. For 1. *They which are rightly minded, after they are instructed by the voice of the scriptures concerning the truth, are yet more confirmed by the church, as by a testimony of lower degree.* 2. *They which attribute more authority vnto them thā they should, or abuse their sayings against the truth, are very well refuted by the testimony of them,*

2. Vses of the testimonies of Fathers in points of doctrine.

whome

whome they haue made their Iudges.

9. Obiect. Traditions are order. 1. Cor 14.

Also they saie, *That order & decencie in the church, is necessarie by the commandement of God, according as it is said, Let all things be done comely & in order. For God is not the author of confusion. Now the order & discipline of the church, doth a great part consist in traditions Ecclesiasticall: wherfore they cõclude, that by the violating of these mens consciences are wounded, & God offended.* But as God commandeth some order to be appointed & kept in the church, so hath he giuen a double liberty in it vnto his church: 1. That it be *arbitrarie* for the church to appoint, as may be most cõmodious for it, what order shal be in every place, & at every time obserued; 2. That also after any thing is certainly ordained, it may be kept, or not kept, without hurt of cõscience, both of the whole Church, & of every one of the godly, if there be no danger of offence. For it is necessary, that ever a difference be put betwixt the cõmandements of God (by the obseruing whereof GOD is worshipped, & offended by the breaking of thẽ) & those things which God hath left to men to appoint, neither is worshipped or offẽded, as himselfe pronoũceth, either by the altering, or omitting of thẽ, so long as there is no cause, or dãger of offẽce. And the same Apostle, who cõmandeth *al things to be done comely & in order*; willeth vs to *stãd fast in the liberty wherwith Christ hath made vs free*, & that we should be *cõdemned of no man in meat, or drinke, or in respect of an holy day.* Wherefore, not they, who without cõtempt of diuine things, or wãtonnes, or danger of offẽce, do something otherwise in these things, thã is appointed; but they rather offẽd against the cõmaundement of God, cõcerning keeping order, who either would haue no order in the church, or trouble that which is wel appointed.

Ans. Of mere particulars ther is no concluding.

A double liberty of the church in matters of *Order*.

1. To appoint it.

2. To keep or not to keepe it being appointed, so it be without offence.

1. Cor. 14. 40. Gal. 5. 1. Col. 2. 16.

These men finde fault also with the obscurity of the holy scripture, which they prove both by examples of hard places of scripture, and also out of Peter, where it is said, *That there are some things hard to bee vnderstood in the epistles of Paul. And therfore, since that things darckly spoken, without they be expounded, cannot suffice to perfect & wholesome doctrine, they vrge, that the interpretation of the Church also is necessarie to bee receiued vvith the scripture.* But here aboue all thinges, they iniurie the holie Ghost, ascribing darkenes and obscuritie vnto him, vvho of purpose endevoured to applie himselfe in simplicity of speech to the capacitye of the common

10. Obiect. Obscure things doe not suffice without interpretation. 2. Pet. 3. 16.

Ans. The minor is false, if they respect the ground.

people,& the rudeſt. For thoſe things which appertaine to the groũd of doctrine, which is neceſſarie to be knowen of al, as are the articles of our beleefe,and the ten commandements: they are ſo plainely recited,ſo often repeated,ſo plentifully expounded in the ſcriptures, that they are open and eaſie to any,but to him who wil not learne: even as the 119. Pſalme teacheth, *vvhere the vvorde of the Lord is called a lanterne to our feete, and a light to our pathes.* Againe, *The enterance into thy vvorde ſhevveth light, and giueth vnderſtanding to the ſimple.* 2.Pet.1.19. The word of the Prophets is called *a light ſhining in a darke place. To which yee doe well that yee take heede, as vnto a light that ſhineth in a darke place, vntill the day dawne, and the day ſtarre ariſe in your heart.* Prov.1.4. And Salomon affirmeth, *that hee vvriteth to giue the ſimple, ſharpneſſe of vvitte; and to the childe, knovvledge and diſcretion.* Ibid ver.20 Againe, *that vviſedome cryeth vvithout, and vttereth her voice in the ſtreetes.* 1.Cor.1.17 Paul alſo ſayeth, *that Chriſt ſent him to preach the Goſpell, not with vviſedome of vvordes, leaſt the croſſe of Chriſt ſhould be made of none effect.* The ground therfore,and ſumme of doctrine is not obſcure,except it be vnto the reprobates,who cõtemne the truth,or ſtubbornlie reiect it:as the Apoſtle ſaith. *If our goſpell be hid,it is hid to them that are loſt: in whom the God of this world hath blinded their mindes, that is of the infidels, that the light of the glorious Goſpell of Chriſt ſhoulde not ſhine vnto thẽ. All the day long haue I ſtretched forth my hãds to a diſobediẽt & gainſaying people. The words of his mouth are iniquity & deceit: he hath left of to vnderſtãd & to do good. I giue thee thãks O father, Lord of heavẽ & earth, becauſe thou haſt hid theſe things frõ the wiſe mẽ, & men of vnderſtãding, & haſt opened thẽ vnto babes.* Now if they replie againe, *that divine matters are harde & obſcure to al men,* as it is ſaide, *The naturall man perceiueth not the things of the ſpirit of God, for they are fooliſhnes vnto him: neither cã he know thẽ becauſe they are ſpiritually diſcerned* they ſhould haue called to mind, 1. *That this ignorãce & hardnes riſeth not of the obſcuritie of the ſcripture, but of the blindnes of mans minde:* 2. *That the obſcurity* (ſince in very deede it is not in the ſcripture, but ſeemeth to be the fault of our nature) *doth not alwaies remaine in thoſe, who are regenerate, but is remoued from them by the illumination of the holy ſpirit,* according to thoſe layings; *It is giuen vnto you to knovve the ſecrets of the kingdome of GOD, but to others in parables, that vvhen they ſee, they ſhoulde not ſee: and vvhen they*

1.Cor.1.17 1. Inſtance. The groũd of doctrine is vnknowne to many. Anſ. yea to the reprobate, 2.Cor.4.3. Eſa.65 2. Ro.10 21. Pſa.36.3. Mat.11.25. 2 Inſtance. Divine matters are obſcure vnto all men. 1 Cor 2.14 Anſ. Not of themſelues but through our natural blindnes which in the regenerate is cleered by Gods ſpirit Luk.8.10.

heare,

heare, they ſhoulde not vnderſtand. Vntil this day, when Moſes is read, the vaile is laide over their hearts: Neverthelesse when their hart ſhall be turned vnto the Lord, the vaile ſhalbe taken away From this verie place may we eaſily refute that which they obiect: *That we our ſelues, in that we ſay the ſcripture hath not bin vnderſtood for theſe many ages in the popiſh church, do confeſſe the obſcurity of it.* For the ignorance which hath bin from the beginning of the world, & ſhal be to the end in the adverſaries of the truth, is not to be imputed to the obſcurity of the ſcripturs, but their own perverſnes, who haue not a deſire to know and embrace the truth: as Paul ſaith, *Becauſe they receiued not the loue of the truth, that they might bee ſaued, therefore God ſhall ſende them ſtrong deluſions, that they ſhall beleeue lies.*

2. Cor. 3. 15

3 Inſtance, The ſcripture a long time not knowne. Anſ.

2. Theſ. 2. Verſ 10. 11

Whereas therefore it appeareth that the ground & ſumme of doctrine is not obſcure; yet we confeſſe, *that ſome places of ſcripture are more darke, & difficult thā others.* But, 1. They are ſuch, that although they were not vnderſtood, yet the ground may both ſtand & be vnderſtood. 2. The interpretation of theſe places dependeth not on the authority of men, but the expoſition of them is to be ſought by the conference of other places of ſcripture more cleare. 3. if we cannot finde it, yet leaſt we ſhould affirme any vncertaine thing concerning divine matters, our conſcience not ſatisfying vs in it: we muſt ſuſpende our iudgment, vntill God ſhall open vnto vs ſome certaine meaning: and in the meame ſeaſon, we are to holde thoſe with thankfull mindes, in which God hath left no place of doubting for vs. But whē we anſwere thus vnto our adverſaries, they riſe againe vpon vs out of thoſe things which we graunt them. For becauſe we confeſſe that ſome places of ſcripture are harder to be vnderſtood then others: becauſe of the dulneſſe and flowneſſe of mans minde in learning divine matters, neither thoſe things which are moſt clear, are vnderſtood of the people, as the Eunuch of Queene Cādaces doth cōplaine: and that the miniſterrie it ſelfe was therfore ordained of God in the church, for that it ſeemed good vnto the holy ghoſt to ad for our inſtruction an expoſitiō of the ſcripture: which is done by the voice of the Church: To be ſhort, becauſe our ſelues in writing & teaching do expoūd the ſcriptures, & do exhort al mē to the reading and hearing the expoſition therof: out of theſe they cōclude, *that beſides the reading of the ſcripture, the interpretatiō of the church, is neceſſary: & that therfore what the church doth*

4. Inſtance. Many places obſcure Anſ.

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5 Inſtance, Of the neceſſitie of interpretation. Act. 8. 31.

Anſ. 1. It is neceſſarie as a helpe and inſtrument, not as if it were impoſſible to know the truth without it

pronoũce of the meaning of the ſcripture, that is without controverſy to be receiued. But we cõfeſs 1. *That the interpretatiõ of ſcripture is neceſſary in the church*, not for that without this, to come to the knowledge of heavẽly doctrin is ſimply impoſſible (wheras both God is able, whẽ it pleaſeth him, to inſtruct his, evẽ without the ſcripture it ſelfe, much more thẽ without the expoſitiõ of his Miniſters: & the godly learn many things out of ſcripture without interpreters: & of the cõtrarie ſide, excepte the eies of our mindes be opened by the grace of the holy ſpirit, heavẽly doctrin ſeemeth alwaies alike obſcure vnto vs, whether it be expoũded by the word of the ſcripture, or of the church) but for that it pleaſed God to appoint this ordinary way of inſtructing vs, and himſelf hath cõmanded the maintenance & vſe of his miniſtery in the church, that it ſhould be an inſtrument, which the holy ghoſt might moſt freely vſe for our ſalvation. 2. Although *interpretation of ſcripture* be neceſſary, yet this is ſo far frõ graunting any licence vnto the miniſters to bring new ordinances into the Church, that nothing doth more ty thẽ to this doctrin alõe, cõprehẽded in the ſcripture, thã this very fũctiõ of expounding the ſcripture. For to interpret an other mãs words, is not to fain at our pleaſure a meaning either divers from thẽ, or repugnãt vnto thẽ: but to rẽder the ſame meaning & ſentence, either in mo words, or in more plain words, or, at leaſt, in ſuch, as may be more fit for their capacity, whõ we teach: & withal, when there is neede, to ſhew, that this is the mind of the author, which we affirm to be. Now ſuch an interpretatiõ of ſcripture, is made by theſe means: 1. That the phraſe be cõſidered, & the proper ſẽce of the words foũd out: 2. That the order & coherẽce of the parts of the doctrin cõteined in the text of ſcripture be declared: 3. That the doctrine be applied to the vſe of the church, which it hath in cõfirming true opiniõs, or refuting errors, in knowing of god & our ſelues, in exhorting, in cõforting, & in directing of our life: as Paul cõmaũdeth, *Studie to devide the worde of truth aright.* And, *A Biſhop muſt hold faſt the faithful word according to doctrin, that he alſo may be able to exhort with wholeſome doctrin, & improue thẽ that ſay againſt it.* And wiſely did Epiphanius adviſe, *Not al words of ſcripture haue need to be allegorized, or conſtrued according to a ſtrange ſence, but they muſt be vnderſtoode as they are: and further, they require meditation, and ſence for the vnderſtanding of the drift and purpoſe of every argumẽt.* That is, Al places of ſcripture are not to

Anſ. 2. Though interpreting be neceſſary, yet ſo that it muſt not be a depraving of ſcripture.

3. Points to be obſerved in interpreting Scripture.

2. Tim. 2, 15 Tit. 1. 9.

Lib 2. cont hæreſ.

be

be transformed into allegories: but we must seek out the proper sense of the words, by medita tion and sense; that is, vsing the rules of art, & having a regard of the propriety of tongues & our owne experience, by which we know the nature of those things, which are signified by words commonly vsed in the Church.

But here is cast in another difficulty, for that *in controversies concerning the text, and the meaning therof, such a iudge is required, whose authority and testimony may suffice for determining of the meaning of the text. For when both parties, say they, who striue about the meaning, plead ech of thẽ that his interpretatiõ is true, except iudgmẽt be giuẽ of such a iudge, frõ whõ it may not be lawful to make any appeale, the cõtẽtiõ wil neuer be decided, & we shal stil remaine doubtful of the sense of the scripture. Furthermore, this iudgmẽt must needs belõg to the church: for in the church alone we ar to seek for an examining & determining of cõtrouersies cõcerning Religiõ. VVhat the church therfore doth pronoũce in these matters, we must of necessity rest vpon that, as the assured meaning of the scriptures. And hereof, they say, it is manifest, that the decrees of the church are of no lesse authority thẽ the expres sẽtẽce of scripture.* But we, as we willingly grãt, *that the cõtrouersies of the church must bee at lẽgth determined, & that according to the sẽtẽce of that iudge of whõ we may be certainly assured that we cãnot be deceiued*: so we acknowledg this iudge to be *not the church, but the holy ghost himself* speaking vnto vs in the scripture, & declaring his own words. For he is the supreme iudge, whose iudgmẽt the church only demãdeth, declareth, & signifieth: he cãnot be deceived, wheras al men are subiect to the danger of error: in a word, he being the author of the scripture, is the best & surest interpreter of his own words. And therfore the scripture it selfe in al doubts recalleth vs, & bindeth vs vnto it selfe: *VVe haue a most sure word of the Prophets to the which ye do wel that ye take heede, as vnto a light that shineth in a dark place: Search the scriptures: To the Law & to the testimony: if they speake not according to this word, it is because there is no light in thẽ.* For although *the holy ghost speaketh also by the church*; yet because shee doth not alwaies speake the words of the holy ghost, *shee cannot be the supreme & chiefe iudge of controversies in Religion.* For this iudge must be such a one, whose sentẽce may by no means be called in questiõ. But we haue none such, besids the word of God registred in the Scriptures. *Neither doe wee at all take away the deciding of*

6. Inst. Cõcerning the deciding of a controversie about the text & meaning thereof.

An. Not the Church, but the holy Ghost, is iudge in the world.

2. Pet 1. 19. Ioh. 5. 39. Es. 8. 20.

The Church doth not alwaies speake the wordes of the holy Ghost.

Deciding of controuersies is not taken away.

controuersies, when we make Scripture iudge of meaning of the Scripture. For although contentious persons alwaies seeke sophismes, by which they may delude & shift of the testimonies of scripture; yet do they this against their conscience: and the louers of the truth require no other interpreter of the scripture, but the scripture: and doe acknowledge and confesse themselues to bee plentifully satisfied bvit.

6 Waies how to decide doubtfull places.

For whereas vnto men also it is granted, to be themselues the best interpreters of their owne wordes: howe much more ought this honour to be yeelded vnto the holy scripture? wherefore, if controversies be moued concerning the meaning of some place in the Scripture, we ought much more to doe that here, which we would doe in other writings. 1. *To consider and respect the analogie of faith*, that is, to receiue no exposition which is against the ground of doctrine, that is, against any article of faith, or commandement of the Decalogue, or against any plaine testimonie of scripture: even as Paul admonisheth, forbidding to build wood, hay, stubble, vpon the foundation. 2. *To weigh the things that goe before, and follow after that place, which is in question: that so not only nothing cõtrary to the se may be feigned on it, but also that that may be set for the meaning of it, which these require.* For these either not being obserued, or being dissembled, the meaning of the scripture is not seldome depraued. So those words of the Psalme, *He shall giue his Angels charge over thee, that they shall beare thee in their hands, that thou hurt not thy foote against a stone.* The Deuil tẽpting Christ, interpreteth them, as if they serued to maintaine *over rash and curious attempts*; whẽ yet that which is added (*In all thy waies*) doth shew, that they are to be vnderstood *of mẽ doing those things that are proper vnto their calling.* 3. *To search every where in the scripture, whether there be extãt any place, where it stãds for cõfessed, or is manifest, or may be shewed, that the same doctrin in other words is deliuered touching the same matter, which is cõteined in that place which is in controversie.* For if the meaning of the clearer & vndoubted place be manifest vnto vs, we shal also be assured of the place, which is doubted of, because in both places the same is taught: as whẽ it is said, *We conclud that a man is iustified by faith without the works of the law*: that in this place, *to be iustified by faith*, is not *to please God for the worthynes of faith, but for the merit of Christ apprehẽded by faith*; & that *the works of the law* signifie *not the ceremonies only, but the whole obedience of the*

1. Cor. 3. 12

2. Examining of Antecedens and consequutes.

Psal. 91. 11.

3. Resorting to places which teach the same more clearely.

Rom 3. 28.

law

law, chiefely the moral; other places do teach vs, which in moe & clearer words delivered the same doctrin *concerning the iustificatiō of mā before God*: as in the same ch. *By the works of the law shal no flesh be iustified in his sight: for by the law cōmeth the knowledg of sin: But now is the righteousnes of God made manifest without the law, hauing witnesse of the law & of the prophets. The righteousnes of God by the faith of Iesus Christ vnto al & vpō al that beleeue: for there is no differēce: For al haue sinned, & are deprived of the glory of God: and are iustified freely by his grace, through the redēptiō that is in Christ Iesus.* verſ. 10. 21. 22. 23.

4. *To conferre places of scripture, where though the same wordes be not spoken of the same thing, yet the words & forms of speaking are vsed of the like things.* For if the interpretation of the like place be certaine, & there be the same causes for the like interpretation to be given in the place in cōtroversie, which are in the other, thē of the like places we must giue one and the same iudgmēt. The Lord willeth *to put out our eie, to cut off our hād, if it be a cause of offēce vnto vs.* Now wheras the law forbiddeth vs to main our body, *Thou shalt not kill*; that therefore *by this figure of speech the Lord would haue vs that we should rather forsake things most deere vnto vs, thā by the rust & motiō of thē, we should suffer our selues to bee with drawn frō God, the like forme of speech otherwhere vsed, to signify things most dere & precious, doth shew, as, If Iechoniah were the signet of my right hād, yet would I pluck thee thēce. &, He kept him as the apple of his eie.* 4. Conferring like places together. Mat. 5. 29. 30. Ier. 22. 24. Deut. 32. 10

5. Whē once according to that rule, the cōtroversies concerning the text & meaning therof is iudged, we may lawfully also descend *to the consent of the Church*, yet putting great space betwixt, & not without great aduisemēt. For lest by the name of the church we be be guiled: 1. *No sentēce or meaning is to be receiued which these rules of examining & iudging, which haue bin now declared, do not suffer.* 2. *We must cōsider, what times & what writings are purest: what points of doctrine haue beene, & in what ages either rightly expoūded, or depraued with errors.* 3. *Whose interpretatiō either is of the author, or may be of vs cōfirmed by the testimonies of the scripture.* And to this deciding of all cōtroversies about the meaning of the scripture, drawen out of the scripture it selfe, do al the godly & louers of the truth agree, even as it is said, *He that is of God, heareth the words of God.* Now *the testimony of the ancient and catholike church*, so far as they see it to accord with the scripture, they do with glad & thākful minds embrace, & are so much 5. The consent of the catholike church, with 3. rules of directiō therein. Iohn 8. 47.

more assured of the knowen truth. But if any quarrelling men doe not yeeld vnto the testimonies of the scriptures, we must not seek, because of them, a iudge higher then the word of God, but must leaue thē vnto the iudgment of God, as the Apostle counsaileth vs, *Reiect him that is an hereticke after once or twvice admonition, knowving that hee that is such, is perverted, and sinneth, being damned of his owne selfe.* Tit. 3. 10.

And, *If any man be ignorant, let him be ignorant. He that is filthy, let him be more filthy.* 1. Cor. 14. 38 Reu. 22. 11. Neither verely doth he, whome the word of God doth not satisfie, rest on the authority of men, as the truth it selfe doth shew; but as these thinges are sufficient to shut the mouthes of them who gainsay the truth, or at least wise to manifest their impudencie: so is there further required for the fencing of the consciences of al the godly in debate of religion, besides a care of learning the doctrine of the word of God, 6. An ardent and daily invocating of God, by which we may desire, that we may be taught & guided by his holy spirit. This if we shal doe, he wil not suffer vs to make stay in error, which may pul vs from him: but wil open vnto vs the true & certaine meaning of his word concerning al things necessary to our salvation, that our faith may depend not on humane, but divine authoritie, even as it is promised. *Aske and it shall be giuen you: seeke, and yee shall finde: knock, and it shall bee opened vnto you. For vvhosoever asketh, receaueth; and hee that seeketh, findeth; and to him that knocketh it shall bee opened. How much more shall your heavenly Father giue the holy Ghost to them that desire him? if any of you doe lacke wisedome, let him aske it of God, vvhich giueth to all men liberally, & reproacheth no man; and it shall be giuen him: but let him aske in faith, & waver not.* 6. Praiers. Math. 7. 7. Luk. 11. 13. Iam. 1. 5.

To their former arguments our adversaries adde, *that it is a shame that the holy Ghost speaking in the church, should be subiect to the examination and iudgment of an other: and therefore we must not examine him by the rule of the scripture.* But seeing that the same Spirit speaketh in the church, & in the scripture; whē we do examine the voice of the church by scripture, we do not subiect the holy Ghost to another, but we compare him with himselfe. And by this means 1. We giue vnto him the praise of truth and constancie, while we doe acknowledge and testifie, that he is alwaies like himselfe, and doth never square frō himselfe: 2. We confesse, that the supreme authority of pronouncing the wil of God belongeth vnto him, vvhile vvee doe not seeke, wheth-

Obiect 11. It is vnmeet that the holy Ghost should be subiect vnto another. Ans. We make him not subiect to any other, but compare him with himselfe.

ther those things be true & certaine, which he hath spoken, but whether those be his words, which men ascribe vnto him: and this doe we, euen after the selfe same manner which he hath prescribed vs, and after we finde out by the rule of the written word, that any thing hath proceeded from him, to that, without making any controuersie, wee submit our mindes and wils. Contrariwise, it is easie to see, that our aduersaries themselues are guilty *of that cõtumely against the holy Ghost, of which they accuse vs. For while they will haue the authority of giuing iudgment, concerning the meaning of the scripture, and of deciding cõtroversies, not to belong vnto the scripture, but vnto themselues:* by this very thing 1. They imagine that the holy Ghost, may dissent from himselfe; 2. They make themselues iudges higher thẽ the holy Ghost, and the word of God.

2 Contumelies against the holy Ghost issuing out of the Papists opinion of the iudge of the scripture.

Obiect. 12. The letter killeth, the spirit quickneth. 2. Cor. 3. 6.

Lastly, whereas Paul saith. *That he is the minister of the new Testamẽt, not of the letter, but of the Spirit: for the letter doth kill, the spirit doth quickẽ:* some mẽ do thẽce gather, *that we are to hear, not what the written word of God soundeth, but what the spirite speaketh by the church, or in our harts:* Yea there hath growen an opinion heretofore; *that the grammaticall & litteral meaning of the scripture is pernicious, except al be transformed into allegories!* But a manifold paralogisme in this argumẽt doth easily appeare, if it be cõsidered what the *letter*, & the *spirit* signifieth in Paul. For that al the doctrin & knowledg touching God, as also the outward obseruation of the lawe in those that are not regenerate, is called *the letter*, by the Apostle: and *the spirit* signifieth: 1. *The holy Ghost himselfe.* 2. *The true doctrine concerning God, when the holy Ghost is of force and efficacie by it.* 3. *Faith and conuersion, and motions pleasing God, being kindled of the holy ghost through the word:* it appeareth by the words going before. For, for that which here he saith, *that he was made of God a minister, not of the letter, but of the spirit:* he said before, *that the epistle of Christ was ministred by him, & written not with inke, but with the spirit of the liuing God, in tables of the hart,* that is, that his preaching was not in vaine, but of force & efficacy in the harts of mẽ, the holy ghost working by it. And in like mãner he calleth the ceremony without cõuersiõ, *Circũcisiõ in the letter:* but cõuersiõ it self, *circũcisiõ of the hart in the spirit. Walk in newnes of spirit, & not in the oldnes of the letter:* that is, in true holines, such as is begũ by the spirit in the regenerat: not in the sin & hipocrisy of thẽ,

2. Significations of the word *letter.*

3. Significations of the worde *spirit.*

The proofs of both significations Vers. 2. 3.

Rom. 2. 27. 29. Rom. 7. 6.

who:

who know verily the will of God, and make practise also of outwarde discipline and behaviour, but remaine without faith and conversion. Wherefore first, as the doctrine *by the fault of men, & not of it selfe*, remaineth only *the letter*: so also *not of it owne nature, but because of the corruption of men, it killeth*, that is, it terrifieth mens mindes with the iudgment of God, and doth stir vp a murmuring & hatred against God, as we are plainely taught by the Apostle, *The Law is holy, and the commaundement is holy, and iust, and good. VVas that then which is good, made death vnto me? God forbid. But sinne, that it might appeare sinne, wrought death in mee by that which is good, that sinne might be out of measure sinnefull by the commandement. For we know that the Law is spirituall, but I am carnall, solde vnder sinne.* But the proper effect of the Scripture is *to quicken men*, that is, to lighten them with the true knowledge of God, and to mooue them to the loue of God. As it is said, *VVee are vnto God the sweete savour of Christ in them that are saved, and in them which perish &c.* 2. Albeit *the letter*, that is, the doctrine without that spiritual motion, *killeth*: yet the operation of the holy Ghost accompanying it, when now it is not the letter, but the Spirit, and power of God to salvation, vnto every one that beleeveth, it doth not kill, but quicken, as it is said, *Thy worde quickneth mee.* Wherefore, that the letter kill vs not, we must not cast away the Scripture, but the stubburnes of our hearts: and desire of God that he would let his doctrine be in vs and others, not the *letter*, but the *Spirite*: that is, that he would forcibly moue our hearts by it, and turne them to him. 3. That it is added, *that the Spirite quickneth*: that calleth vs not away from the Scripture to other opinions or revelations. For that Spirit quickneth, which dissenteth not from the Scripture: but teacheth and mindeth the same, which hee hath vttered in the Scripture. But that *spirite* which leadeth men away from the Scripture, it quickneth not, but may be said much more truely to kill, than the letter, that is, *not by an accident, or externall cause, but of it owne nature.* For the spirit of Antichrist is a lier, and a murderer, and therefore be it accursed vnto vs. 4. They who by *the letter* vnderstand either the characters of letters, or the proper and litera sense, whether it be of the whole Scripture, or of those speeches which are allegorically and figuratiuely spoken; and by *the Spirite*, the interpretation of these speeches: it is manifest that they swarue

far

1. Answere, The letter killeth not of it selfe, but by an accident. Rom. 7. ve. 12. 13. 14.

2. Cor. 2. 15

2. Answere. It killeth, as it is without the spirite.

Psalm. 119:

3. Answere. The spirite quickneth agreeing with the word.

4. Answere. The Apostle miscon. strued by them.

far from the minde of Paul, both by those things which haue beene spoken concerning the meaning of Paul, and also because not only euery sentence of Scripture, whether it be proper, or figuratiue, but also euery interpretation of it, is and remaineth the *killing letter*, except the quickning force of the holy Ghost come vnto it.

Wherefore, since that neither for interpretation, nor reuelation, nor authority, nor anie other pretence, it is lawful, leauing the Scripture of the Prophets and Apostles, to depart to whatsoeuer decrees of Religion, which are not confirmed by the testimonie of the Scripture, let vs heare it as an oracle sounding from heauen; bringing to the reading thereof, not mindes forestalled, neither with opinions, cõceiued either of our owne braines, or elsewhere, neither with affections, neither with preiudices: but the loue of God, & a desire of knowing the truth. So shall it come to passe, that both we shall know the true meaning of the Scripture, and by it, godlines, and sure & sounde comfort shall be kindled in vs, and great increase. ✠ ✠

7. *How manifolde the course is of teaching and learning the doctrine of the Church.*

THere is a three-folde order, or there are three partes of the study of diuinity. The first is *a Catechetical institution* or a summary and briefe explication of Christian Doctrine, and the chiefe general pointes thereof, which is called *Catechisme*. This part is necessary for al men, because both the learned & vnlearned ought to know the foundation of Religion. The second *is an handling of Cõmon places*; or, *Common places*, which containe a larger explication of euery point, and of harde questions togither with their definitions, diuisions, reasons, and arguments.

1 Catechising.

2. Handling of common places.

[This part properly appertaineth vnto the Schooles of Diuinitie, and is necessarie; 1. *That they who are trained vp in Schooles, and may one day be called to teach in the Church, may more easily and fully vnderstand the whole body of diuinity*. For as in other artes and sciences, so in the study of diuinity we hardly and slowly conceiue the groundes thereof; nay all our knowledge is confuse and imperfect, vnlesse euery part of the whole doctrine be delivered by the Professors and Readers, and conceived by the Auditors and hearers in some method & order.

[4. Especiall vses of Schoole-diuinity.

1. The vnderstãding of principal pointes of Diuinity.

2. Orderly delivery thereof in publique.

order. 2. *That the Students of Diuinity may hereafter plainely & orderly deliuer vnto their auditory a briefe ſumme of this whole doctrine,* neceſſary it is that they themſelues firſt carry in their vnderſtanding a complete frame as it were, and perfect body thereof. 3. *It is farther neceſſary to the finding out and iudging of the true & naturall interpretation of Scripture,* which whereas it ought to ſquare with faith, that is to ſay, to impeach no point of this heauenly doctrine; of neceſſity the Interpreter muſt haue an abſolute knowledge of the maine groundes and foundation thereof. 4. *It is needefull for the increaſe of iudgement in Eccleſiaſticall Controuerſies* which are diuers, difficult, and dangerous; leaſt perhaps otherwiſe we be carried headlong from truth into error.]

3. Inventiō & iudgmēt of the interpretation of Scripture.

4 Examination of controuerſies in the Church.

[3 Reading & meditation.

The third courſe of the ſtudy of diuinity is *the reading and diligent meditation of the Scripture*, or holy writ. And this is the higheſt degree of the ſtudy of diuinity, for which *Catechiſme* and *Common Places* are learned; to wit, that we may come furniſhed to the reading, vnderſtanding, & propounding of the holy Scripture. For *Catechiſme*, and *Common places*, as they are taken out of the Scripture, and are directed by the Scripture as by their rule; ſo againe they conduct & lead vs as it were by the hand vnto the Scripture. *Catechiſme* pertaineth vnto the firſt part of the ſtudy of diuinity, whereof it followeth that we preſently diſcourſe.

The Speciall preambles touching Catechiſme.

[[THE *Speciall Prefaces* touching *CATECHISME* are theſe fiue which followe.

1 *VVhat Catechiſing, or Catechiſme is.*
2 *VVhether it hath beene alwaies practiſed, and of the original thereof in the Church.*
3 *VVhat are the chiefe pointes thereof.*
4 *The reaſons why it is neceſſary.*
5 *VVhat is the ſcope and ende thereof.*

1 *VVhat*

1. What Catechisme is.

THE Greeke worde κατήχησις commeth from κατηχέω, as also κατηχισμὸς is derived frō κατηχίζω: both these words signifie *in their common and largest sence to resound, to instruct by worde of mouth*, and, *to rehearse another mans sayings*: But *properly, to teach the rudiments & elements of any doctrine what soever*: and more properly in Church-phrase, *to deliuer the first principles of Christian Religion*; in which sence we read it vsed *Luc.* 1. 4. *Act.* 18. 25. *Gal.* 6. 6. *&c.* So then this word Catechisme signieth in a generall and common sence the first briefe, and A B C lecture in what soeuer doctrine deliuered by word of mouth. But as the Church vseth it, it signifieth an institution of the ruder sort in the Elements of Christian doctrine. Wherefore *Catechisme is a briefe and plaine exposition, and a rehearsall of Christian doctrine framed for the capacity of the ruder sort, selected and gathered out of the writings of the Prophets and Apostles, and drawne into certaine questions and answers.* Or, *Catechisme is a briefe summe of the doctrine of the Prophets and Apostles deliuered by mouth vnto the simple and ignorant, and exacted or required againe at their handes.*

The significations of the worde *Catechisme.*

The definition of Catechisme.

Catechumeni in the primitiue Church were those who learned the Catechisme, that is to say, such as were now of the Church, and were instructed in the principles and beginninges of Christian Religion. Of the *Catechumeni* there were two sortes. *Some of good yeares & ripe age*, who of Iewes and Gentiles became Christians, but were not yet baptised. These were first instructed in the Catechisme, and afterwardes baptised and admitted to the Lordes Supper. Such a *Catechumene* was Augustine, whē of a Manichee he became a Christian, and he whiles he was yet but a *Catechumene* wrote many bookes before he was baptised of Ambrose. Such a *Catechumene* was Ambrose when he was chosen Bishop of Millaine, the vrgent necessity of the estate of that Church so requiring, for suppressing the pestilent heresie wherewith the Arrians had infected it. Otherwise Paul forbiddeth *a Novice or Catechumene to bee chosen Bishoppe.* For the

What the Catechumeni in the primitiue Church were, and how many sortes of them.

1. Auncient Conuerts. Austen.

Ambrose.

Neophytum. 1. Tim. 3. 6.

Neophy-

Neophyti or Novices were those *Catechumeni* who as yet were not, or very lately were baptised, so called from the words νέος & φύτον in English *New-plants*, that is to say, *New beginners* and Punies of the Church. *Other Catechumeni* there wer, *litle imps borne in the church, the children of Christians*. These eftsoones after their birth, as being members of the Church, were baptised, & after they were growne a little elder, they were instructed in the Catechisme, which whē they had learned they were confirmed by laying on of hands, & so dismissed out of the company of the *Catechumeni*, so that it was lawfull for thē thence forward to draw neere with the elder sort vnto the Lords Supper. Of the *Catechumeni* you may see more in Eusebius tenth booke of Eccleſiasticall history and fourth Chapter not far from the end. They also were called *Catechists* who taught the Catechisme, and were the instructers of the *Catechumeni*.

2 Young children of Christian parentes.

Euseb. Hist. Eccles. Cap. 4.

Catechists.

2. *Of the Originall of Catechisme, and of the perpetuall vse thereof in the Church.*

The practise of Catechising, exercised in the times of both the old & newe Testament.

Gen. 17. 7.

AS of the whole ministery of the mysteries of Christianity, so must we conceiue of the original of Catechisme; that it was ordained by God: and hath beene of perpetuall continuance in the Church. For whereas God since the beginning hath beene the God not only of the aged, but of younglings also, according to the forme of his Covenant made with Abraham; *I will be thy God, and the God of thy seede*: he hath instituted and appointed that both of them after the extent and reach of their capacity be severally instructed in the doctrine of salvation. First the elder, by the publike voice of the Ministery; then the yonger, by Catechising at home, and in schooles. Concerning the instruction of the elder sort, the case is cleere, & out of doubte. Touching the Catechising of Children in the Iewish Church, there are expresse commaundes every where extant in holy Scripture. In the 12. and 13. of Exodus God commaundeth that *Children*, & *the whole Family* should be taught the original and vse of the Passeouer. In the 4. of Deuteronomy God chargeth Parents that they rehearse vnto their litle Children the whole history of the Law then published: and againe in the 6. he willeth that the doctrine touching one God, & the perfect loue of God be often inculcated in the

In the time of the olde Testament.

eares

eares of Children: and farther in the 11. hee biddeth that the whole law and decalogue should be expounded vnto them. Wherefore *in the old Testament* Children were taught the chiefe pointes of the doctrine of the Prophets, whether touching God, or the Lawe, or the promise of the gospel, or the vse of the Sacraments and sacrifices of those times, which were types of the Messias to come, & of his benefites; these, and whatsoeuer other points of doctrine, Children were taught either at home by their Parents, or in publicke Schooles and Congregations by the Prophets. For I doubt not but that to this vse the houses of the Prophets, of Elisæus, and others were erected. To this purpose God himselfe in briefe delivered the whole doctrine of the Law, thus; *Thou shalt loue the Lord thy God with all thine heart &c. and thy neighbour as thy selfe.* To this purpose likewise delivered God summarily the whole doctrine of the Gospel, thus; *The seede of the woman shall breake the head of the Serpent.* And; *In thy seede shall all the nations be blessed.* They had also Sacrifices, Praiers, and other things which God would that Abraham & his posterity should teach their Children, and their whole familie: and therefore this doctrine was framed fit for the capacity of Children, and the ruder sort.

2. King. 4. 38. & 6. 1.

In the new Testament we read how Christ commanded litle Children to be brought vnto him, on whom he laid his hands, and blessed them. *Suffer the litle Children to come vnto me*, saith Christ, *and forbid them not, for of such is the kingdome of God.* And that Catechising of Children was in vse in the Apostles time, witnesse the example of Timothy of whom Paul writeth that he had *learned the Scriptures OF A CHILDE.* A farther and more direct proofe hereof we haue in the Epistle to the Hebrewes, which Epistle layeth downe certaine heads of the Apostles Catechisme, *of Repentance from deade workes, of Faith towards God, of the doctrine of Baptisme, and of Sacramentes, and the laying on of hands, of the resurrection from the deade, and of eternall iudgement*; al which he intituleth; *Milke for Children.* These and such like grounds of doctrine were required at the handes of the *Catechumeni* at the time of Baptisme, and of litle children at the time of Confirmation by laying on of hands. Therefore the Apostle termeth them, *The doctrine of Baptisme, and laying on of handes.* Semblably the Fathers also wrote briefe summes of doctrine, certaine remnauntes of which wee see as yet in Popery. Eusebius writeth of

In the time of the new Testament.

Mar. 10. 14.

1. Tim. 3. 15.

Heb. 6. 1. 2.

Euseb. Hist. Eccl. l. 6. c. 3.

Origen

Origen, that hee restored in Alexandria the custome of Catechising, which in time of persecution was decaied. Socrates also reporteth of Catechising thus; *Our forme of Catechising*, saith he, *is after the manner we receiued of the Bishops our Predecessours going before vs; according as we were taught whē we laied the foūdatiō of faith & were baptised, according as we haue learned out of the Scriptures*. Pope Gregory erected and set vp Idols and Images in Churches that they might be *the bookes of Lay men and Children*. After these times the doctrine of the Church through the negligence of other Bishops, & subtilty of the Bishop of Rome was by litle and litle corrupted, Catechising decaied, and at length was transformed into that ridiculous Ceremonie which at this day is by them called *Confirmation*. Thus far of the original, and perpetual practise of Catechising in the Church.

Pope Gregories Catechisme.

3. *What are the partes and chiefe pointes of Catechisme.*

THE especiall partes of the rudiments of Christian doctrine (as it is said in the place aforenamed vnto the Hebrewes) were *Repentance, and Faith in Christ*, that is to say, *The Law & the Gospell*. Catechisme therefore may *primarily, and in the largest sence it beareth*, be deuided (as the whole doctrine of the Church is) into the Law and the Gospel. For Catechisme differeth not from the doctrine of the Church in *Subiect* and substance of the matter it handleth, but *in the Forme* and manner of handling it: as *solid strong meate* prepared for men of years, (which representeth the doctrine of the church) and *milke, and weake-meates* chewed for children, (which shaddow & resemble Catechisme) vary not in the *Subiect*, I meane, the essence & nature of *Meate*, but in these *qualities* of being *strong*, and *weake* meates. These two partes the vulgar and common sorte call by the name of *the Decalogue*, *and the Apostles Creede*: because *the Decalogue* comprehendeth the summe of the Law; *the Creede* in briefe the substaunce of the Gospell. They tearme it also *The doctrine of Faith, and workes*, or *the doctrine of things to be beleeued, and done*.

Some of the learned diuide it into the doctrine *concerning God, his will, and his workes*. Againe they distinguish Gods works into *workes of Creation, Preseruation, and Redemption*. But these three members of this diuision are al handled eirher in the law, or in the Gospell, or in both;

both; and therefore this diuiſion is eaſily reduced to the former.

Others make fiue partes: *The Decalogue, The Apoſtles Creede, Baptiſme, The Supper of the Lorde*, and *Praier*: of which parts ſome were *immediatly* deliuered by God himſelfe, as, *The Decalogue*: others *mediatly*, and that either *by his Sonne* manifeſted in the fleſh, as, *The Lordes Praier, Baptiſme, and the Supper of the Lorde*: or, *by the miniſterie of the Apoſtles*, as, *The Apoſtles Creede*. But theſe partes are alſo couched within the two before rehearſed. For, *The Decalogue* is the ſumme of the lawe, *The Creede* the briefe of the Goſpell, *The Sacraments* are as appurtenances of the Goſpell, and therefore haue reference vnto the Goſpel, *as farre forth as they are Seales of grace promiſed in the Goſpell*; but, *as they are teſtimonies of our obedience towardes GOD*, ſo they cary the nature of Sacrifices, & appertaine to the Law. *Praier* is a parte of the worſhippe of GOD, and therefore referred to the Lawe.

The partes of this Catechiſme.

This Catechiſme conſiſteth of 3. partes: which are, 1. *Mans miſery*. 2. *Mans delivery from this miſery*. 3. *Mans thankefulnes for this delivery*. Which diuiſion in effect ſwarueth not from the reſt, becauſe the other partes are coupled in theſe. *The Decalogue* perteineth to the firſt part, *inaſmuch as it is the glaſſe wherein we viewe and haue ſight of our ſinne and miſery*: and to the third parte, *inaſmuch as it is the exact rule of true thankfulnes to God, and of Chriſtian converſation*. *The Creed* becauſe it deſcribeth the manner of our deliverye is conteined vnder the ſecond part. Thither alſo belonge *the Sacraments* which are os the appurtenances & ſeales of the doctrin of faith. Laſtly *Praier*, as the principal part of our ſpiritual worſhipping of God, and thankefulnes towards him, is placed vnder the thirde parte.

4 *The reaſons why Catechiſing is neceſſary in the Church.*

THE diligent exerciſe of Catechiſing is neceſſary in the church 1 *Becauſe of the Commaundement of God; Yee ſhall teach them your children*: 2. *Becauſe of the glory of God*, which requireth that God be not only knowne aright & magnified by thoſe of riper yeeres, but of children alſo: 3. *For our owne Comforte, and Salvation*. For without the true knowledg of god & his ſon Chriſt Ieſus, that is to ſay, without faith & repẽtãce, no man of ſufficient yeers & able to receiue

1 Deut 4 9. & 11.19.
2
3

instruction can bee saved, or haue any stable and sure confidence
Ioh.17.3. that hee pleaseth God. For, *This is life eternall that they KNOVV*
Heb.11.6. *thee to bee the only very God.* And, *vvithout FAITH it is impossible to please God.* Nowe no man beleeueth on him whom hee knoweth not, or of whom hee neuer hearde; *Howe shall they be-*
Rom.10.17 *leeue on him of vvhome they never HEARD. Faith is by HEARING, and hearing by the worde of God.* As many then as will bee saued must needes holde the foundation, which is the doctrine touching Christ. VVherefore all must bee instructed, and such a summe of doctrine must bee delivered in the Church, of which the
4 ruder and younger sorte also may be capable. 4. *For the mainetaining of a Church and common vveale in this life.* For to the establishing of Church and common weale there is neede of Religion, and the worshippe of God, Christian discipline, studies, and exercises of godlinesse, honesty, iustice, and trueth amongst men. All which in vaine wee seeke for amidst the barbarous Nations, where there is no practise of piety, or vertue at all. Now therefore it behoveth that wee bee instructed herein from our childhoode, because
Gen.8.21. *The heart of man is evill and perverse from his youth*: Nay such is the corruption of nature, that vnlesse there bee sodaine redresse, we then too late take Physicke when our euill and griefe through long delay hath gathered strength, and is become past cure. VVherefore except wee bee instructed aright in the will of God out of his worde in our childhood, and exercised vnto godlinesse: hardly, or neuer do we suffer our selues to bee withdrawne from those errours which are inbred in vs, & which we drunke in like water in our childhood; scarcely can we endure to be revoked and weyned from those vices, in which we haue beene trained vp. VVherefore we must betimes meete with, and bridle mans depraued nature, least Church and common weale
5 goe to wracke. 5. *Because the rule of examining opinions, and discussing the trueth of them must bee generally knowne vnto all, least they erre and be seduced*: according to the commandement; *BEVVARE of false Prophetes*: *PROVE all thinges*: *TRIE the Spirits whether they bee of God.* Now the rule of this triall is no other then those chiefe grounds Catechisme *the decalogue*, and, *the Apostles Creede.*
6 6. *Because they who haue thoroughly learned Catechisme better vnderstande Sermons*, in that they are able easily to reduce whatsoeuer they heare

heare out of Gods worde to their ſeueral heads of Catechiſme which they haue learned: whereas otherwiſe Sermons for the moſt part are heard with little fruite and benefite. 7. *Becauſe Catechiſme beſt fitteth the vnskilfulneſſe and weake iudgement of learners.* For a copious & vagrant forme of inſtruction is hard for youth and beginners, and very vnprofitable: therefore the doctrine delivered vnto them muſt be briefe and plaine packeſtaffe, ſuch as is Catechiſme. 8. *Becauſe it is neceſſary that the rude and yonger ſort be ſevered from Schiſmatickes, and from the prophane heathen*; which diſtinction is no way made but by the knowledge of Catechiſme. 9. *Catechiſme doctrine is moſt needful for Schollers, becauſe they ought to bee more expert in Chriſtian doctrine then others*, both in regard of their *calling*, that one day they may inſtruct others; as alſo in reſpect of their *many occaſions which daily occurre of learning this doctrine*, which, after the example of Timothy, they may not neglect. 7 8 9

To theſe may be added many *impulſiue cauſes*, eſpecially with the people to winne them, drawne either from *the ende of our Creation*, or from *the cauſe of Gods prolonging and preſerving our liues vntill the time of youth &c.* alſo from *the dignity and excellencie of the Obiect* of Catechiſme doctrine, which is *the higheſt and perfecteſt good even God himſelfe*; and from *the effect* of Catechiſme, which is *the knowledge of this great good, and a communitie therewith*; a thing more precious then all the treaſures of the worlde. This is that coſtly *Iewell* digged & hidden in the field of the Church, whereof Chriſt ſpeaketh: and for whoſe ſake in aucient times Chriſtians with their little Children ſuffered martyrdome with cheerefulnes. Let vs view with our eies the example of Origen in Euſebius ſixth booke of Eccleſiaſtical hiſtory, and thirde Chapter. Let vs reade to this purpoſe *Theodoret* his fourth booke of hiſtory, and ſixteenth Chapter. But contrarywiſe what is it which we will gladly ſuffer for Chriſts glory, if we be ignorant of this doctrine? and how ſhall we not bee ignoraunt, if wee learne it not in our Childhood? Wherefore the ignoraunce of Catechiſme is not the laſt and leaſt cauſe why many now a daies are caried hither & thither with every winde of doctrine, and why many fall from Chriſt vnto Antichriſt.

Mat. 13. 44.

Euſeb. hiſt. eccleſ. lib. 6. cap 3.

Theod. hiſt. lib. 4. cap. 16

5 *VVhat is the the ende of Catechiſme and Chriſtian doctrine.*

THe *ſcope* of Catechiſme doctrine is, *our comforte*, and *ſalvation. Salvation* conſiſteth in the *fruition* and *participation of the higheſt good. The comforte thereof* is, *a certaine hope and expectation of this good in the life to come, togither with a fruition, in part begunne in this life. The chiefeſt good is, that which if we haue, wee are bleſſed; if we want, we become moſt vnhappy and miſerable.* Farther *what*, and *what manner* this one only comforte is, it is reſolved in the firſt queſtion of this Catechiſme, wherevnto, theſe Prefaces now ended, we will proceede.]

AN

A CATECHISME OF CHRISTIAN RELIGION.

ON THE 1. SABAOTH.

Queſt. 1. *VVhat is thy only comforte in life and death.*

Aunſ. That both in ſoule and body whether I liue or die [a] I am not mine owne, [b] but belong wholy vnto my moſt faithfull Lord and Saviour Ieſus Chriſt, [c] who by his precious bloud moſt fully ſatisfying for all my ſinnes, [d] hath delivered me from al the power of the devill, [e] and ſo preſerveth me, [f] that without the will of my heauenly father not ſo much as a haire may fall from my head, [g] yea al things muſt ſerue for my ſafety. [h] Wherefore by his ſpirit alſo he aſſureth me of everlaſting life, [i] and maketh me ready, and prepared, that henceforth I may liue to him. [k]

[a] Rom. 14. 8
[b] 1. Cor. 6. 19.
[c] 1. Cor. 3. 23. Tit. 2. 14
[d] 1. Pet. 1. 18. 1. Ioh. 1. 7. 2. 2.
[e] Heb. 2. 14. 1. Ioh. 3. 8.
[f] Ioh. 6. 39. Ioh. 10. 28. 2. Theſſ. 3. 3. 1. Pet. 1. 5.
[g] Mat. 10. 30 Luk. 21. 18.
[h] Rom. 8. 28
[i] 2. Cor. 1. 22. 2. Cor. 5. 5. Eph. 1. 14. Rom. 8. 16.
[k] Rom. 8. 14 1. Ioh. 3. 3.

The Explication.

THe queſtion concerning *Comforte* is therefore handled in the firſt place, becauſe it containeth the maine ſcope and drift of Catechiſme; whoſe ende is to worke in vs ſure comforte both in our life, and at our death. For to this purpoſe is al celeſtial and heauenly doctrine reuealed by God, and is principally to be learned of vs. The ſumme of this comforte is, *That we are engraffed into Chriſt by faith, beloved of him, and reconciled vnto God, that by him we might be cared for, and ſaved for ever.* Touching this comfort we are to learne,

1. *VVhat it is.*
2. *Of how many partes it conſiſteth.*
3. *VVhy this comfort alone is ſound and good.*
4. *VVhy it is neceſſary.*
5. *Howe many thinges are neceſſary for the attaining thereto.*

1. What Comforte is.

What comfort is.

Comforte is a certaine Argumentation or reasoning wherein we oppose some good thing against some present evill, and by the due consideration & meditation thereof doe mitigate and asswage our griefe conceiued, and suffer a while the evil with patience. Where looke how much more grievous the evill is, so much must the good which is defined, exceede the said evill in greatnesse & certainety. So that whereas Consolation against sinne and everlasting death, (two the greatest evils that possibly can befall mankinde) is heere sought for; it is not any common good but *the principall and soveraigne good* that can be a sufficient salue and remedy therfor. Touching which *principall good*, without the Scripture and word of God, *So many men, so many opinions* are broached. The Epicures seate and place this supreme good *in sensuality and pleasure:* the Stoickes *in a decent moderation & brideling of the affections*, or, *in the habit of vertue*: The Platonicks, *in their Ideaes:* the Peripateticks *in the action and exercise of vertue*: the vulgar sorte *in honours, riches, power, and sway amongest men*. But alas all these are flitting transitory toyes, either lost in time of life, or left behinde vs at the terme of death. Now that principall good we hunt after is such as fadeth not, nor vanisheth, no not in death. I grant the honor of vertue is immortall, and *vertue* it selfe (as the Poet hath) *survives after mens funerals*; but where liveth it? verily with others, not within our selues. And wel said one, that *vertues could not iustly be reputed mans principall blisse & felicity, whereas we haue them witnesses of our distresse and misery.* Hypocrites both within and without the Church, as Iewes, Pharisees & Mahumetists (Papists also doe the like) seeke a remedy of death in external rites, and beggerly ceremonies. But al in vaine; For these external rites doe not purge nor cleanse the conscience, and God will not be mocked with petty satisfactions. How soeuer therefore Philosophy, and all other sectes enquire after, and promise such a good as may yeeld vs sound consolation and contentation both in life and death, yet they neither finde, nor performe any, but such as

Divers opinions of mans chiefest good.

consci-

consciences staggar at, and very sence disclaimeth: only the doctrine of the Church presenteth vnto vs such a good, effectuall, and liuely comforte, as wherewith our consciences rest satisfied. For this alone detecteth the fountaine of all miseries wherevnto mankinde is captivated and enthralled: this alone directeth vs vnto the meanes of delivery through Christ. This therefore is the onely Christian comforte of principall consequence both in life and death; *A confidence of free remission of sinnes, and reconciliation with God through Christ, and a certaine expectation of eternal life, imprinted in our heartes by his holy spirite through the ministery of the Gospell, so that wee doubte not but that wee belong vnto Christ, and are beloved of God, and saved for ever for his sake:* according to that of Saint Paule; *Who shall seperate vs from the loue of Christ? shall tribulation? or anguish? &c.*]

True comfortes proper to the Church.

What is the only comfort of the Church.

Rom.8.35.

2 *Of howe many partes this comforte Consisteth.*

SIxe partes there are of this comforte. 1. *Our Reconcilement to God by Christ*, so that wee are no longer enemies, but sonnes of God, neither are wee in our owne power, but properly belong vnto Christ. 2. *The manner of our reconcilement*, even by the bloud of Christ: that is to say, by his passion, death and satisfaction for our sinnes. 3. *Our delivery from the misery of sinne and death.* For Christ doeth not only reconcile vs vnto God, but also doth exempt and free vs out of the power of the divel, so that sinne, death, & Satan haue no power over vs. 4. *The perpetuall preservation & maintenance of our reconcilement, freedome, & what soever other blessinges Christ hath once purchased for vs.* His we are by right: therefore he keepeth vs as his owne interest, that not so much as an haire may fall from our heade without the will of our heauenly Father. Neither lyeth our salvation in our handes or power; for if it were so, wee shoulde loose it a thousande times every moment. 5. *The turning of all our evilles into good.* The godly indeede are afflicted in this life, nay they are massacred, they are as sheepe appointed to the slaughter: but these thinges doe not hurte or hinder at all, but further and helpe forwarde our salvation; becaus God giveth a

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1.Cor.3.23

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1 Pet.1.18
1.Ioh.1.7.

3

Heb.2.14.
1.Ioh.3.8.

4

5

Rom.8.28. good issue, and turneth al to the best. *All things worke togither for the best vnto them that loue God*; 6. *Our full perswasion and assurance of al these good giftes, and graces, and of life eternall*. This security consisteth: 1. *Of the testimony of the holy Ghost* working in vs true faith & vnfeigned conversion, witnessing vnto our spirit that we are the sons of God, and that these blessings doe truely apperteine vnto vs, because hee is *the pledge of our inheritaunce*; 2. *Of the effectes of true faith*, which we perceiue to bee in vs; such as are true repentance, and a constante purpose of beleeuing and obeying GOD according to all his preceptes. For out of the earnest desire of performing obedience vnto GOD ariseth our assurance of our true faith; and by faith we are certainely perswaded of the favour, and loue of GOD, and of everlasting salvation. This is the ground of all the other 5. partes before specified, without which there is no comforte in temptations. Briefly therefore the summe of our comfort is this; *that vve are Christes, reconciled by him vnto the Father, of vvhome we are beloued, and shall be saued through the gifte of the holy Ghost, and life everlasting.*

Two parts of Christiã securitie.
1. the testimony of the holy Ghost.
2. Effects of true Faith

3 *VVhy this comforte alone is sound and good.*

THat this *Comforte* alone is sound and true, it is apparent: 1. *Because it alone faileth vs not, no not in death*. For, *whether vvee LIVE or DIE, vvee are the Lordes*. And, *vvho shall seperate vs from the Loue of Christ? Neither DEATH, nor LIFE*, &c. 2. *Because it alone standeth impregnable and invincible*, it alone susteineth, and assoileth vs against al the assaultes and attemptes of Satan. For Satan thus giueth the onset: 1. *Thou art a sinner*: *Comforte* makes aunswere; But Christ hath satisfied for my sinne, & hath redeemed me by his precious bloud, that now I am no longer mine owne, but belong vnto him. 2. Satan again assaileth thee: *Thou art a child of wrath, and an enemy of God*. Aunsw. I am so by nature, and before reconcilement, but I am reconciled to God through Christ, and receiued into grace and favour with him. 3. Againe he casteth in thy teeth: *But thou must die the death* Aunsw. Christ hath delivered me from the power of death, and I knowe that by Christ I shall escape out of the handes of death into life eternall. 4. Hee vrgeth further: *But in the meane*

Rom.14.8. Rom.8.35.

The temptations of Satan with their remidies out of this onely Consolatiõ

4

time manie miseries happen vnto the godlie. Aunſ. Our LORDE and Maſter guardeth and defendeth vs in them, and effecteth that they worke for our good. 5. Hee yet replieth: *But howe if I hou looſe the grace of Chriſt? For thou maieſt fall and periſh, becauſe it is a longe ſteepe vvay to heaven.* Aunſ. Chriſt hath not onely *merited* his benefits for mee, but alſo *beſtoweth* the and perpetually preſerueth them in me, & giueth me perſeverance, that I faint not, and fal from grace. 6. He perſiſteth. *VVhat if grace perteine not vnto thee, and thou be not of the number of them who are the Lords?* Aunſ. I know that grace perteineth vnto me, and that I am truely Chriſts: 1. *Becauſe the holy ſpirite teſtifieth vnto my ſpirite that I am the childe of GOD: 2. Becauſe I haue true faith, and the promiſe is generall perteining to all that beleeue.* 7. He preſſeth nearer. *VVhat if thou haue not a true faith?* Aunſ. I knovve that I haue a true faith by the effectes therof, becauſe i haue a conſcience ſtedfaſtly relieng on GOD, and an earneſt vvil and fervent deſire to beleeue and obey GOD. 8. He aſſaieth yet once more. *Thy faith is vveake, and thy converſion or repentance imperfect. Anſ.* I true. But yet it is entire and vnfeigned. And I knovve that *To him vvhich hath, ſhall bee giuen. Lord, I beleeue, helpe my vnbeliefe.*

5 6 7 8 Luc. 19. 26. Mark. 9. 24.

In this greate and daungerous conflicte, vvhereof al the children of GOD haue experience, Chriſtian Conſolation ſtandeth fixed and immooueable, and at length concludeth, *Therefore CHRISTE vvith all his beneſites apperteineth vnto mee.*

6 *VVhy this Comforte is neceſſary.*

BY that which hath beene ſpoken it appeareth that this comforte is very neceſſary for vs: 1. *For our ſalvation*, that we faint not, nor deſpaire in temptation, and wreſtling of conſcience: 2. *For the worſhipping of God.* For, that we may worſhip God in this life, and in the life to come, (to which end we were created) wee muſt come out of ſinne and death; not ruſh into deſperation, but be ſuſteined with a ſure comforte vnto the end.

1 2

5 *How many things are required for the atteining vnto this comforte.*

This is reſolued in the catechiſme queſtio here immediatly following.

Queſt.

[a] Math.11. Vers.28. 29.30. Eph.5.8.6. [b] Ioh.9.41. Math.9.12. Rom.3.11. 1.Ioh.1. 9.10. [c] Ioh.17.3. A&4.12. & 10.43. [d] Ephes. 5.10. Psal.50.14. Math 5.16. 1 Pet.1.12. Rom 6.13. 2, Tim.2.15

Quest. 2. *How many things are necessary for thee to knowe, that thou enioying this comfort maist liue and dye happily?*

Answ. Three.[a] The first, what is the greatnes of my sinne and misery.[b] The second, how I am delivered from al sinne and misery.[c] The third, what thankes I owe vnto God for this delivery.[d]

The Explication.

THese three are the *whole matter*, and *severall partes* of this Catechisme, which iumpe in with that division of Scripture into *the Law* and *the Gospell*, and are sutable with the differences of those partes, as before hath beene delivered.

Why the knowledge of our misery is necessary. 1. To stirre vp in vs a desire of delivery thence.

1 *The knowledge of our misery is necessary for our comfort*, not that of it selfe it ministreth any comfort, or is it selfe any part thereof; for of it selfe, and in it owne nature it terrifieth, rather then comforteth vs. But it is necessary for our comfort 1. *Because it stirreth vp in vs a desire of delivery*, as the knowledge of his disease kindleth a desire of remedy in the sicke man: wheras on the other side, if we haue no knowledg of our misery, we affect not our delivery; as the sick man when he hath no sence nor feeling of his disease, consulteth not the Phisitian. Now if we desire not delivery, wee doe not seeke it; if wee seeke it not, we obteine it not; because God giueth delivery onely to those that seeke it, it is opened onely to him that knocketh: as it is said in scripture, *To him that knocketh, it shall be opened. Aske, and it shall be giuen you. Blessed are they that hunger and thirst after righteousnes. Come vnto me all yee which labour. I dwell in a contrite spirit.* So then, *That which is necessary for to stirre vp in vs a desire of deliverance, that is also necessary for our comfort. But the knowledge of our miserie is necessary for the desire of salvation or deliverance. Therefore the knowledge of our miserie is necessary for the obteining of our comforte*; necessarie, I say, *not as a cause* working and effecting comfort, but *as a motiue* inducing vs to pursue after it. For of it selfe it breedeth terrour, but

Math.7. 7.&8.6. Mat.11.28. Isai.37.15.

but this terrour is good for vs whē faith accompanieth it 2. *That therby we may be the more thankefull for our delivery.* For we ſhould waxe vngratefull, if we vnderſtood not out of how greate miſeries we were delivered; becauſe we ſhould never iudg aright of the greatnes of the benefite, and ſo ſhould not atteine vnto our delivery, whereas that is performed onely to the thankeful 3. *Becauſe we can be no fitte hearers of the Goſpell without the knowledge of our ſinne and wretchednes* For, vnleſſe by the preaching of the lawe concerning ſinne and the vvrath of God there be a preparation made to the preaching of grace, there followeth carnall ſecurity, and our comfort is made vnſtable; becauſe ſounde retired comforte, and carnal ſecuritie cannot ſtande togither. Hereof it appeareth that we are to beginne from the preaching of the lawe after the example of the Prophets and Apoſtles, that thereby men may be caſt downe from preſumption of their owne iuſtice, and may be prepared to the knowledge of themſelues, & true repentance. Except this be done, through the preaching of grace mē will become more careleſſe and ſtubborne, and pearles ſhalbe throwne to ſwine to be trampled vnder feete.

2. To worke in vs thankfulnes for our delivery.

3. To prepare and make vs fit hearers of the Goſpell.

2 *The knowvledge of our delivery is neceſſary for our comforte:* 1. *That vve fall not into deſperation.* For as ſoone as we haue a knowledge of our ſinne we ſhould be ſwallowed vp of deſpaire, were it not that the means of our delivery preſēted themſelues ready at hand with vs to ſuccour vs. 2. *That we may therby be touched with a deſire thereof.* For a good thing not known is not deſired: according to that, *There is no coveting after an vnknowne thing.* If then we know not the benefite of our delivery, we ſhal not longe after it, and by conſequent we ſhal not obteine it; nay when we either happen to finde it, or haue it offered vnto vs, we ſhal not acknowledge it: 3. *That it may comforte vs.* For a good thinge not knowne doth not comfort: 4. *Leaſt through the ignorance thereof; we our ſelues ſhould imagine, or receiue imagined by others any manner of delivery, to the reproch of Gods name, and hazard of our owne ſalvation:* 5. *That wee might bee made partakers thereof through faith.* For faith is not without knowledge, and our delivery is apprehended only by faith: 6. *That we may be thankefull to God for it.* For as wee deſire not an vnknowne good: ſo neither doe vvee greatly eſteeme or account of it, neither doe we thinke of rendring condigne thankes for it. Nowe the benefite of deliverie is not beſtowed

2 Why the knowledge of our delivery is neceſſary.

1. To keepe vs from deſpaire.

2 To kindle in vs a deſire of it.

3. To comfort vs.

4 To prevent all erroneous cōceipts therein.

5. To gaine poſſeſſiō of it by faith.

6 To work thākfulnes in vs towards God for it.

on.

on the vnthankefull: but God impartethit vnto them in whome it hath that ende wherevnto it was ordained, that is, *Thankefulnes*. For theſe cauſes to our ſoundeand true comforte the knowledge of our delivery is requiſite and neceſſary, both *vvhat it is, in what manner*, and, *by vvhom it vvas perfourmed*. Now this knowledge of our deliuery is drawne out of the Goſpell heard, read, and apprehended by faith: becauſe faith alone promiſeth freedome to them that beleiue in Chriſt.

3 1. Why the knowledge of our thankefulnes is neceſſary. 1 Becauſe God perfor meth it to the thanke full alone. 1 Ioh 3 8. 2. To teach vs what thankefulnes we are to render vnto God. 3. To exclude all ſhew of merite. 4 For confirmation of faith in vs. Thankfulnes *in general* knowne out of the Goſpell: *in ſpeciall* out of the lawe

3 *The knowledge of our thankefulneſſe is neceſſary for our comforte.* 1. *Becauſe God exhibiteth this delivery only to the thankefull*. For in theſe alone God reapeth the ende of his benefites which is *his worſhippe, and their gratefulneſſe tovvardes him*. For thankefulnes is the chiefe ende and ſcope orour delivery. *For this purpoſe appeared the ſonne of God, that hee might deſtroy the vvorkes of the Divell. Hee hath adopted vs to the PRAISE of the glory of his grace.* 2. *That vvee may offer ſuch thankeſgiving as is acceptable vnto God*. For God will haue vs no otherwiſe gratefull vnto him, then hee hath preſcribed in his word. True thankefulneſſe therefore is to be learned out of Gods worde, not faſhioned after our owne imagination. 3. *That we may knovvve that thoſe dueties, which vve performe to God and our neighbour are no merites, but only a publike declaring of our thankefulneſſe*. And what thou giueſt thankes for, that thou knoweſt thou haſte not deſerued. 4. *That by our thankefulneſſe our faith and comforte may bee confirmed*, or that by this thankefulneſſe vvee may bee aſcertained of this delivery, as wee are ſure of the cauſes of thinges, when wee ſee their effectes. For the thankefull doe acknowledge and profeſſe an aſſurance of the good they haue receiued. Nowe thankefulneſſe it ſelfe wee know *in generall* out of the Goſpel, becauſe the Goſpell requireth faith and repentaunce of them that will bee ſaued: we know it *In ſpeciall* out of the Law, becauſe the law in ſpeciall doth diſtinctly declare and determine what workes, and what kinde of obedience is pleaſing vnto God. Wherefore neceſſarily we are to treate of thankefulnes in the Catechiſme. Obiect *That which of it ſelfe followeth is not neceſſary to be taught. But thankefulneſſe muſt needes followve of it ſelfe after the acknowledgement of our miſerie and delivery. Therefore it is not neceſſary to be taught.* *Anſ.* The Fallacie of this argument is called in Schooles, *A ſuppoſall*

poſall of that to bee generally true, vvhich is true but in parte. For, *thankefulneſſe* followeth delivery, but, *not the manner of thankfulneſſe likevviſe*: that is, as ſoone as we knovve our delivery from miſerie, we preſently conceiue, that it is a pointe of our duety to be thankefull for ſo greate a benefite: but what true and acceptable thankefulneſſe to God is, wee knowe not, except wee bee taught. Therefore *of the manner of thankefulneſſe* wee are to be inſtructed out of the worde of God. Furthermore the Maior propoſition is not vniverſally true. For a thing, which of it ſelfe doth follow, may be taught for greater and fuller knowledge and confirmation. And GOD by this meanes, that is to ſaie, by his worde delivered and knowne will kindle, increaſe, and ſtrengthen thankefulneſſe in vs.

THE FIRST GENERALL PART OF CATECHISME TOVCHING THE MISERIE OF MAN.

Queſt. 3. *VVhence knoweſt thou thy Miſerie?*

ONTHE 2. SABAOTH

Anſ. Out of the Law of God.*

*Rom. 3. 10.

The Explication.

IN this firſt part concerning the miſery of man principally is handled *The cõmon place of SIN, and of the effectes, and puniſhmentes of ſinne.* To this are annexed other ſubordinate places, and in this tract leſſe principall then the forenamed, as, the common places *of the CREATION of man of the IMAGE of God in man, of ORIGINAL ſin, of FREEVVIL, and of AFFLICTIONS.* Touching our *MISERY*, we are to know in general, *what it is, whence it is knowne, and the meanes how.*

The name of *Miſery* ſtretcheth farther than the name of *Sinne.* By the name of *Miſery* we vnderſtand *as vvell the evill of treſpaſſe or offence, as the evill of puniſhmente. The evill of treſpaſſe is, all Sinne; The evill of puniſhmente is, all calamitie, torrmente, and deſtruction of our Reaſonable Nature.* To bee ſhorte, *the evill of puniſh-*

1 What is meante by the name of Misery.

punishment comprehendeth all miseries and sinnes that followe after, wherewith sinnes that goe before are punished. So the numbring of the people committed by David is both *a sinne*, and *a punishment of sinne which vvent before*, to weet, of the adultery and murder committed by David: that is to say, it was an evill both of *offence*, and of *punishment*. [Therefore *Mans misery is his vvretched estate since the fall, consisting of two great evils*; 1. *That mans nature through sinne is corrupted and averted from God*: 2 *That for this corruption it is guilty of an eternall malediction, and reiected of God.*

[What the nature of misery is 2

Wee haue a knowledge of this misery out of the lawe of God. *By the Lavve commeth the knovvledge of sinne* saieth Saint Paule. And it is the voice of the lawe. *Cursed is hee that fulfilleth not all the vvordes of this lawe*. Nowe *by what meanes* the lawe yeeldeth vs the knowledge of our misery, the two nexte questions which followe in order shall declare.]

Whence our misery is knowne. Rom. 3 20. Deut. 27. 26.

Quest. 4. *VVhat doth the lawe of God require of vs.*

Ans. That doth Christ summarily teach vs Mat. 23. Thou shalt loue the Lord thy God vvith all thy heart, with al thy soule, with al thy mind, and with al thy strēgth. This is the first and the great Commaundement, and the second is like vnto this, Thou shalt loue thy neighbour as thy selfe. On these two commaundementes hangeth the whole lawe, and the Prophets.[a]

a Deut. 6. 5. Levit. 19, 18. Mar. 12. 30. Luc. 10. 27.

The Explication.

THis summe of the law Christ rehearseth Mat. 23. v. 37. & Luk. 10. out of Deut. 6. vers. 5. Lev. 19. ver. 18. And he expresseth vvhat is meant by that, *Cursed is he that fulfilleth not the whole law*: that is to say, who loueth not God with all his hearte, with all his soule, with all his minde, and with al his strength; & his neighbour as himselfe. The which

which ſeverall clauſes are particularly to bee vnfoulded more at large.

Thou ſhalt LOVE the Lord thy GOD.) *To loue GOD with all the hart &c.* is, on due acknowledgment of his infinite goodnes reverently to regard him, and to account him our principall & cheifeſt bliſſe, and for this cauſe to loue him aboue al things, to reioyce in him, to relye on him, to preferre his glory before al thinges, that there be not founde in vs no not ſo much as the leaſt thought, inclination or appetite of any thing that may diſpleaſe him; and rather to part from that which is deareſt vnto vs, and partake of any grievous calamity whatſoever, then ſuffer our ſelues to be ſeparated from communion with him, or any way offende him: laſtly to direct al our actions to this end, that he alone may be glorified by vs.

The Lord THY GOD.) As if he ſhould ſay: Thou ſhalt loue that God who is thy Lord, and thy God; who is revealed vnto thee, whoe conferreth his manifold benefites vpon thee, and whome thou art bound to ſerue. It is therefore an *Antitheſis* or oppoſition of the true God againſt falſe Gods.

With all thy HEARTE.) By the *HEART E* in this place is vnderſtood al the affections, inclinations, and appetites or deſires. Whereas then God requreth *our whole heart*, his meaning is that he will haue himſelfe alone to be acknowledged, and reckoned our ſovereigne & ſupreme good, & to be loued aboue al things: that our whole heart reſt on him, and not part thereof be yeelded vnto him, and part vnto another. Nay his wil is that we match & compare nothing with him, much leſſe preferre, and admit to ſhare or partake one iot in his loue This the ſcripture calleth, *to walke before GOD vvith a perfecte heart*: whoſe contrary is, *Not to vvalke before God with a perfecte heart*, to weet, to halte, and yeeld himſelfe by halfes vnto God Obiect. *God alone is to be loued therefore we ought not to loue our neighbours, parentes, and himſelfe.* Anſ. It is a Sophiſme which Logicians cal, a fallacie of accident, *VVhen we argue from the deniall of the māner of anything, to the ſimple and abſolute deniall of the thing it ſelfe.* As in this preſent example. *God is chiefly to be loued and aboue all things*; that is, *in ſuch manner*, that ther be nothing at al which we either preferre or equall with him, and which for his ſake we are not ready preſently to forgoe. We ought to loue our neighbour, our Parents, and other things alſo; but not chiefely, not aboue God, nor ſo that wee rather

choſe

chooſe to offend God then our Parents; but after God, and for God.

VVith all thy SOVLE.) By the *ſoule* he comprehendeth that part which is willing to any thing, or the motions of the will: therefore he meaneth, with thy whole wil, and purpoſe.

VVith all thy COGITATIONS.) By the *Cogitation* he vnderſtandeth the *Minde* and vnderſtanding: as if he ſhould ſay, *So much as thou knowveſt of God, ſo much alſo ſhalt thou loue him:* But thou ſhalt bende al thy cogitations and thoughts to knowe God perfectly and aright, and ſo ſhalt thou loue him. For ſo much as we know of God, ſo much alſo doe we loue him. Now we loue him imperfectly, becauſe
1. Co 13.10 *vve know* him but *in parte:* In the life to come we ſhal know him perfectly, therefore we ſhall loue him perfectly, and *that which is in part ſhalbe aboliſhed.*

VVith all thy STRENGTH.) He meaneth al actiõs both inward and outward, that they be agreeable to the Law of God

Why the loue of God is called *the firſt Commaundement.*

This is the FIRST and GREATEST Commaundement:) The loue of God is called *the firſt commaundement, becauſe it is the ſpring and founteine of the reſt*, that is, the *impulſiue, efficient, and finall cauſe* of obedience in al the reſt. For we therefore loue our neighbour becauſe we loue God, and that we may declare, in the loue of our neighbour, that we loue God. In like manner it is called *the greateſt commaundement:* 1. *Becauſe the obiect, vvhich it immediatelyreſpecteth and conſidereth, is the greateſt obiect, even God himſelfe:* 2. *Becauſe it is the end vvherevnto al the other commaundements are directed.* For our whole obedience hath this onely end that we ſhew our loue towardes God, and honour his name: 3. *Becauſe that is the principall worſhip of God wherevnto the ceremoniall worſhip was toyeeld and giue place.* For the Phariſees extolled the *ceremoniall lawe* aboue the *Morall:* contrariwiſe Chriſt calleth *loue the greateſt commaundement*, and preferreth the Morall law before the Ceremoniall, becauſe Ceremonies were appointed for loue, and are to vaile, and ſubmit themſelues vnto it.

Why it is called *the greateſt Commaundement.*

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Obiect. *Loue is the greateſt commaundement; therefore loue is greater then faith; therfore loue iuſtifieth rather then faith.* Anſ. *Loue* is here taken *in generall for our vvhole obedience vvhich vve ovve vnto* God, vnder which, *Faith* is comprehended: which faith iuſtifieth, *not of it ſelfe, as it is a vertue in man, but vvith Relation and reference to her obiect, I meane the merit of Chriſt, as it appeareth and applieth to it*

A diſtinctiõ of loue and faith.

ſelfe

selfe that merite. But that loue which *in speciall* is properly called *loue*, is not the same with faith, neither iustifieth it, because Christes iustice is applied vnto vs, *not by loue*, but *by faith alone*.

The second is like vnto this: Thou shalt loue thy NEIGHBOVR.) To loue thy neighbour as thy selfe is, for the loue thou owest vnto God, that is, because thou loueſt God, to doe wel vnto thy neighbour according to al the commaundements of God: or to wish, and doe al things vnto him, which thou wouldest in equity and according to the lawe to be done vnto thee. Nowe every man is our neighbour. Our neighbour is every man.

The SECOND.) It is called *the second commandemẽt*: 1. *Because it conteineth the summe of the second Table*, or the duties which are immediatly performed vnto our neighbour. For if thou loue thy neighbour as thy selfe, thou wilt not murther him, thou wilt not hurte him, *&c.* 2. *Because the loue of our neighbour must rise out of the first Table*, even from the loue of God. Therefore it is in nature inferiour to the loue of God. Why the loue of our neighbour is called the second Commaundement.

Is LIKE *vnto this.*) It is called like vnto the first in 2. respects. 1. *In respect of the kinde of worship* which is morall, or spirituall, and principal; because it is ther in the second Table no lesse commanded then in the first, and is opposed vnto the Ceremonies: 2. *In respect of the punishment* which is eternall, because God doth inflict this punishment for the breach of either Table: 3. *In respect of the coherence*, because neither can be obserued without the other. It is also *vnlike* to the first: 1. *In respect of the immediate obiect*: which in the first Table is God; in the second *our neighbor*: 2. *In respect of their proceſſe, & order*, the one being *a cause* the other *an effect* of that cause. For the loue of our neighbor ariseth from the loue of God, but it falleth not so out on the contrary: 3. *In respect of the degrees of loue*. For we must loue God *aboue al things* we must loue our neighbor, not aboue al things, nor aboue God, but *as our selues*. Hence riseth an answere vnto that obiection: *The second Commaundement is like vnto the first, therefore the first is not the greateſt*. Or, *therefore our neighbour must bee set equall with God, and equally worshipped*. For it is indeed *like* to the first, *not simply and in every pointe, but in some fewe*; & *vnlike* vnto the first in some other points, as before hath beene shewed. Why it is saide to be *like* vnto the first. 1 2 3 Wherein it is *vnlike*. 1 2 3 Obiect. Answ.

On these two Commaundements hangeth the WHOLE LAWE *and the* PROPHETS.) That is al the doctrine of the Lawe and the

Prophets is reduced vnto these two heades: and all the legall obedience, which is conteined in Moses and the Prophets, doth spring from the loue of God, and our neighbour. Obiect. *Yea but the promises and doctrine of the Gospell is founde also in the Prophetes. Therefore it seemeth that the doctrine of the Prophets is vnfitly restricted & limited within these two commaundementes.* *Aunsw.* Christ speaketh of the doctrine of the lawe, not of the promises of the Gospell: which appeareth by the question of the Pharisee demaunding, *which was the chiefe commaundement*, not, *which was the chiefe promise in the lawe.*

[b] Rom. 3. 10 20. 23. 1. Ioh. 1. 8. 10

[a] Ro 8. 7. Ephes. 2. 5. Tit. 3. 3. Gen. 6. 5. Gen. 8. 21. Ierem 17. 9 Rom. 7 2.

Quæst. 5. *Art thou able to keepe all these things perfectly?*

Aunsw. No truly. [a] For by nature I am prone to the hatred of God, and of my neighbour. [b].

The Explication.

Mans misery knowne two waies. 1 2



His question together with the two former teacheth that our misery (as there are two partes thereof before specified) so it is knowne out of the lawe two waies: 1. *By a comparing of our selues to the lawe.* 2. *By an applying of the curse of the lawe vnto our selues.* *The examining* of our selues after the lawe, and comparing the law with our selues is *a consideration of that purity and vprightnes which the lawe requireth, whether it be in vs, or no.* This comparison sheweth that we are not such as the law requireth. For the lawe requireth *a perfect loue of God*; in vs there is *a hatred and backsliding from God*: The lawe requireth *a perfect loue of our neighbour*; in vs there is *a hate of our neighbor.* So the out of the law is known the former part of our misery, I meane, our corruption, whereof the Scripture els where conuicteth vs. *The applicatiō* of the curse of the law vnto our selues is made by the framing of a syllogisme *practical*, that is, assuming & inferring our actiō, whose Maior or former proposition is the voice of the lawe, thus; *Cursed is he who continueth not in all which is vvritten in the booke of the lawe to doe them:* Conscience prompteth and telleth vs the Minor or latter pro-

What it is to examine our selues by the Law

Rom. 8. 7. Ephes. 2. 3. Tit. 3. 3 1.

Howe wee do apply the curse of the Law to our selus

propoſition, thus; *I haue not continued* &c. The Cõcluſion or ſhutting vp of all is the allowing and approouing of the ſentence of the lawe, thus; *Therefore I am accurſed.*

Every mans conſcience frameth ſuch a Syllogiſme: nay every mans conſcience is nothing elſe but ſuch a *Practicall Syllogiſme* formed in his minde & vnderſtanding, whoſe Maior is the *Law* of God, the Minor is the *pondering and weighing of our facte*, which is contrary to the lawe. The Concluſion is the *approoving of the ſentence* of the law condemning vs for our ſinne; which approbation griefe and deſpaire follow at the heeles, vnleſſe the comforte of the Goſpell interpoſe it ſelfe, and we perceiue the remiſſion of our ſinnes purchaſed by the Sonne of God our mediatour. In this ſorte the guilt of eternal malediction which is the ſecond parte of our miſery, is diſcloſed vnto vs by the law. For we are al conuicted by this reaſon and argument: *The lawe bindeth all men to obedience, or, if they performe it not, to everlaſting puniſhment and malediction But no man performeth this obedience. Therefore the Lawe bindeth all men to eternall malediction.*

Conſcience a *Practicall Syllogiſme.*

Quæſt. 6. *Did God then make man ſo wicked and perverſe?*

ON THE 3. SABBOTH.

Anſ. Not ſo. But rather he made him good,[a] and to his own Image,[b] that is, endued with true righteouſnes and holines, that he might rightly knowe God his Creatour, and hartely loue him, and liue with him bleſſed for ever, and that to laude and magnifie him.[c]

[a] Gen. 1. 31.
[b] Gen. 1. 26. 27.
[c] Eph. 4. 24. Coloſ. 3. 10. 2. Cor. 3. 18.

The Explication.

HAVING hitherto laide downe and prooued this *Propoſition, Mans nature is ſubiect vnto ſinne*: the next queſtion to be diſcuſſed is, *whether it were ſo created by God*; And if not ſo, *what manner of nature was created in man by God*; And, *whence ſinne entred & ſet foote in man*. Wherefore the Common place *of the Creation of man*, & *of the Image of God in man* is hither duely referred. Heere alſo we are to

make an *Antitheſis* or compariſon of *mans originall excellency* before his fal, and *his originall miſery* ſince the ſame; for theſe cauſes; 1. *That the cauſe and founteine of our miſery being diſcovered, it might not be imputed vnto God*; 2. *That the greatnes of our miſery might the more appeare*. For looke how much more open & eminēt our original excellēcy is vnto vs, ſo much more obvious and evident is our miſery; as alſo the benefit of our delivery is ſo much the more precious & honourable in our eies, by howe much the greatnes of the evils whence we are freed is more apparent.

OF THE CREATION OF MAN.

The ſpeciall pointes touching mans creation are.

1 *What manner of creature man was made by God.*
2 *To what end man was made by God.*

1 *What manner of Creature man was made by God.*

THIS queſtion is propoſed even for the ſame cauſes for which the *whole place* it ſelfe is; namely, 1. *That it may appeare how man was created by God without ſinne, and that therfore God is not the author of our ſinne, corruption, and miſery.* 2. *That we may perceiue from what height of dignity and honor, into how deepe a gulfe of wretchednes and miſery wee are plunged through ſin, and thence may acknowledge the tender mercy & compaſſion of God, who vouchſafeth to hale & put vs out of the ſame*: 3. *That we farther acknowledge our vnthankfulnes for benefits heeretofore receiued, and our vnworthines of receauing any heereafter*: 4. *That wee may the more earneſtly thirſt after the recovery of the dignity and happines we haue loſt, and ſeeke it in Chriſt*: 5. *That we may be thankfull vnto God for the reſtoring of it*. Nowe what manner of Creature man was faſhioned by God in the beginning, is ſhewed in the Anſwere of this 6. Queſtion, where it is ſaide, *He made him good, and to his owne Image, &c.* which words require a more ample declaration. MAN therefore was created by God on the 6. day of the creation of the worlde, conſiſting of body and ſoule. 1, *His body* was faſhioned of a maſſe or lumpe of earth:

immor-

immortall, if he ſtood ſtill in righteouſnes; *mortall*, if he fell. For mortality enſued on ſinne as a puniſhment thereof. 2. *His ſoule* was made of nothing, but immediatly inſpired by God into his body, and was an incorporeall ſubſtance, vnderſtanding, and immortall. *God breathed in his face breath of life, and man vvas made a liuing ſoule.* This was by God infuſed and vnited to an inſtrumentall body to informe or quicken it, and togither with it to make one perſon or *Subſiſtent* namely man, to worke certeine motions and actions proper vnto man, both externall, and internall; in the body, and without the body; by the miniſtery of the body, and without the miniſtery of the body; iuſt, holy, and pleaſing vnto God: 3. *After the Image of God*: that is perfectly good, wiſe, iuſt, holy, bleſſed, and ſole ſovereigne of other creatures. Of this Image of God in man more ſhal hereafter be ſpoken. 3 Geneſ. 2. 7

2. *To what end man was created.*

THE Catechiſme maketh aunſwere, *That he might rightly know God his creator, & hartely loue him, and liue with him bleſſed for ever, & that to laud & magnify his name.* Wherfore the laſt & principal end of mans creatiõ is: 1. *The glory & praiſe of God.* For god therfore created reaſonable creatures, angels & men, that being known of them he might be magnified for ever. Man therefore was principally created to the knowledge and worſhip of God; that is, to the profeſſion and invocation of his name, to praiſe and thankeſgiuing, to loue and obedience, which conſiſteth in the performance of thoſe duties which concerne GOD and man. For the vvorſhippe of GOD comprehendeth in it al theſe Obiect. *Heaven, earth, and other creatures voide of reaſon are ſaide to vvorſhippe and magnifie God. Therfore the vvorſhippe and praiſe of GOD is not the proper end vvhy man vvas created* Aunſ. This reaſon hath a fallacy of *equivocation* or ambiguity. Creatures voide of reaſon are ſaide to *vvorſhippe* and *praiſe* God, not that they vnderſtãd ought of God, or know & worſhip him, but becauſe they bearing certeine printes and ſtampes of Divinity in them, are *the matter of gods praiſe and vvorſhippe*, vvhich is properly performed by reaſonable creatures. For Angelles and men, by the beholding and contemplation of theſe GODS vvorkes deſcry in them the infinite goodnes, wiſedome, power, iuſtice bounty & maieſtie of god, and are raiſed and ſtirred vp to magnifie GOD by 1 The glory and praiſe of God. Pſal. 19. & 146. Rom. 1. 20.

these his creatures. And if God had not formed creatures of reason & vnderstanding, who might beholde, consider, & with thankful mind acknowledge his workes, & the order and disposing of things in whole nature: other things which are voide of reason, might no more bee said to praise and worship God, that is, to be the matter and occasion of praising him, than if they had never beene at all. Therefore that which David saith, is spoken by the figure *Prosopopaia*, or *counterfetting of some other person vnder that which is presented*; as, *Praise the Lorde O yee heavens, sea, and earth &c.* that is, Let angels, and men at the sight and viewe of these Gods creatures take occasion of lauding and magnifieng his name. Many other endes are subordinated to this principall end. For vnto Gods worship is substituted, 2. *The true knowledge of him.* For God not being knowne cannot be worshipped. And it is the proper worke of man, wherein eternal life consisteth to knowe and worship God aright. *This is everlasting life that they may knowe thee alone to bee the true God.* To the knowledge of God is subordinate, or next in order, 3. *The felicity & blessednes of man*; which is the fruitiō and everlasting participation of God, and heavenly blessings. For out of these appeareth the goodnes, mercy, & power of God. Obiect. *The felicity and blessednes of man, his knowledge, & worship of God, are qualities and properties in which, or with which man was created; that is, they are a part of the image of God, and the forme or proper nature of man. Therefore they belonge vnto the first Question which was,* WHAT *man was created, and not to this of the ende of mans creation.* Aunswere. They are a parte of mans *forme* and *nature*, and they are mans *ende* in a divers respect, in which there is no contrariety. For God made man such a creature, as being blessed and happy should knowe and worship him aright: and againe hee made him to this end, that thece forth for ever he might be acknowledged & magnified by him, and might continually communicate himselfe with all his graces and blessings vnto him. Wherefore man was created happy, holy, and religious, and *this was his forme*, which hee received in the creation: and moreover he was so created, that he should so continue for ever; and *this was his ende*. Therefore both these are fitly spoken, to witt, that man both is *created holy, happy, and religious*, and is *created to be holy, happy, and religious*. The former of these is referred to the *Question* WHAT, in respect of the beginning: the latter

2 The knowledge of God. Ioh. 17.3.

3 Mans felicitie.

to

to the question FOR WHAT, in respect of continuance and perse verance. So *righteousnes and true holines* whereas they are the *forme* and *very being* of a new man, are tearmed his *end*. Neither is it absurd that the same thing should in a divers respect be called the *finall cause* and the *formall*. For that which is the *forme, in respect of the creature*, may be termed the *end, in respect of the intent and purpose of the Creatour*: 4. *The manifestation of God, or the declaration of Gods mercie in his chosen to everlasting life, and of his iustice and wrath against sinne to be punished in the reprobate.* This fourth is subordinated to the knowledge of God, and mans felicity. For that thou maiest know God, and he communicate himselfe vnto thee, it is needful also that hee make himselfe manifest vnto thee: 5. *The preservation of society in mankind*, which end is subordinate vnto the manifestation of God. For except there were men, God should not haue whome to manifest himselfe vnto. *I will declare thy name vnto my brethren*: 6. *The communion of mutuall intercourse of duties and curtesies amongst men*, seruing for the preseruation of humane society. For that the society and conversing of men togither may be mainteined, there must needs be peace, and mutual duties enterchangeably passing betweene them.

Eph 4.24.

4 The manifestation of Gods mercy & iustice

5 The preservation of the society of men. Psal 12.23.

6 The community of civil duties amongst men.

This first *creation* of man is diligētly to be compared with the *misery* of mankind, as also *the end* for which we were created, with the *aberration* and swarving from the end: that so by this meanes also wee may know the greatnes of our misery. For how much the greater we see the good was, which we haue lost; so much the greater we knowe the evils to be, into which we are fallen.

OF THE IMAGE OF GOD IN MAN.

The chiefe questions hereof are.

1 *What is the Image of God in man.*
2 *How farre forth it is lost, and how farre it remaineth.*
3 *How it is repaired in man.*

1 *What the Image of God in man is.*

What the Image of God is.

THe Image of God in man, is a vertue knowing aright the nature, will, and workes of God; and a will freely obeying God; and a correspondence of all the inclinations, desires, and actions, with the will of God: and, in a word, a spirituall and vnchangeable puritie of the soule, and the whole man; perfect blessednes; and ioie resting in God; and the dignity of man, and maiestie, whereby he excelleth and ruleth other creatures. Wherefore the whole image of God in man comprehendeth. 1. The soule it selfe together with the faculties thereof, endewed with reason and will. 2. All our naturall notions and knowledge of God, his will, and his workes; that is to say, perfect wisedome in the soule. 3. All iust and holy actions, inclinations, and motions of the will, I meane, perfect righteousnes and holinesse in our heart and will, and all our externall actions. 4. Felicity, blessednes, and glory linked with perfect ioy in God, and abundance of all good things, free from all misery, and corruption. 5. Rule and dominion of man over the creatures; as fishes, fowles, and other living creatures. In all these thinges this reasonable creature in some sorte resembled his Creator, as the Image expresseth in some sort the Arch-type or principall paterne; yet can he by no meanes bee equalled vnto his Creator. For in God all things are immense and without measure, and even his essence infinite; The Apostle Paule putteth *Righteousnes*, & *Holines*, as the chiefe partes of this Image; yet doth hee not exclude, but presuppose *wisedome*, and *knowledge* For no man can worshippe God vnknowne. But neither doth Paul exclude *perfect blessednes & glory*; for this according to the order of gods iustice is necessarily coupled with perfect holines or conformity with God. For where true righteousnesse and holinesse is, there is the absence of all evils whether of crime; or offence. *Righteousnesse and Holinesse* in this text of the Apostle may either be taken for the same thing; or so distinguished, that, *Righteousnesse* may bee meant of the *actions* both inwarde and outwarde, as they haue a conformity and congruity of the will and heart with the minde iudging aright, and with the lawe of God; and, *Holinesse*, may bee vnderstoode of the *qualities* themselues. Ob. 1. *Perfect wisdome & righteousnes is in God alone, & is not found in any creature, and the wisdome of al creatures, even of the An-*

5 Parts of the Image of God in man

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Ephes. 4. 24.

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gels themselues both may, and doth increase: how then was the Image of God perfect wisedome and righteousnes in man. Ans. By *perfect wisdome* heere is meant not such a kind of wisedome as is ignorant of nothing, but which hath as absolute perfection, as is incident vnto the nature of a creature; as great a portion, as the rich Creator hath measured and sundred out vnto his creature, sufficient to endowe it with happines and felicity: as; the wisedome of the angelles and their blessednesse is perfect, because it is such as GOD hath ordeined, and yet vnto it somewhat daily may be added; otherwise, it were infinite. So was man perfectly iust, because he was conformable vnto God in all things which God required of him; not that he was of equall perfectnes, or had iustice inherēt in him in that degree of perfectiō which God had; but because he wanted nothing of the full measure of such perfection as God created in him, and would should bee in him, and which might suffice a created nature to the atteining of blessednesse. There is therefore an ambiguity in the worde *perfection*; and in this sence heere expressed man is said in scripture to be *the image of God*, or to be *made after the image of God*. ✻ Obiect. 2. *The first man was of the earth, earthly; the second man, the Lorde from heaven. As the earthly was, such are they that are earthly: and as is the heavenly, such are they also that are heavenly. And as we haue borne the image of the earthly, so shall we beare the image of the heavenly.* Ans. The Apostle doth not here take away the image of the heavenly man from Adam, whe he as yet stood; but compareth his nature & estate aswell before, as after his fal, with that heavenly glory, into which we are restored by Christ; that is, not only the nature of man corrupted through sinne by death, but the degree of the image of God in mās nature befor the fal, & before glorificatiō, with that which followeth in glorificatiō. ✻

Christ is called *the Image of God* in a farre different and divers manner: 1. *In respect of his diuine nature; whereby he is the Image of his eternall Father, coeternall, consubstantiall, and coequall with his Father in Essence, essentiall properties, and workes; and is that person, by which the Father doth mediately reveale himselfe in creating, and preseruing all things, but chiefely in saving the Elect.* And he is indeed called *the image* not of himselfe, or of the holy Ghost, but *of his father*, because hee was from all eternity borne not of himselfe, or of the holie Ghost, but of the father: 2. *In respect of his humane nature; whereby he*

Man was perfect but in a certein *degree* & *measure*; not *infinitely*, as God is

1. Cor. 5. 47

Christ called *the Image of God* in two respectes.

1. Of his divin nature.

2. Of his humane nature.

Ioh. 14.9.

hee is the Image of God, created indeed, yet by many degrees, & in nomber of gifts, as in wisdome, righteousnes, power, glory, farre excelling all angels and men, and after a particular manner resembling his father in doctrine, vertues, and actions; according as himselfe saith, *Philip, he that hath seene me, hath seene my Father.* But Angelles and men are tearmed *the Image of God, as well in respect of the Sonne and the holy ghost, as of the Father*, whereas it is saide *let vs make man in our Image according to our likenes*: and that *not for the likenes or equality of essence*, but *for the agreeing of some properties; not in degree, or essence*, but *in kind, and imitation.* For there is some thing created by God in Angels and men, proportionable to the coūterfeit & patterne of the divine essēce.

Angels and men *the Image of God* Gen 1. 26. Not in *essence* but in *qualities*

* Adam the Image of God not according to his *body*, but according to his *soule.*

* They who, *as in time past the Anthropomorphitæ, will haue the Image of God to be the forme of mans body, saie, that vvhole Adam was made to the image of God; and therefore according to his body also.* But they perceiue not the vsual manner of speaking of a person composed of diverse natures, which is called, *The communicating of properties*, when that is cōmunicated to the whole person in the concrete, which is onely proper to one of the natures; as in the same place: *Adam was made a liuing soule.* Now as the Scripture mentioneth the nature of the soule, so also doth it mention such an Image of God as agreeth not vnto the body. Againe they obiect. *Christ is the Image of God. But the faithfull beare in their body the Image of Christ. Therefore the body also is the Image of Christ.* There are 4. tearmes in this Syllogism: because *Christ is not in his body, but in his divinity the image of his father: and in soule, or in the giftes or properties thereof, and actions, he is the image of the whole divinity or godhead.* Wherefore the image of God in the faithful is not the same which the image of God is in christ: *neither are they in all things like vnto the godhead, in vvhich they are like Christ:* because there is some-what in Christ besides his Divinity, and the image of the Divinity which is in the soule; that is, *his body*, which hath an affinity not with the divine nature, but with the nature of our bodies. Againe they say: *The frame of mans body is made with admirable skill and cunning: therefore there shineth in it, and is beheld as in an image the wisedome of the Creator.* But it followeth not hereof that the body is the image of God. For so should al thinges be made to the Image of god, seeing that in all gods workes, his power, wisedome, & goodnes doth appeare, which yet the Scripture doth not permitte:

The faithfull not in all thinges like vnto the *Divinity*, in which they are like *Christ*: becaufe Christ himselfe in his body was not like vnto God, but vnto *man*,

which

which ſetteth out onely the reaſonable creatures with this title and commendation; and placeth the image of God in thoſe things, which belonge not to the body, but to the ſoule. Here alſo queſtion is made concerning the place of the Apoſtle. *Man is the image & glory of God, but the woman is the glory of man*: where Paul ſeemeth to attribute the image of God *onely to man*, and to take it away from from the *woman*. But the Apoſtle meaneth, that *man onely is the image of God, not in reſpect of his nature*, being partaker of divine wiſedome, righteouſnes, and ioy; *neither in reſpect of his dominion over other creatures* (for theſe are common to man and woman) *but in reſpect of civill, domeſticall, & eccleſiaſticall order*, in which, he will haue the publike govern ment & adminiſtration to belong vnto the man, not to the woman. ✻ ✻

How man is ſaid of S. Paul to bee the image of God, & not the woman. 1. Co. 11.

2 *How farre forth the Image of God was loſt, and how farre it remaineth.*

SVCH then was the image of God after which God in the beginning created man, and which man before his fall had apparent ſtamped in him. But man after his fall by meanes of ſinne loſt this glorious image of God, and was transformed into the deformed and vgly ſhape of the Divell. Some remnants and ſparkes of Gods Image continued reſiant in man after his fall, and yet remaine alſo, euen in the vnregenerate. 1 *The incorporeal ſubſtance of the reaſonable & immortall ſoule, together with the powers thereof*; and amongſt theſe *the liberty of his will*, ſo that whatſoever man will; he willeth it freely: 2. *Many notions in the vnderſtanding*; of God, of nature, of the difference of thinges ſeemly and vnſeemly; which notions are the principles of artes and ſciences: 3. *Some prints and ſteps of morall virtues; & ſome petty abilities concerning outward diſcipline, & behaviour*: 4. *The fruition of many temporall good thinges*: 5. *A kinde of dominion ouer the creature*. For this is not wholy loſt, but many are ſubiect to mans gouernment, & man is able to rule many, & to vſe them. Theſe remnants, I ſay, of the Image of God in man, howſoeuer they alſo through ſinne are mainly defaced, and manifoldly impaired, yet in ſome ſorte they are reſerved and preſerued in nature, and that to theſe endes: 1. *That they might be a teſtimony of the bounty of God towards vs, yea though vve were vnvvorthy of it*: 2. *That God might vſe them to the reſtoring of*

The remnants of gods image in man after the fall.

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The endes for which God preſerueth theſe remnants in vs.

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of his Image in vs: 3. That hee might leaue the reprobate without excuse.

Howbeit the good and graces which we haue loſt of this Image of God are farre more in number, & of greater worth and moment: As 1. *The true, perfect, and ſauing knowledge of* God, *and his vvill.* 2. *The integrity and perfection of the knowledge of* Gods *vvorkes, and a bright ſhining light, or a dexterity in the vnderſtanding, or diſcerning truth;* in place whereof ſucceeded ignorance, blindnes, & darknes: 3. *Rightnes and conformity to the law of* God *in all our inclinations, deſires, and actions, in our will, hearte, and outward partes;* in whoſe roome is inveſted a horrible diſorder & corruptiō of the inclinatiōs & *motions* of our hart & wil, whēce actual ſins are hatched: 4. *Whole & perfect dominion over the creatures.* For thoſe beaſtes which feared man before, now aſſault him, they lye in waite for him, & violence him. The fielde bring forth thornes and thiſtles: 5. *The right and intereſt of vſing thoſe creatures, vvhich* God *granted to his children, not to his enemies:* 6. *The felicity and happines both of this life and of the life to come;* in place whereof is come death both temporal and eternall, with all ſortes of calamities. Obiect. *The Heathen excelled in many vertues, and atchieved great vvorkes. Therefore it ſeemeth the Image of* God *vvas not loſt in them.* Anſ. The noble vertues & famous exploites of Heathen men perteine indeede to the reliques and remainder of Gods Image in man: but ſo farre are they from being that true and perfect Image of God, that they rather are meere maskes and ſhewes of outward behaviour and diſcipline, without any inward obedience of the heart towardes God, whome they know not, and flie from: therefore *theſe workes are not pleaſing vnto God, whereas they neither proceed from the true knowledge of* God, *neither are wrought to that ende, that all the glory may redound vnto* God.

What is loſt of the Image of God in vs. 1 2 3 4 5 6

2. Cauſes why the vertues of Ethnickes pleaſe not God 1. They proceed not from a true knowledge of God 2. They haue not Gods glory propoſed for their end.

3 *How the Image of* God *is reſtored in vs.*

THE *repairing of the Image of* God *in man is wrought by* God *alone, who gaue it vnto man.* For in whoſe power it is to giue life, in his alſo it is to reſtore it being loſt. The manner of reſtoring it is this: 1. God *the father reſtoreth it by his Sonne*, becauſe, *He hath made him vnto vs wiſedome, iuſtification, ſanctification, and redemption:* 2. *The Sonne by the holy* Ghoſt *immediately regenerating vs; VVe are* chā-

The repairing of the Image of God in vs is the wōrke all three perſons. 1 Cor. 1. 20

ged

ged into the same Image from glory to glory, as by the Spirit of the Lorde. 3. The holy ghost restoreth it by the word and vse of the Sacraments: The gospel is the power of god vnto salvatiõ. now this renuing is so wrought by god, as that *in this life it is only begunne in the chosen, and in them confirmed and augmented vnto the ende of their life, as concerning the soule*; but *as concerning the whole man, at the resurrection of the bodie.* Wherefore it is to be obserued *who is the author*, and *what the order*, and *manner* of this repairing. 2.Cor.3.18 Rom.1.16.

Quæst. 7. *VVhence then ariseth this wickednes of mans nature?*

Ans. From the fall and disobedience of our first parentes Adam and Eue.[a] Hence is our nature so corrupt, that we are all conceived, and borne in sinne.[b]

[a] Gen. 3. the whole Chapter throughout. Rom. 5. 12. 18. 19.

[b] Psa. 51. 5. Gen 5. 3. Wis. 12. 10.

The Explication.

HEere wee are first to meditate *on the fall and first sinne of man*, whence the corruption of mans nature had his beginning. Secondly *on sin in general*, and especially *on Originall sin.*

Of the fal and first sin of man.

Concerning the fall and first sinne we are to consider and know,

1 *VVhat and what manner of sin it was.*
2 *VVhat are the causes thereof.*
3 *VVhat are the effectes.*
4 *VVhy God permitted it.*

1 *VVhat and what manner of sin that first sin of Adam and Eue was.*

THe fall or first sinne of man was *the disobedience of our first Parents Adam and Eue in Paradise*, or, *the eating of the apple and fruit forbidden by God. Thou shalt eate freely of euery tree of the garden; but of the tree of knowledge of good and evill thou shalt not eate of it. For in the day that thou shalt eate thereof thou shalt dye the death.* This com- Ge. 2. 16. 17.

commaundement of God man through the perſwaſion of the Divell tranſgreſſed, and hence is our corruption and miſery derived. Is then the plucking of an apple ſo heinous a crime? Yea verily, a grievous offence; becauſe in it many horrible ſins are faſt linked togither. 1. *Pride againſt God, ambition, and an admiration of himſelfe.* For man not cõtent with that ſtate wherein God had placed him, deſired to be equall with God. This God doth charge him with, when he ſaith; *Behold the man is become as one of vs, to know good and evill.* 2. *Incredulity and vnbeliefe, and contempt of Gods iuſtice and mercy.* For he tempted God & charged him with a lie. For God had ſaid, *Thou ſhalt die the death*; The Divel denied it, ſaying, *yee ſhall not die*; and farther the Devil accuſed God of envy, ſaying, *But God knoweth that when yee ſhall eate thereof, your eies ſhal be opened, and yee ſhal be as Gods, knowing good and evill.* Here *Adam* gaue credence to the Divell, and did eate of the forbidden fruit, neither did he beleeue that God would therefore inflict that puniſhment on him which he had threatned. Now, not to beleeue God, & of the contrary to beleeue the Devil, is to account God for no God; nay, to ſeate and enſtall the Divell in the place of God. This ſinne was heavy and horrible aboue meaſure. 3. *Stubbornes and diſobedience towardes God*; becauſe againſt the expreſſe commandement of God he did eate of the Apple. 4. *Vnthankfulnes for benefites receiued at his creation*; as, for theſe; that he was created *to the Image of God, and to eternall life*: for which he rendered this thankes, that he rather hearkened and inclined to the Deuil, then to God. 5. *Vnnaturalnes & neglect of loue towardes his poſterity*: becauſe (miſerable & wretched man!) he thought not with himſelfe that as he had receiued thoſe good things for himſelfe & his poſterity, ſo he ſhould by ſinning againſt God make loſſe of them both from himſelfe and them. 6. *Apoſtaſie or manifeſt defect from God to the Divell*, whom he beleeued, & obeied rather then God, whom he ſet vp in the place of God; withdrawing and ſundring himſelfe from God. He did not aske of God thoſe good things which he was to receiue, but reiecting the wiſedome & direction of God, by the adviſe of the Devil wil aſpire to be equall with God. Wherefore the fall of man was no light and ſimple or ſingle fault, but was a manifolde & terrible ſinne, for which God iuſtly reiected man with all his poſterity. Hence we eaſily anſwere that obiection. Ob. *No iuſt iudge inflicteth a great puniſhment for a ſmal offence. God is a iuſt iudge. Therefore*

The manifoldnes of the firſt ſin 1. In pride againſt God.

Gen. 3. 22.

2. In incredulity.

Gen. 2. 17.

Gen. 3. 4. 5.

3. In ſtubbornes & diſobedience.

4. In vnthankfulnes.

5. In vnnaturalneſſe.

6. In Apoſtaſie.

he should not haue punished the eating of an Apple so grieuously. Answ. The eating of the Apple was no small sinne, but manifolde and outragious; in which was concealed *pride, vnthankfulnes, Apostasie &c.* as hath beene already proued. Therefore God iustly inflicted a greate punishment on mankinde for the same. *Repl.* Yee at least *he should haue spared mans posterity, because himselfe hath saide; The sonne shall not bear the iniquity of the Father. Answ.* True, if so the son be not partaker of his fathers wickednes. But here all are partakers of *Adams* iniquity. Ezek 18.20

2 *What were the causes of the first sinne.*

THE first sinne of man sprong *not from God, but from the instigation of the Divell and from the free will of man.* For *the Divell* provoked man to fall away from God; and *man* yeelding to the inticing allurementes of the Divell, *freely* revolted from God, and wilfully forsooke him. Now although God lefte man destitute in his temptation, yet is he not the cause of this fall, or sinne, or destruction of man. For in that dereliction or forsaking of man, god neither intended, nor effected any of these; but he proued, and tried man, to shew how impotent and vnable the creature is to do, or reteine ought that is good, God not preseruing and directing him by his Spirite: & togither with his trial of man hee in his iust iudgment suffered the sin of man to concurre, but he was no cause or efficient of it. Fleshly wisedome thus reasoneth against this doctrine. Obiect. *Whosoever withdraweth grace in the time of temptation, without which the fall cannot be avoided, he is the cause of the fall. But God with-held from man his grace in the time of temptation without which hee could not but fall; Therefore God was the cause of the fall.* Answ. The maior is *true onely of him who withholdeth grace when he is obliged and bounde not to withholde it: & him, who withdraweth it from such a one as desireth it, not from such a one as wilfully reiecteth it: and of him, who of despite and malice withdraweth it.* But it is *not true of him, who is neither bounde to preserue and mainteine the grace which he sometime gaue; and, who withholdeth it not from such a one as desireth to haue it continued, but from him who is willing he should so doe, and voluntarily refuseth it; &, who denieth it not therfore because he enuieth the offendour righteousnes and life eternall, or is delighted with the sinne; but onely to this pur-*

The causes of sinne are the divels instigation, and mans will freely yeelding vnto it.

pose

pose to trie him to whome he hath imparted grace. For he who forsaketh any man on this manner is not the cause of sinne, howsoever in him who is thus forsaken sinne necessarilie followeth this derelict̃ion, and withdrawing of grace. Now God in the temptation of man withheld his grace from him not after the former, but the later manner heere expressed. Wherefore God is not the cause of mans sinne and destructiō for withdrawing, but man for wilfull reiecting of grace. Repl. *Whosoever will that such a one be tempted, whome he certeinly knoweth that he will fall, if he be tempted; he willeth his sinne which falleth. But God would that man should be tẽpted of the divell, whome he certeinly knew that he would fall: for otherwise and against the will of God mã could not haue beene tempted. Therefore God is the cause of mans fall.* Ans. This Maior is denied as falle, if it bee simply and precisely taken. For *he is not the cause of sinne who will that he who is apt to fall be tẽpted, only for cause of triall*, and to make manifest the creatures infirmitie. Now God in this sence and with this intent suffered man to bee tempted, that is, *to be proued*. But *the divell tempting man* to the end that he might sinne, and be seperate and distracted from God; & *man willingly obeieng the Tempter against the commandement of God*, they both are the true causes of sinne. But of the causes of sinne more shall be spoken hereafter.

3 *What the effects of the first sinne are.*

1. Guilt of death.
2. Original sinne.
3. Actuall sinne.
4. Punishments inflicted for sinne.

THE effects of mans first sinne are 1. *Guiltines of death, and a priuation and destruction of Gods image in our first parentes*, 2. *Originall sin in vs their posterity*, that is to say, the guilte of eternal death, and the corruption & auersenes of our whole nature from god 3. *All actuall sinnes which are strong of originall.* For that which is the cause of the cause, is also the cause of the effect. But the first sinne of man is the cause of *his originall sin*, and this, of his *actuall sin*. 4 *All the euills of punishment which are inflicted for sins.* Therefore the first sinne of man is the cause of al other his sins, and punishments. Now whether it stand with Gods iustice to punishe the posteritie for the sinne of the Parents, it shall hereafter in the common place of *originall sinne* be fully resolued.

4. *Why*

6 *VVhy God permitted the first sinne of man.*

GOD could haue kept man from falling if he would, but he permitted him to fal, that is, he gaue him not the grace of resistãce against the tẽptation of the devil, & that for two causes: 1. *That it might stand for an example of the weaknes and infirmity of the creature, were it not supported, and preserued in originall righteousnes by the Creator: 2. That by this occasion GOD might shewve his goodnes, mercy, and grace in sauing the elect by CHRIST: and that hee might shew his iustice and power in punishing the vvicked and reprobate for their sinnes*; according to these sayings of scripture; *God hath shutt vp all in vnbeliefe, that he might haue mercy on all, and every mouth might be stopped.* And, *God, to shew his wrath, & make his power knowne, suffred with long patience the vessels of wrath prepared to destruction; & that he might declare the riches of his glory vpon the vessels of mercy, which he hath prepared vnto glory.*

The causes of Gods permission of the first sinne.
1. To shewe mans weaknes and infirmity.
2. To shew his mercy, iustice, and power.
Rom. 11. 32
Rom. 9. 22, 23.

* This doctrine concerning the Creation & fall of man is necessary for the Church, for many causes & vses which it hath: 1. Wee must know that man was created of God without sinne, least God be imagined the authour or cause of sinne: 2. Wheras mans body was fashioned of clay; let vs thinke of our frailty, that we be not lifted vp with pride: 3. Seing that the workmanship of God is so admirable in the framing of mans body, and seing it was created for the ministerie of Gods worship, and for God to dwell in, and for everlasting life, let vs neither abuse it to dishonesty, neither willingly destroie it, neither make it a stie of Devils, but keeping it chast and cleane, endevour that it be a temple & instrument of the holy ghost, to worship god: 4. Seeing that god would haue mankinde to consist of two sexes, each is to haue his due place and honour, neither is the weaker to be cõtemned, or oppressed by tyranny, or lust, or to be entertained with iniuries and cõtumelies, but iustly to be governed & protected; 5. But especially seing mã was created to the image & liknes of god, this great glory is to be acknowledged & celebrated with a thãkful mind, neither through our lewdnes & malice is the image & likenes of God to be transformed into the image and likenes of Satã, neither to be destroied either in our selues, or others. 6. And seeing it is destroied by sin through our owne fault: we must acknowledge & bewaile the greatnes of this vn-

* The necessity and vse of this doctrine of mans creation.
1
2
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thākfulnes,& the evils which followed,by comparing therwith thoſe
7 good things which we haue loſt:7. We muſt earneſtly deſire the reſto
8 ring of this felicity & glory:8. And becauſe the glory & bleſſednesſe,
which is reſtored vnto vs by the ſon of God,is greater thā that which
we loſt in Adam; ſo much the more muſt the deſire of thankfulnes, &
9 of profiting & encreaſing in godlines be kindled in vs:9. And ſeeing we
heare that al things were created for the vſe of mā,& that the domini-
on over the creatures loſt in Adam, is reſtored vnto vs in Chriſt: we
muſt magnify the bountifulnes of God towardes vs: we muſt aske all
things of him,as being our creator & ſoveraigne Lord, who hath the
right & power of giuing al good things to whō, & how far he will him
ſelfe:& vſe thoſe things which are grāted to our vſe,with a good cōſci-
10 ence,& to the glory of God,who gaue them:10. And that this may be
done, we muſt not by infidelity caſt our ſelues out of that right which
we receiue in Chriſt:& if God of his own power and authority either
giueth vs leſſe thā we would,or take away from vs,that which he hath
giuen,we muſt ſubmit our ſelues patiently to his iuſt purpoſe & moſt
11 profitable for our ſalvation:11. And ſeing the ſoule is the better part of
man,& the happines of the body dependeth on the happineſſe of the
ſoule;& ſeing alſo we are created to immortal life, we ought to haue
greater care of thoſe things which belōg to the ſoul & eternal life,thā
of thoſe which belong vnto the body,& this temporal life. 12. And at
12 lēgth, ſeing the end & bleſſednes of mā,is the participatiō & cōmuni-
cating of God,his knowledg,& worſhip,let vs ever tend vnto it,& re-
13 fer thither al our life & actions:13. And ſeing we ſee one part of man-
kinde to be veſſels of *wrath* to ſhew the iuſtice and ſeverity of God a-
gainſt ſin, let vs be thākful to God,ſith of his meere & infinit goodnes
he would haue vs to be veſſels of *mercy*, to declare through al eterni-
ty the riches of his glory: 14. Laſt of al, that we may learne, cōſider,&
14 begin theſe things in this life,let vs, to our power,tender & help for-
ward the cōmō ſociety,& ſaluatiō of others,for which we are born.

OF SINNE IN GENERALL.

The ſpeciall queſtions of ſinne in generall are theſe

1 *VVhether ſin be,or whence it appeareth to be in the world,& in vs.*
2 *VVhat ſinne is.*
3 *How many kinds of ſinnes there are.*

4 *VVhence*

4 *VVhence ſinne is, and what be the cauſes therof.*
5 *VVhat be the effects of ſinne,*

We knowe that ſinne is in vs.

1 *VVhether ſinne be in vs.*

THAT *ſin is not onely in the world, but in vs alſo,* we are divers waies convinced: 1. *By Gods divine teſtimony* which pronoũceth vs al guilty of ſin; & we are to giue credence vnto Gods aſſertiõ, ſith he is the ſearcher of harts, & trueſt eie-witneſſe of our actions: 2. *By the Law of God* ſinne is fully known, as before in the 3. & 5. Queſt. of the Catechiſme hath bene at large declared according to thoſe textes of ſcripture. *By the law cõmeth the knowlege of ſin. The law cauſeth wrath; for where no law is there is no tranſgreſſion. The law entred thereupon that the offẽce ſhould aboũd: I knew not ſin but by the law:* 3. *By cõſcience,* which conuinceth vs of ſin. For God, beſides the written law, reſerued vnto vs certeine general notiõs & principles of the law of Nature imprinted in our vnderſtãding, ſufficient to accuſe & condẽne vs. *Foraſmuch as that which may be knowne of God is manifeſt in them. The Gentiles doe by nature the thinges conteining in the law, and ſhew the effect of the law written in their heartes, their conſcience alſo bearing witnes, and their thoughts accuſing one another, or excuſing:* 4. *The puniſhments and death, wherevnto all men are ſubiect* and enthralled: Nay our Churchyardes, places of buriall, and of execution, are as ſo many Sermons of ſinne; becauſe God being iuſt inflicteth not puniſhmẽt on any, but for ſin: as ſaith the Scripture; *Death went over al men, for aſmuch as all men haue ſinned.* Againe; *The wages of ſinne is death.* Alſo, *Curſed is every one that confirmeth not all the wordes of this lawe to doe them.*

1. By Gods owne teſtimony. Gen. 6. 5. & 18. 21. Ierem. 17. 9 Rom. 1. 21. & 3. 10. & 7. 18. Pſa. 14. & 53. Eſa. 59.
2. By Gods Lawe. Rom. 3. 20. & 4. 15 & 5. 20 & 7. 7.
3. By conſcience & the Lawe of nature. Rom. 1. 19. & 2. 14.
Rom. 5. 12. Rom. 6. 23. Deut 27. 26

The vſe of the doctrine of ſinne is.

The vſe of this Queſtion is: 1. *That we may thẽce exerciſe our ſelues continually in humiliation and Repentance:* 2. *That we deteſt and withſtand the outrages of Anabaptiſts and Libertines,* who deny that there is any ſinne in them, contrary to the expreſſe word of God; *If vve ſay we haue no ſin we deceiue our ſelues;* & contrarie to al experience. For they both cõmit many things which God in his law pronoũceth to be ſins, how ſoever thẽſelus falſly & blaſphemouſly terme thẽ *the motiõs of the holy ſpirit,* and liue alſo in miſery, no leſſe ſubiect to death & diſ-

1. To worke in vs humility & Repentance.
2 To withſtand Anabaptiſtes. 1. Ioh. 1. 8.

eases then other men: vvhich truely, were they no sinners, vvere flatte against that precise rule; *VVhere there is no sinne, there is no death.*

Obiect. But it is demaũded, whether we haue not a knowledg of our sin by the gospel also. For, *the gospel charging vs to seeke for righteousnes, not in our selues, but without our selues evẽ in Christ, pronoũceth vs sinners. Therefore by the gospell also we haue knowledge of our sinne, and not by the lawe alone. Aunſ.* The gospell pronounceth vs sinners, but *not in speciall*, as doth the law; neither doth it purposely teach *what, or howe manifolde sinne is, what sinne deserueth*, &c. which is the property of the law: but it executeth this function *onely in generall*, and *lesse principally*, & *presupposing the whole doctrin & duty of the law*; as inferiour *Sciẽces* which are in order directly one vnder another borrow some principles and chiefe groundes from the *Sciences* next aboue them. For after that the law hath arraigned & convicted vs of sin, & proued that we are sinners; the gospel immediatly takes this principle, & concludeth that *wheras we are sinners in our selues, we must seeke for righteousnes without our selues* in Christ, that we may be saued. So then by these fiue meanes we find that sinne is in vs: 1. *By Gods owne assertion*: 2. *By GODS lawe principally, and in speciall*: 3. *By the gospell lesse principally, and in generall*: 4. *By the touch and sence of conscience*: 5. *By the punishments which God being iust inflicteth not but for sinne.*

How the knowledge of sin commeth by the Gospel

Sinne is knowne 5. waies.

2. *VVhat sinne is.*

1. Ioh. 3. 4. *SINNE is a transgression of the lawe*; or, *whatsoever is repugnant to the law*, that is, *a defect, or an inclination, or action repugnant to the law of God, offending God, and making the creature that sinneth guilty of the everlasting wrath of God, except remissiõ be granted for the Sõ of god our Mediator.* The *general* nature of sin is *a defect, or an inclinatiõ, or actiõ*: but, to speak properly, *a defect*, is this general nature; & *inclinatiõ*, or *actiõs* are rather *the matter* of sin. This *differẽce & formal essẽce* of sin is *a repugnacy with the law*; which Iohn calleth *a trãsgressing of the law*. The *property*, which necessarily cleaveth fast vnto it, is *the guilt of the creature offẽding*, that is to say a binding of the offẽdour to tẽporal & eternal punishmẽts, which is done accor-

The Logicians call it *Genus* which is the more common nature of a thing, or the matter of it.

ding

ding to the order of Gods iuſtice. And this is that which they cõmonly ſay, that there is a double *formality*, or twofolde nature of ſin; *Repugnancy with the law*, & *guilt*: or, that there are *two reſpects*, of which the former is *a compariſon or a diſſimilitude with the lawe*, the other an *ordeining vnto puniſhment*. An *Accidental* condition of ſinne is expreſſed in theſe words, *Except remiſſion be graunted &c.* becauſe it ariſeth not out of the nature of ſinne, but it is by occaſion and accident, in reſpect of ſinne, that they who beleeue in Chriſt are not puniſhed with everlaſting death; becauſe (forſooth) ſin through Chriſt is not imputed vnto them, but remitted by grace. Now theſe are called *defects*: *In the vnderſtanding* ignoraunce, and doubtfulneſſe of God and his will; *in the heart*, a *privation* or want of the loue of God and our neighbour, of ioy in God, and of an earneſt deſire and endevour to obey God according to all his commaundementes; and an *omitting* of inwarde and outwarde actions, which are commaunded by the law of God. *Corrupte inclinations* are ſaide to bee Stubborneſſe of the heart and will againſt the Law of God, or againſt the iudgement of the minde as touching honeſt and diſhoneſt actions: or, a pronenes and willingneſſe of Nature to doe thoſe thinges which God forbiddeth, which evill they call Concupiſcence.

A twofolde nature of ſinne.
1. Repugnancy with the law.
2. Guilt.

What corrupt inclinatiõs are.

That theſe defects, and corrupt inclinations are *ſins*, & condemned by God is proued. 1. out of the law of God which expreſly condemneth theſe defectes and inclinations, when it ſaith, *Curſed is every one that confirmeth not all the wordes of this lawe to doe them*: and, *Thou ſhalt not covet*: which Law alſo requireth in men the contrary graces and faculties, I meane, a perfect knowledge and loue of God and our neighbor. *Thou ſhalt loue the Lorde thy God with al thine hearte, &c. This is life eternal that they knowe thee to bee the only very God, &c. Thou ſhalt haue no other Gods before mee.* 2. By many teſtimonies of Scripture condemning theſe evils for ſinnes; *The frame or imagination of mans hearte is evill, even from his youth. The hearte is deceiptfull and vvicked aboue all thinges. I had not knovvne luſte*, (that is to ſaye to bee ſinne) *vnleſſe the Lavve had ſaide; Thou ſhalt not luſte.* 3. By the puniſhmentes and death of Infantes, who although they doe neither good nor evill, and offende not after the ſimilitude of Adams tranſgreſſion: yet they haue ſinne in them, for which death raigneth over them. And this ſinne is the blinde-

3 Proofes that corrupt inclinations are ſins.
1 Gods law Deut. 6. 5. Ioh 17 3. Exod. 20 3.
2. Teſtimony of ſcripture. Gen. 8 21. Ier 17 9. Rom. 7. 7. Ioh 3. 5. 1. Cor 2. 14 & 15. 50. Rom. 1. 21. & 8 6.
3 Death of Infants.

nes and frowardnes of our nature towards God of which we haue hitherto spoken. 1. Obiect. *That which is not voluntary, neither can be auoided, is not sin, neither deserueth punishment. Defects and inclinations cannot be auoided by vs. Therefore they are no sins.* Ans. The Maior holdeth true in a Ciuil courte, but not in the iudgement of GOD, before vvhom, vvhatsoever is repugnant vnto his lavve, vvhether it bee in our povver to avoide it, or no, is sinne, and deserveth punishment. For scripture teacheth both that the vvisedome of the flesh cannot be subiect to the lavve of GOD, and that all, who are not subiect vnto the law, are subiecte to the wrath of GOD. 2. Obiect. *Nature is good. But our inclinations and desires are naturall. Therefore they are good.* Aunſ. True it is that Nature is good, if you consider it *before the corruption*. All thinges were very good which GOD made. Even now also Nature is good, in respect of the *Substance, and being of it, and as it vvas made of GOD*; but not in respect of the *qualitie of it, and as it is corrupted*. 3. Obiect. *Punishmentes are not sinnes. But these inclinations and defectes are punishments of the first fall: Therefore they are not sinnes.* Aunſ. It is true that punishmentes are not sinnes, if we respect the course of *Ciuil iustice*, but not so, if vvee respect *Cods iustice*. For GOD often times punisheth sinnes vvith sinnes; which the Apostle especially sheweth Rom. 1. 27. 2. Thes. 2. 11. For God hath power of depriving his creatures of his spirit; which power his creatures haue not.

Gen. 1 31.

3. *Hovve many kindes of sinne there are.*

There are fiue principall diuisions of sinne.

THE FIRST diuision is this; All sinne is either *Originall*, or *Actuall*. This distinction is expressed Rom. 5. 14. Rom. 7. 20. Rom. 9. 11.

OF ORIGINALL SINNE.

What Originall sin is

ORiginall sinne is the guilte of all mankinde by reason of the fall of our first Parents, and a priuation of the knowledg of God & his will in our minde, & of all inclination to obey God with our wil & hart; &, of the

the cõtrary, in these there remaineth a wicked inclinatiõ to those things which God forbiddeth, & backwardnes in those things which he cõmandeth, ensuing vpon the fall of our first Parẽts, & derived from thẽ vnto all their posterity, & so corrupting their whole nature, that al by reasõ of this corruptiõ are become guilty of the everlasting anger of God, neither can they doe any thing pleasing and acceptable to God, except remission be grauted for the Sõne of God the Mediatour, & a renewing of their nature by the holy ghost. Of this sinne it is said, *Death reigned even over thẽ also that sinned not after the like maner of the trãsgressiõ of Adam. In sin hath my mother conceiued me.* Originall sinne then conteineth two things 1. *The guilte of eternal dãnatiõ for the sin of our first parents.* 2. *The corruption of mans whole nature after the fall.* Of both these Paule saith; *By one man sin entred into the worlde, and death by sin; and so death went over all men, forasmuch as all men haue sinned.* [The vulgar definition passing vnder *Anselmus* his name conteineth the same in effect with this our definition, saue that it more obscurely thus propoũdeth it. *Original sin is a wãt of original righteousnes which should be in vs.* For originall righteousnes was not onely *a conformity* of our nature with the law of God, but also it comprehended in it *Gods acceptation & approbatiõ* of this righteousnes. Now by the fall of man, in steede of *conformity*, there succeeded in mans nature *deformity* and corruption; and *guiltines*, in steede of *approbation*. Such is that definition also of Hugo Cardinall. *Originall sin is that which we draw from our birth, through ignorante in our vnderstanding, and concupiscence in our flesh.*]

Rom. 5. 12. Psal. 51. 5. Originall sinne conteineth 2. thinges. 1. Guilte of eternall damnation. 2. Corruption of mans whole nature. Rom. 5. 12.

[*Anselmus* definition of originall sinne. Hugo Cardinall his definition.]

Against this doctrine of originall sinne in times past did the Pelagians striue, as at this day the Anabaptists doe, denying that there is any *Originall sin*, because that neither the posterity are guilty by reasõ of the first Parents fall; neither is sinne deriued into thẽ from their ancestors *by propagation*, but every one sinneth and becommeth faulty *by imitation onely* of the first Parents. These Pelagians *S. Augustine* hath confuted in many bookes.

The error of the Pelagians and Anabaptists in the doctrine of Original sin.

Others grant that all became faulty by reasõ of the fall of our first parẽts, but they deny that such corruptiõ was bred in vs, as might deserue condemnation. For the defects, as they thinke, with which wee are borne, are no sin. But against these Sectaries & Schismatickes we are to holde these foure Theoremes or positions. 1 *That all mankinde*

4. Theses of the doctrine of Originall sin.

4 Proofes shewing that Original sinne is derived by nature vnto posteritie.

1. Testimony of scripture. Ephes. 2 3. Rom. 5. 18. 19 Iob. 14 4 Psal. 51 5. Ioh 3 5.

2 Death of Infants. Isai 48 8. Gen. 8. 21. *De bono mortis. Cap.* 11.

3. Community or participation of nature betweene parents & children.

4 From the double grace of Christs death; iustification, & Regeneration.

The Pelagians obiections.

kinde is holde guilty of Gods everlasting wrath, for the disobedience of our first Parents: 2. That there are in vs, besides this guilt, defects and inclinations repugnant to the lawe of GOD, *even from the houre of our birth: 3. That these defects and inclinations are sinnes, and deserue the eternall wrath of* GOD: 4. *That these evills are derived not by imitation, but by propagation of a corrupt nature from our first Parents vnto all their posterity except Christ onely.* The first, second, and thirde, are sufficiently confirmed in that which hath already bin spoken.

The fourth is thus proued: 1 By testimonies of scripture: *We were by nature the children of wrath, as well as others. By the offence of one the fault came vpon all men to condemnation. By one mans disobedience many were made sinners. Who can bring a cleane thing out of filthines? I was borne in wickednes. Except a man be borne of water and of the spirite, he cannot enter into the kingdome of God:* 2. Infants die, and are to be baptised. Therefore they haue sinne. But they can not as yet sinne *by imitation.* It must needes be then that sinne is *bred* in them. Whence it is saide: *I called thee a transgresser from the wombe. The hearte of man is evill from his youth.* And Ambrose saith; *Who is iust in the sight of God, whereas an infant of a day olde cannot be cleere from sinne?* Every thing which is borne carieth with it the nature of that which bare it, as touching the substance, and Accidents proper to that speciall kinde: But we are all borne of corrupt and guilty Parents. We therefore all drawe by nature in our birth their corruption and guilte: 4. By the death of CHRIST, who is the second Adam, wee receiue *a double grace*, Iustification, and Regeneration: therefore it followeth that out of the first Adam, there issued and flowed *a double evill, the guilte*, I meane, *and corruption* of our nature; otherwise wee had not stoode in neede of a double grace and remedy.

1. Obiect. *If sin be propagated from the Parents vnto their posterity, it passeth to the offspring either by their body or by their soule. Not by the body, because that is bestiall, and vnreasonable: nor by the soule, because that is not derived by deduction out of the soule of the Parents, whereas it is a spirituall Substance, which may not bee severed into partes; neither is it created corrupte by* GOD, *whereas God is not the author of sin. Wherefore certeinlie originall sin passeth not*

by

by nature from the Parentes vnto the children: 1. *Aunſ.* Wee deny the Maior: becauſe the ſoule, being created by GOD pure and vndefiled, may drawe naughtines and corruption from the body, though it be brutiſh, into which it is infuſed. Neither is it abſurde to ſay that the evill diſpoſed temperature of the bodie is an vnfitt inſtrumente for the good actions of the ſoule, and corrupteth the ſoule not being eſtabliſhed in her righteouſnes, ſo that it preſentlie falleth from her integritie as ſoone as it is infuſed and vnited vnto the body: 2. *Aunſ.* We likewiſe deny the conſequence & cohærence of the Maior, becauſe in it there is not made a ſufficient accompt & reckoning of the partes by which Originall ſinne paſſeth. For it paſſeth neither by the *body*, nor by the *ſoule*, but *by the offence of our Parentes*, in regard whereof God, even whileſt he createth mans ſoule, bereaveth it of *Originall righteouſnes*, and other ſuch like giftes which he gaue of that condition to our firſt Parentes, that they ſhould continue, or loſe them to poſterity, according as they themſelues eyther kept, or loſt them. Neither is God in ſo doing either vniuſt, or the cauſe of ſinne. For this privation or wante of Righteouſnes is in reſpect of God, which inflicteth it for the offence of our firſt Parentes, *no ſinne, but a moſt iuſt puniſhment*: although in reſpect of the Parentes, which drawe it vnto themſelues and their poſterity, it bee *a ſin*. Wherefore if the whole Maior be laide downe thus, *Originall ſin paſſeth vnto poſteritie either by the Body, or by the Soule, or by the Sin of Parentes, and merite of this privation of Righteouſnes*; If the Maior I ſay, be thus propoſed, the faulte of the Argument is ſoone eſpied. For as Originall ſinne firſt ſprunge in our parentes by their offence; ſo by the ſame it is conueied vnto poſteritye. This is not that little chincke of which the Schoolemen ſo doubtfully diſpute, to vvitte, of the deduction of our ſoule from our ſinfull Parentes, and of the pollution of the ſoule by meanes of the body coupled therewith: but this is that vvide gate, by vvhich Originall ſinne violentlie rusheth into our nature, as Paule vvitneſſeth, *By one mans diſobedience many vvere made ſinners* Repl. 1. *The Privation or vvante of Originall righteouſnes is ſinne. But GOD inflicteth this puniſhmente of privation, creating our ſoule in vs, bereſte of thoſe giftes vvhich othervviſe hee vvoulde haue endowed it vvithall, if Adam had not ſinned.* Rom 5.19.

Therefore

Therefore herein god is the author of sinne. *Ans.* There is in the Maior a Fallacy of Accident. This privation *is sin in respect of Adam and vs*, sith that by his, and our fault with might and maine we pull it vnto vs, and greedily receiue it. For that the Creature should be destitute of righteousnes and conformity with God, it is repugnant to the Law, & is sin. But *in respect of god, it is a most iust punishment* of Adams and our disobedience, agreeable vnto nature, and the law of God. Repl. 2. *Yea but god ought not to punish Adams offence with such a punishment, whereby he knew the destruction of all mankinde would follow & ensue.* *Ans.* Yea rather let Gods iustice be satisfied, and let the whole world perish and come to nought. It behoved God, in regard of his exact iustice & truth, to take vengeance in this sort on the pride of man; because the offending and displeasing of the highest good merited the most extreame punishment, that is, the eternal destruction of the Creature; and god had said, *Thou shalt die the death.* Now it is of his free mercy that out of this general ruine he saveth some, I meane the Elect, through Christ.

Obiect. 2. *The desiring of their proper obiects is naturally incident to each facultie and appetite. Therefore it is no sin.* *Ans.* The ordinate desires of their obiects, which god appointed them, are no sinnes; but the vnordinate, and such as are against the law, they are sins. For simply or meerely *to desire*, is of it selfe no sinne; & the appetite or desire is good, because it is naturall: But *to desire contrary to the Lawe*, this is sinne.

Obiect. 3. *Originall sin is taken away from the Saintes of god. Therefore they cannot deriue it vnto their posterity.* *Answ.* We answere to this Antecedent, that originall sinne is taken away from the Saintes of god, *as concerning the gu lt of it*, which is remitted vnto them by Christ: but yet, *as concerning the pure essence thereof*, that is, as it is a sinne repugnaunt to the Law, so it remaineth in them. For although they be withall regenerated by the holy ghost, vnto whomsoeuer their sinne is forgiven; yet that renuing is not perfected in this life. Wherefore the godly also doe deriue such a corrupt nature to their posterity, as themselues haue. Repl. *That which the Parents themselues haue not, they cannot deriue vnto their posterity: But the guilt of Originall sin is taken away from regenerate Parentes. Therefore at least the guilte is not derived.* *Ans.* We must distinguish of the Maior. The Parents indeede

indeed convey not that to their posterity, which *by Nature* they haue not. But they are freed from the guilt of sinne, *not by Nature*, but *by the grace and benefite of Christ*. Wherefore Parents *by Nature* deriue vnto their posterity, *not righteousnes*, which is freely imputed; *but vnrighteousnes and damnation*, vnto which themselues *by Nature* are subiect. And the cause why they deriue their guilt vnto them, and not their righteousnesse, is this: because their posterity are not borne of them according to *grace*, but according to *nature*; neither is grace and Iustification tied to carnal propagation, but to the most free election of god. [Examples hereof we haue Iacob & Esau &c. Austen illustrateth this point by two similitudes: the one is *of the graines of corne*, which though they are sowen purged by threshing from their stalke, chaffe, beard, and eare: yet spring againe from out of the earth with al these; and this commeth to passe, because the Purging is not naturall to the graine, but is the worke of mans industrie. The other is *of a circumcised Father*, who though himselfe haue no fore-skinne, yet he begetteth a sonne with a fore-skinne; and this commeth to passe, because Circumcision was not by nature in the Father, but by the Covenaunt.]

Vnrighteousnes and damnation frō our parentes, but righteousnes by the grace of Christ.

Why the parentes righteousnes is not derived vnto their children.

[ ]

Obiect. 4. *If the roote be holy, the branches also are holy. Therefore the children of the Saintes are holy, & without original sin.* Rom. 11. 16

Ans. Here is committed a fallacy of ambiguity. For *holines* in this place signifieth not a freedome from sinne, or integrity and vprightnes of nature; but that prerogatiue and priviledge of *Abrahams* posterity, whereby god for his league made with *Abraham*, had appointed alwaies to convert some of his posterity, and to endow them with true & inward holinesse: and because all the posterity of *Abraham* had obtained the right and title of the externall Church.

Obiect. 5. *Your children are holy. Therefore without originall sinne.*

Ans. This is a fallacy drawne from the abuse of a common manner of speach. *They are holy*, not that all the children of holy men are regenerate, or haue holines from carnall propagation; For it is said, *when they had neither done good nor evill, I haue loued Iacob, and haue hated Esau.* But the childrē of the godly are *holy*, in respect of the external fellowship of the Church; that is to say, they are to be counted for members or Citizens of the Church, and so also for the chosen and sanctified of God, excepte themselues when they come to age declare themselues 1. Cor. 7. 14. Ro. 9. 11. 13.

selues to be others by their vnbeliefe and impiety.

Obiect. 6. *They are more miserable vnto whom the sinnes of all their ancestors are derived, then they vnto whom haue stretched but the sinnes of some of their ancestors. But if sin passe from the Parentes vnto the children, then vnto the latest of their posterity come the sins of all the ancestors; vnto the former, only their sins who lived before them. So then the later are more miserable then all the rest, which would be absurde & not agreeable to the iustice of God.* Ans. 1. It were not absurd although God would punish more heavily, and more forsake the later of the posterity then the former. For howe many more sinnes are committed and heaped vp by mankinde, so much the more vehemently is his wrath kindled, and the punishment is more aggravated: whereupon are those sayings; *The wickednes of the Amorites is not yet full. That vpon you may come all the righteous bloud &c.* Ans. 2. We deny also the Minor. For although God suffer original sinne, that is, the corruption & guilt of nature to passe vnto al posterity; yet, togither with this he of his meere mercy doth set bounds and limits for sinne, that the posterity may not always pay for the actual sinnes of their auncestors, or imitate them, and that it may not be of necessity that the children of evil Parents should be evill, or worse, or more miserable then their Parentes.

Gen. 15 16. Mat. 23. 35.

Obiect. 7 *The sonne shall not beare the iniquity of the Father. Therefore it is vniustice that Adams posterity should beare the punishment of the sin of Adam.* Ans. True it is, the Sonne shal not beare the iniquity of the Father, or shal not satisfie for his Fathers misdoing, but with this condition; *If himselfe approue not, or fall not into the same, but disliketh, & avoideth it.* But we iustly beare the sinne of Adam; 1. *Because we all approoue of the offence, and imitate the same.* 2. *Because the fault is so Adams, that it also becommeth ours.* For we were all in Adam when he sinned, and therefore as the Apostle witnesseth. *We all sinned in him.* 3. *Whereas Adams whole nature was guilty, & we, as a part of him, proceede out of his substance and masse, we cannot but bee guilty also our selues* 4. *Because Adam received the giftes of God to bee imparted vnto vs on that condition, If himselfe did retaine them or lose them vnto vs, If himselfe lost them.* Whereas then Adam lost them, he lost them not only in himselfe, but in al his posterity also.

Ezek. 18 20

Foure causes for which Adam posterity abideth the punishmẽt of his sin.

Rom. 5. 19.

Obiect. 8. *All sin is committed with the will. But Infants want will.*

There

Therefore they commit no sin. *Ans.* 1. We graunt this argument, if it proceede on Actual sinne, not on Original, which is the corruption of nature. *Ans* 2. We deny the Minor, because Infantes want not the faculty and power of wil; and though *in act* they will not sinne, yet they will it *by inclination*. Repl. On the first answere: *The corruption and defectes of nature rather deserue pardon and commiseration, then punishment and reprehension, as Aristotle testifieth in these words: No man reprehendeth the defectes of Nature. But Originall sin is a defect of Nature. Therefore it deserveth not punishment.* *Ans.* The Maior is current in such defects of Nature as are gotten not by negligence or misdemeanour; as, if a man become blinde either by nature, or by some disease, or stroke, he is rather to be pitied for it, then vpbraided. But such defectes as are procured by some misdemeanour, as Originall sinne was; these all men worthely reprooue, as Aristotle himselfe their addeth; *But every man checke such a one as becommeth blinde through wine-bibbing, or any other misbehaviour.* And thus much touching Originall sinne.

Τοῖς μὲν γὰρ διὰ φύσιν ἐλεεῖς ἐπιτιμᾷ. Eth. 3. ca. 5.

τῷ δὲ τυφλῷ ἐξ οἰνοφλυγίας ἢ ἄλλης ἀσχολασίας πᾶς ἂν ἐπιτιμήσαι.

OF ACTVAL SIN: AND THE REST OF THE distinctions of sin, and of the causes, & effects of sin.

What Actuall sinne is.

Actuall sin is every inward and outward Action which is repugnaunt to the Law of God, as well in the vnderstanding, will and heart, as in outward actions: & the omitting of those things which the law commandeth, as, to thinke, to will, to followe, and to doe evill: or, not to know, not to will, to flie, to omit that which is good. Hitherto belongeth that division into sins *of Commission or fact*, and sins *of Omission*.

THE SECOND DIVISION OF SIN.

Reigning sin.

THE seconde division of sinne is thus; There is *Reigning Sin*, and *Sinne Not reigning*. *Reigning Sinne is that in which the sinner maketh no resistaunce by the grace of the holy Spirite, and is therefore subiecte to everlasting death, vnlesse hee repente, and purchase pardon by the death of Christ.* Or *Sin reigning is all sin which is not repented of, and which is not resisted by the grace of the holy Spirit, and for which not only according to the order of GODS iustice, but*

also

also for the thing it selfe he is guilty of eternall punishments who hath it.
Rom.6.12. Of this it is said, *Let not sin reigne in your mortall bodies.* Also, *He that*
1.Ioh.3.8. *committeth sin*, that is to say, he which of purpose sinneth, and delighteth therein, *is of the Devill*, where Iohn speaketh of *Reigning sin.* It is
Two causes why Reigning Sin is so called. called *Reigning*, 1. *Because we pamper it, & become slaues vnto it.* 2. *Because it hath rule over man, & maketh him guilty of eternall damnation.* Such are al sinnes in the vnregenerate, and some also in the regenerate; as errors in the foundation of faith, and slidings and fallings against their conscience, wherewith a sure confidence of remission of sinnes, & true and liuely comfort cannot consist, vnlesse they repent. For that the very regenerate may runne headlong into *Reigning sin*, the doleful fals of those most holy men Aaron and David do sufficiently declare. *Sin not Reigning is that which the sinner resisteth by the grace of the holy Spirit, and is therefore exempt from eternall death, because he repenteth, and obtaineth remission by Christ.* Such kinde of sinnes are al the defects, inclinations, wicked desires, and many sinnes of ignorance, omission, and infirmity, which remaine in the faithfull, as long as they are in this life, which notwithstanding they acknowledge, bewaile and hate in themselues, yea they resist them, and pray daily that they may be forgiven them through Christ their Mediatour, saying; *Forgiue vs our debtes*: and therefore in these they holde fast and embrace faith and consolation in their Saviour and Redeemer. *If we say*
1 Ioh.1.8. *we haue no sin, we deceiue our selues, and there is no truth in vs. It is no*
Rom. 7 17. *more I that doe it, but the sin that dwelleth in me. There is no condemna-*
Rom 8.1. *tion to them that are in Christ Iesus, which walke after the Spirit. Who*
Psa. 19.12. *can tell how oft he offendeth? Lord, clense thou me from my secret faults.*
Mortall & Veniall sin. That vulgar distinction of Sinne into *Mortall* and *Veniall sin*, may bee reduced vnto this distinction of *Reigning*, and *not reigning sin.* For although all sinne in his proper nature be *Mortall*, that is, deserveth everlasting death: yet *Reigning sin* may most fitly be so called, wherein whosoeuer perseuereth, finally perisheth. Now it becōmeth *Veniall*, that is to say, it effecteth not everlasting death, when in the regenerate resisting it by the grace of Christ it waxeth *not reigning*: not that of it selfe it deserveth remission, or that it is not worthy of punishment, but because it is by grace through Christes Satisfaction pardoned vnto them that beleeue, and is not imputed to them vnto condemnation: according as it is said; *There is no condemnation to them which are in*
Rom 8.1. *Christ*

Christ Iesus &c. And in this sence the distinction of *Mortall & Veniall sin* may be reteined: but by no meanes in that sence in which it is vsed of the Popes favourites; as if that were *Mortall sin*, which for the grievousnes thereof deserveth eternall death: that *Veniall*, which for the lightnes thereof deserveth not eternall death at Gods hands, but some temporal punishment only. I had rather, in steed of *Mortall* and *Venial sin*, vse the names of *Reigning* and *Not reigning sin*. 1. *Because the names of Mortal and Venial sin are obscure and doubtful.* For all sinnes are *mortal*, and Iohn also calleth *Mortall sin*, or *sin to death, the sin against the holy Ghost.* 2. *Because the Scripture vseth not these tearmes, especially the name of Venial sin.* 3. *Because of the errors of the Papistes, who tearme Veniall sins, those which are light, and deserue not eternall paines*, whereas the Scripture saith; *Cursed is every one that abideth not in al &c. He which faileth in one point is guilty of all. The wages of sin is death, whosoever shall breake one of these least commandementes, and teach men so, he shall be called the least in the kingdome of heaven.* In a word, every sinne is in his owne nature *mortall*, to wit, it deserveth everlasting death: but it is made *venial*, that is, it accomplisheth not death eternall in the regenerate, by grace through Christ.

What the Papistes take Mortal and Veniall sin to be.

Why the names of *Mortall & Veniall* sin are impertinent, and to be reiected.

Deu. 27. 26. Iames 2. 10. Rom. 6. 23.

✻ Obiect. 1. *But the elect fall not from grace.* *Ans.* *Finally* they doe not. But they who sinne mortally, and doe not repent, perish. This falleth not to the elect, that they should fal *finally*: but before the end, they fail easily and often.

✻

Obiect. 2. *The wil of God is vnchangeable. But he will the salvation of the elect, therefore it is vnchangeable.* *Ans.* I graunt that it is true, concerning the *purpose* and counsaile of God, but not concerning our *affiance*, which we haue of the remission of sinnes. For our comfort standeth not togither with errors, which are contrary to the foundation, and with sinne committed against our consciences. For *then are we said to haue remission of our sins*, when we apply these benefites to our selues. *Now in Christ Iesus yee which once were farre off are made neare by the bloud of Christ. I will say to them which were not my people, Thou art my people. And they shall say, Thou art my God.*

Eph. 2. 13. Os. 2. 23.

Obiect. 3. *He that is borne of God sinneth not: Therefore the regenerate sin not.* *Ans.* 1. *Hee sinneth not to death.* For the elect doe not wholy forsake God, albeit they sinne against their consciences: but they retaine still some beginning of true godlines, by which, as by

The elect may sin against their cõscience, yet not to death.

sparckles,

sparckles, they are stirred againe to repentance, as David, Peter, and others. 2. *He sinneth not, as he is regenerated:* but he sinneth as long as he abideth in this life, sinne not raigning in him, and yet some times raigning too, as he is not regenerated by the spirit of God, but is as yet carnall. For regeneration, or the renuing of vs to the image of God, is not perfected in an instant, but is begunne only in this life, and in the life to come is at length finished. For so doeth Iohn himselfe pronounce of himselfe, and all the Saintes in this life: *If we say that we haue no sin we deceiue our selues, and trueth is not in vs. If wee acknowledge our sins, he is faithfull and iust, to forgiue vs our sins, and to cleanse vs from all vnrighteousnesse.* This is therefore the meaning of Iohn, that the regenerate indeede doe sin, but yet not so, that they make much of their sinne, or doe so at any time yeelde and assent to evil desires, that they cast away all loue of godlinesse, and repent not. For alwaies in the regenerate there remaineth some remnant of a regenerate nature, which causeth either a strife against sinne, or else true repentaunce: that is, it suffereth them not to sinne to death, or everlasting destruction, or wholy to forsake God. And this consolation so long they enioy, as they knowe themselues to bee regenerated, that is, as they keepe faith, and a good conscience.

Regeneration but begun in this life.

1. Epist. c. 1.

Obiect. 4. It is saide, *His seede remaineth in him, neither can hee sin, because he is borne of God.* And, *Being borne a new, not of mortall seede, but of immortall, by the word of God, who liveth and endureth for ever. If therefore the seede of Gods worde never dieth in them that are borne a new, they ever remaine regenerate, and ever retaine grace, neither ever fall into Raigning sin.* Ans. 1. The regenerate may loose, & do often loose grace & the holy spirit, as concerning some gifts, sometimes mo, sometimes fewer: although they loose it not, if we respect al the giftes. For there abideth in them some beginning or print of true faith and conversion, which although, when they yeelde to evill inclinations or desires, it is so oppressed, and darkned, that it neither can be knowne of others, neither confirme them of the grace of God, and their owne salvation, for the present: yet it suffereth them not wholy to forsake God and the knowne truth, and to cast away their purpose of embracing by faith the merite of the Son of God. So David praieth *Create in me a cleane heart, O God, and renew a right Spirit within me.* Againe, *Restore to me the ioy of thy salvation.* He had lost therefore clean-

1. Ioh 3.9.
1. Pet. 1.23.

The regenerate in this life may, & doe oftentimes lose the grace of god in part but not in whole.

Ps. 51.10.12

cleannes of heart, rightnes, and newneſſe of Spirit, and the ioye of ſalvation, which he beggeth of God to be reſtored vnto him: and yet did he not wholy want them: for otherwiſe he would not haue asked, neither would he haue looked for from God this renewing and reſtoring. 2. The ſeede of God, that is, the word of God working true faith and converſion in the elect, abideth and dieth not in the regenerate, as concerning their converſion and final perſeverance, how ever they fall often grievouſly before their end. *If they had bin of vs, they would haue continued with vs.* 1. Ioh. 2. 19. Math. 7. 17.

5. Obiect. *A good tree cannot bring forth evill fruite.* Aunſw. It cannot, as it is good. For if it bee ſimply good, all the fruite thereof is good: which ſhall come ſo to paſſe in the life to come. But if it be partly good, and partly evill, ſuch is the fruite alſo; which we haue triall and experience of in this life. Man in this life is not ſimplie good, and therefore his workes are not alwaies good.

Heretofore it hath beene ſaide, *That all ſins are in their owne nature mortall.* Againſt this ſentence, ſome oppoſe that which is ſaide *I will confeſſe my wickedneſſe vnto the Lord, and thou forgaueſt the puniſhment of my ſinne.* And *A iuſt man falleth ſeven times, and riſeth againe.* Whence they gather that there are ſome ſinnes, the committers wherof continue ſtill iuſt, & therefore deſerue not eternall death. But they reaſon amiſſe from that which befalleth to ſinne, but *by an accident*, to that which is *by it ſelfe* in ſin. For it is true indeede, that *there are many ſinnes, for which the Saints do not looſe holineſſe & righteouſnes, neither become obnoxious to the wrath of God.* But this commeth to paſſe, not by the ſmale-nes, or nature of the ſinne, whatſoever it be, but by the grace of God, who doth not impute, neither will puniſh with eternall death thoſe ſins, which yet in their owne nature deſerved it. This doeth the Prophete moſt evidently ſhewe in the ſame Pſalme when hee ſaieth, *Bleſſed is hee, vvhoſe vvickedneſſe is forgiven. Enter not into iudgment vvith thy ſervant: for in thy ſight ſhall none that liueth be iuſtified.* All ſinnes mortall in their owne nature, but pardonable by the grace of God: Pſal. 32. 5. Prouer. 24. 16. Pſal. 143. 2. Math. 5. 22.

2. Ob. It is ſaide; *VVhoſoever is angrye with his brother vnadviſedly, ſhall be culpable of iudgment. And vvhoſoever ſaith vnto his brother, Racha, ſhall bee worthy to be puniſhed by the Councell. And vvhoſoever ſhall ſaye, Foole, ſhal be worthy to be puniſhed with hell-fire.* Whence they cõclud, *ſeing Chriſt himſelfe maketh degrees of puniſhmẽts & ſins, ſo that of theſe former, he threatneth hell fire but vnto the third onelie,*

therfore there are some sins smaller, thã those which deserue eternal punishment. But the answere vntō this is manifest out of the words themselues: which is, that Christ doth not speake of civill iudgementes and punishments, when he mentioneth *iudgement*, and a *Councell*. For hee doth not here speake of the civill order, but disputeth against the corruptions of the Pharisees, concerning the true meaning of Gods law: and concerning the iudgement of God against both inwarde and outward sins. For neither cã, nor ought to be punished by the Magistrate with corporal punishment either such gestures, as signifie some bitternesse or contempt; or bad affections, if they haue not accompanying them an endevour to do any man iniury. Now whereas in the thirde place he nameth *hel fire*, he doth not exempte the other two kindes of sin from eternal punishments, but signifieth that the third shal receiue a sharper punishment at Gods hand than the other.

Mat. 12. 31. 3. Ob It is said, *Every sin and blasphemie shalbe forgiven vnto men, but the blasphemie against the holy Ghost shal not be forgiven to men, neither in this world, nor in the world to come.* Hence they wil gather, *That some sins are forgivē in this world, some in the world to come, that is, in purgatory; & some are never forgiven: of which these be Mortal, but the others Veniall in their owne nature.* Ans. But 1. *Neither here, neither elsewhere, doth Christ teach that some sins are forgiven in the world to come.* For that all other sins are forgiuen not in the world to come, but in this world, both Christ signifieth in this place, & the Scripture elsewhere teacheth, because it is certaine, that sins are not remitted, but only to those who repent. But he denieth that the sin against the holie Ghost is remitted either in this world, or in the world to come, that he might more significantly expresse the deniall or pardon to it. 2. *Whether they say forgiuenes to be in this world, or in the world to come*, yet this standeth immoueable, that it commeth not of the nature or corruption of the sin, but of free mercy for Christes sake. And if every sin bee so grievous, that it could not bee purged, but by the blood of the Sonne of God; then doubtlesse they doe great despight and contumely vnto that blood, who so extenuate any sin, as to deny that it deserveth eternall punishment, vnto which the death of the Sonne of God is equivalent. 3. Even by their owne confession, *There are many mortal sinnes, which notwithstanding are forgiven in this life.* Wherefore either they must make al these to be euen in their own nature *venial*,

Sins are remitted in this world onely.

No sinne, which may not bee remitted, except sin against the holy Ghost

or

or they wil neuer proue out of this place, that the ſmalneſſe of the ſin, is the cauſe of forgiuenes.

4. Ob. It is ſaid, *The wrath of God is reuealed from heauen againſt al vngodlineſſe.* And, *Know yee not, that the vnrighteous ſhall not inherite the kingdome of God?* Out of theſe and the like places they gather, that ſeeing they are mortall ſinnes which ſhut men out of the kingdome of God, and all ſinnes doe not ſo: therefore *there are ſome ſins which in their owne nature are not mortall.* But they conclude more thā followeth by force of reaſon. For that ſome ſins are *Venial* there is no doubt, but that commeth by grace remitting thoſe ſins, which without remiſſion, would ſhut men doubtleſſe from the kingdome of God. Rom. 1. 17 1. Cor. 6

5. Ob. It is ſaid, *If any mās worke burne, he ſhal looſe: but he ſhal be ſafe himſelfe, neuertheles yet as it were by fire. Therefore*, ſay they, *ſome ſins caſt mē into fire, that is, into ſome puniſhmēt, but not eternall.* This alſo we grant, not in reſpect of the nature of ſin, but in reſpect of pardon, which befalleth to thoſe who hold the foundatiō, which is Chriſt. For to build on the foundation, wood & ſtubble (that is, to patch the word of God, with vnneceſſary queſtiōs, humane opinions and traditions, which oftē are occaſions of ſchiſms in the Church, & oftē of Idolatry & errors) it is not ſo light a ſin as they deeme it, who doe it, but deſerveth eternal malediction, except remiſſiō be made for the Son of God, as it is declared in the Reuelation, Chap. 22. Al ſins ſhut men out of the kingdō of God, were they not remitted by the grace of God. 1. Cor. 3 15

6. Ob. It is ſaid, *A high Prieſt takē from among mē is boūd to offer for ſins, as wel for his owne part, as for the peoples.* *Anſ.* This place ſheweth that the ſins of the prieſt are not *Venial* by themſelues, or of their owne nature, but for the ſacrifice of Chriſt, which was ſignified by the typicall ſacrifices: & therfore it quite & cleane overthroweth the opinion of our adverſaries. For if al ſins even of a righteous Prieſt are in the ſight of God ſo great, that they cannot be purged, but by the death of the Son of God; it neceſſarily followeth that they of their owne nature deſerved everlaſting death. Heb. 5. 1

7. Ob. It is ſaid, *VVhē luſt hath conceived, it bringeth forth ſin: & ſin whē it is finiſhed, bringeth forth death. Here*, ſay they, *Iames ſaith, that there is one ſin, finiſhed (whē as the wil vpō deliberatiō cōſenteth to evil luſt) another, Not finiſhed (whē a mā ſinneth without deliberation) & to ſin finiſhed he aſcribeth, that it bringeth forth death.* We anſwere that the conſequence of this is not of force, becauſe that a propertye Iam. 1. 15

Actuall sin is an effect of Original sin, & a cause of death; which though purchased by Original, yet is aggravated by Actuall.

which belongeth to diverse kindes, when it is ascribed to one kinde, it followeth not thereof that it is to be removed from the other. For S. Iames distinguisheth the kinds or degrees of sinnes, Originall & Actuall: and saith that death followeth after Actuall; not as if death did not follow after Original, but because that Actual is a middle betweene Original sin and death, as a cause of this, and an effect of that, and doth aggravate death or punishment, which already was purchased by Originall sin. Neither doth hee chiefly speake of the degrees of punishmentes, but of the cause and originall of them to bee sought in the corruption of our owne nature.

Iames 3: 2.

8. Ob. It is saide; *In many thinges wee sinne all* Hence our adversaries will proue, *that the sinnes of the iust are Veniall, because they fall either into few sins, or into no mortall sins*. To this, as also to most of that which hath gone before, we answere that the sinnes of the iust, who by faith retaine or receiue righteousnes, are Veniall not of their owne nature, but by grace.

Gods iustice is not at variance with his mercy, though it iudge the least sinne worthy of eternall death.

9. Ob. *God is not cruell, but mercifull, neither light in his loue, but cõstant. Wherefore he doth not for every light sinne iudge a man worthy of eternall punishments*. Ans. But they imagine that the iudgment of God cõcerning sin is at variance, with his mercy: which two are not at variance, but doe very well agree. For GOD is in such wise mercifull, as hee is also iust. Nowe the iustice of GOD requireth, that hee iudge all, even the least offence and contempt of his Maiestie, worthy of eternall damnation. This iudgment against every sinne, the mercy and constancie of Gods loue doth not take away: but for the shewing and declaring thereof it is sufficient, that he reioyceth not at the destruction of them that perish, and that for testimony thereof he inviteth all to repentance, & forgiueth them who repent their sins, which by themselues were worthy of everlasting death: that is, he punisheth them and causeth satisfaction for thē not in the sinners, *but in his owne Sonne sent to take flesh*, by punishment answering & satisfying his iustice.

Mat. 5: 19.

10. Ob. It is saide, *whosoever shall breake one of these least commaũdements, and teach men so, he shall be called the least in the kingdome of heavē*. This they interpret after this sort. *That he who both by sin & teaching doth against the Law, is fallen from the kingdome of God, and not he, who in teaching subscribeth to the Lawe, although sometimes*

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he doth a little cõtrary to that he teacheth. But the opposition or contrariety which Christ addeth, *But whosoever shall obserue and teach them, the same shal be called great in the kingdome of God*, doth shewe that Christ in the former part of the speach doth vnderstande those who *breake*, that is, violate the Law which they teach: so that the meaning is; although one teach wel, and yet violate one of these commãdements, which the Pharisees terme *the least*, that is, of the commandements of the Decalogue: he shall finde these cõmandemẽts so not to bee the least, but the greatest, as himselfe thereby shall become *the least*, that is in no place, in the kingdome of God. Albeit it be grãted vnto them, that in the words of Christ, *to teach so*, is the same, that *to teach contrary to the Lawe*; yet can it not at all be gathered thence, that they alon shall be the least in the kingdome of God, who by teaching and sinning breake the Law, and not they also, who by sinning onely, and not by teaching, transgresse it. The 1. Reason is in the very wordes of Christ: because he calleth those commandements the least, by a figure of speech called *Imitation*, which are the greatest; & the breach whereof, whether it be committed in deed, or in doctrine, or in both, God iudgeth worthy the shutting out of his kingdome, euen by our aduersaries cõfessiõ; that is, the whole Decalogue, which the Pharisees did set behind their traditions. The 2. Reason is in those wordes which Christ addeth: *For I say vnto you, excepte your righteousnes exceede the righteousnesse of the Scribes and Pharisees, ye shall not enter into the kingdome of heaven*. In these wordes Christ sheweth, that a far other righteousnes is required by the law of God, than the Pharisees thought of; and that those sinnes also are so great, that they shut men out of the kingdome of heaven which the Pharisees accoũted either for light, or no sins, as *To be angry with thy brother vnadvisedly, To say vnto him Racha, or foole*: to be troubled with an evill affection, or desire of revenge. For even these things also he saith are to be avoided, if we will avoide hell fire, and be the children of our heavenly father. Therefore he saith *Whosoever looketh on a woman to lust after her, hath committed adulterie with her already in his heart*. And, *Whosoever hateth his brother is a man-slaier: & yee knowe that no mã-slaier hath eternal life abiding in him*. And therfore not they only, which cõmit the greater sins but they also, who cõmit the lesser, cãnot escap everlasting death, but by the satisfactiõ of christ imputed to thẽ.

Christ calleth them the least, not as in his owne iudgment, but as in the iudgment of the Pharisees, and so he imitateth them in thus speaking.

Luke 12. 29.

Math. 5. 28. 1. Ioh. 3. 15.

Sins made veniall vnto the repentant, by grace for the intercession and satisfaction of Christ.

But as our adversaries accuse this sentence of too much rigor; *That all sinnes are by themselues of their owne nature Mortall, that is, deserue eternall death*: so also the other sentence, *That sinnes are made Veniall to those who repent, which of their owne nature are Mortal*, they reprehend as too gentle & repugnant to Gods iustice: because to call that *venial*, which is *mortal*, is cõtrary to truth & iustice. But the answere is ready. That God, if we respect the *nature* of sin, adiudgeth all sin worthy of everlasting death: and giveth pardon to none but of free grace, for the intercession and satisfaction of his son our Mediatour. ✻

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The third division of sinne.

Sin against the Cõscience.

THere is sinne *against the Conscience*, and sin *not against the Conscience*. *Sin against the Conscience is when a man knowing the wil of God of set purpose doth expresly against the same*. Or, it is *a sin committed of those who wittingly and willingly sin*: as David wittingly committed adultery and murder contrary to the law. *Sin not against the conscience is that, which we either not witting, or not willing cõmit*: or, *which is indeed acknowledged to bee sin, and is lamented of by the offender, but cannot perfectly be avoided in this life*: such as is Originall sinne, and many sinnes of omission, ignorance, and infirmity. For we omit many good things, and commit evil being sodenly overcome & overtaken by infirmities: as Peter of infirmity in imminent daunger is overcome, & denieth Christ; *wittingly* indeed, but *not willingly*. therfore he *weepeth bitterly*, and looseth not vtterly his faith, according to Christs promise; *I haue praied for thee, that thy faith faile not*. It was not Reigning sinne, much lesse the sin against the holy Ghost, because he loued Christ no lesse when hee denied him, then when he bewailed his offence, though that affection did not at that time for feare of imminent danger shew it selfe. Such sin Paule acknowledgeth in himselfe, & lamenteth it; *I do not the good which I would, but the evil which I would not, that doe I &c*. His blasphemy also, and persecution and violence against the Church was *a sin of ignorance*. For *I did it ignorantly*, saith he, *therefore God had mercy on me*. ✻ This third division of *Sin*, & the definition of both *Sins* Christ hath expresly delivered, saying: *The servant that knew his Masters will, and prepared not himselfe neither did according to his will, shal be beate with many stripes: But he that*

Sin not against Cõscience.

Luke 22. 32

Rom 9. 17.

1. Tim. 1. 13

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The proofe of this Division of sin

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knew it not, and yet did commit things worthy of stripes, shall be beaten with few stripes. ❧ Luke 12.47

The fourth division of sin.

THere is sinne *vnpardonable*; or, a sinne *against the holy Ghost*; or, a sinne *vnto death*: there is also sin *pardonable*; or *not against the holy Ghost*; or, *not vnto death*. This distinction is deduced out of the 12. of Math. ver. 31. Mark. 3.29. 1. Ioh, 5.16. Sin vnpardonable, or against the holy Ghost, and vnto death, is *a deniall and oppugning of the knowne truth of God, and his will, and workes, of which mens consciences and mindes are fully ascertained and convicted by the testimony of the holy Ghost; not of feare, or infirmity, but of set purpose and hatred of the truth, and of a despitefull malicious stomacke conceived against the same*: which sin whosoeuer commit, they are punished of God vvith *a perpetuall blindnes*, that they can never returne to God by true repentance in this life, and by consequent can obteine no pardon. It is called *vnpardonable*, not that by the grievousnesse thereof it exceedeth the worth of Christs merite: but *because he who offendeth heerein is punished with finall blindnes, and hath not the gift of Repentaunce*. For because it is a peculiar kinde of sinne, a peculiar kinde of punishment is also inflicted thereon, namely, finall blindnes and impenitency: And without repentance there is no remission. *VVhosoeuer shall speake against the holy Ghost it shall not be forgiven him neither in this worlde, nor in the world to come.* And *whosoever blasphemeth against the holie Ghost, shall neuer haue forgiuenes, but is culpable of eternall damnation.* It is called *sin against the holy Ghost*, not as if the holy Ghost might bee offended by any man, and not the Father also, and the Son, but by an eminent significancy of speech, *because it is in a special maner committed against the holy Ghost*: that is against his proper & immediate *office* or operatiõ, which is the enlightning of their minds. It is called *sin vnto death* by Iohn, not that this alone is mortal or deserveth death; but by an emphatical significancy of speech, *because it especially deserueth death, & al they who commit this sin assuredly die therein, because none of them repẽteth of it*. Therfore Iohn wil that we *pray not for it*; because forsooth in vaine the remission thereof is craved at Gods hands. The Scripture elsewhere speaketh of this sin as Heb. 6. ve. 4. 5. 6. 7. 8. & ch. 10. ve. 26. 27. 28. 29. & Tit. 3. v. 10. 11.

What *Vnpardonable sin*, or *sinne against the holy Ghost* is.

Perpetuall blindnesse an effect of it.

Why it is called *vnpardonable*.

Mat. 12. 32. Marc. 3. 29.

Why it is called *the sinne against the holy Ghost*.

Why it is called *a sin vnto death*. 1. Ioh. 5. 16.

Certaine Rules to be obserued touching the sin against the holy Ghost.

3. It is not in every Reprobate

1. *The sin against the holy Ghost is not found in every reprobate person, but in those only who are lightned by the holy Ghost, & conuicted in conscience of the truth, as Saul, Iudas, &c.* ✻ Ob. *Every vnpardonable sin is a sin against the holy Ghost, because Christ saith that the sin against the holy Ghost is vnpardonable: But final perseuerance in what soeuer sin without repentance, is remitted to no man: And therefore it is a sin against the holy Ghost: and by a consequent, all that perish, sin against the holy Ghost.* *Ans.* The ambiguity of vnpardonable sinne, maketh foure tearmes in this Syllogisme. For in the Maior it signifieth that kinde of sinne, which is neuer remitted to any: because whosoeuer commit it, whether at the ende, or before the end of their life, they persevere in it even to the end without repentance: But in the Minor it signifieth not a certaine kinde of sinne, but all their sinnes who repent not: which indeede are not remitted to them, because they persevere in them to the ende without repentaunce; and they are vnpardonable, not before the ende, but in the verie ende of their life: yet are they remitted to others who persevere not in them, but repente. For *perseveraunce in sinne* is nothing else, than the sinnes themselues, which are continued vnto the ende: and therefore this is the meaning of the Minor; Sinnes, in which men persevere without repentaunce vnto the ende, are not pardoned them who persevere in them. But nowe all men doe not persevere in them, as they persevere in the sinne against the holy Ghost, even whosoeuer once fall into it. And Christ in this speech sheweth not, for what sinnes men are punished with everlasting death. For it is certaine that it befalleth for al sinnes, of which men repent not: but he sheweth, what sins are such, as whosoeuer doe commit them, they doe neuer repent. This he affirmeth of no kinde of sin, but only of blasphemy against the holy Ghost. ✻

The difference betweene other sinnes not pardoned, & this sin against the holy Ghost.

4. It is not every reigning sinne.

2. *Every sin against the holy Ghost is Reigning sin, & sin against conscience: but not contrariwise every Reigning sin, sin against the holy Ghost.* For it may fal out, that some man either ignorantly, or els wittingly & willingly may patronize some errors, or make breach of some commandement by reason of weaknes, terrour of present torment, or feare of danger; & yet not oppugne of purpose & malice the truth known vnto him, or make an vtter Apostasie from religion & piety, & persevere in a sensual senseles contempt, but retire vnto repentance in this life. Wherefore

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Reigning sin, & *the sin against the holy ghost* differ as a general frō a particular: the latter of them intimating a precedency of the former; but not the former a consequence of the latter.

3. *The sin against the holy ghost is not incidēt vnto the Elect & those who are true converted*; beeause the Elect can never perish, but are certainely saued by God. *My sheepe shall no mā plucke out of my hands*, with the like places. They then who thus offend were neuer truely cōverted & chosen. *They went out from vs, because they were not of vs.*

3 It is not incident to the Elect. Ioh. 10. 28. 2. Tim. 2. 19. 1 Pet. 1. 5. 1. Ioh. 5. 15. 1. Ioh. 2. 19.

* That many of the reprobate are saide to bee Lightened, and to bee made partakers of the holy ghost, to haue tasted the heavenly gift, the good word of God, & of the powers of the world to come, & last of al to haue bin sanctified with the blood of the testamēt: likewise in Peter, to haue escaped frō the filthines of the world: the Apostles thēselus shew that this is to be vnderstood of the knowledge of the truth, & the fore going & detestatiō of errors & vices for a seaſon, & lastly of the sufficiency of Christs merits evē for the wiping away of their sins also, & the offer therof made to thē by his word & Sacramēts: which they shew, whē they interpret that Lightning & taste to be the knowledge of the truth & righteousnes, & cal thē dogs & swine, not made so againe, but returning to their vomit, & walloing in the mire; & compare thē to the earth drinking in the raine, but bringing forth insteed of good herbes, thorns, & briers. For these things agree not to true faith & cōversiō.

* How many of the reprobats are said in scripture to bee lightned & sanctified, 1. Pet. 2. Heb. 6 & 7.

4. *VVe are not rashly to pronoūce who they be that sin against the holie ghost: & we may not iudge of this sin, vntil the ende*, that is, vntill wee know them, who once had the truth, & confessed themselues to be cōvicted and perswaded of it, with hatred thereof to persecute and reproch it, or to ende their life in hatred and despite against it. The reason hereof is manifest, *because we are not the beholders of mens hearts.* If it bee obiected, that *There is a sin vnto death, I say not that thou shouldest pray for it: If he will not that we shall pray for those vvho sinne to death, it must needes bee that wee may discerne them from others.* We aunswere, that Iohn doeth not vniversally forbidde, that we pray for any so sinning; but at such time as that is manifest vnto vs, either by some divine testimony, or by manifest argumentes, and the sinners owne profession. But, before this is certaine and manifest vnto vs, vvee oughte to desire of God the conversion of all men, and as much as in vs lieth, to endevour it, as it is saide; *I exhorte*

4 Wee are not lastly to pronounce any man a sinner against the holy ghost, vntil we see him giue vp the ghost in Apostacy & Blasphemy 1. Ioh. 5. 16.

that

1. Tim. 2. 1. 2. Tim. 2. 24 25. 26.

that first of all supplications, praiers, intercessions, and giuing of thãks be made for all men. And *The seruant of the Lorde must not striue, but must be gentle toward al men, apt to teach, suffering the euill men patiẽtly, instructing them with meeknes, that are contrary minded, prouing if God at any time will giue them repentance that they may know the truth, and that being deliuered out of the snare of the deuil, of whome they are taken, they may come to amendment, and performe his will.* And *Pray for them which hurte you and persecute you.* And *Lord, laie not this sinne to their charge.* If it be replied, *that so it will come to passe that our praier shall be contrary to the will of God, if not knowing of it, we pray for them who sin against the holy Ghost:* the answer is ready, That praier is made for them, with a condition, by which we submitt our wil and desires to the counsaile of God, that he will conuert and saue the aduersaries of the truth, if they may be recouered; but that he will represse them & punish them, if he haue not appointed to recouer them. By the same answere is this argument dissolued, *Their sinne is not vnpardonable, for whome we must pray: But we must pray for al men: Therefore no mans sin is vnpardonable.* 1. We deny the Minor: becauie if it appeareth by any diuin testimony, or by manifest arguments & their owne profession that they are cast away, whether they sin against the hoiy Ghost, or otherwise doe not repent, we must not pray for them 2. Neither is the Maior true. For if we know not, whether they sin against the holy Ghost, or are reiected of God or noe, we must pray for them, but with that condition, if they may be recouered. Out of these thinges also which haue beene spoken, answere is made to this Ob. *Hee that must feare least he hath any vnpardonable sin, cã neuer be assured of remissi-on of his sins and life euerlasting: but if there be any sin vnpardonable, which is committed before the end of a mans life, no man can be assured, that he hath not, or shal not haue such sin. Therfore either ther is no such sin, or no man can be assured of the grace of God, and his owne saluation.* For the Minor of this reason is false, concerning those who beleeue. For they must certainlie thinke, that they neither had, nor haue the sin against the holy Ghost; because there is no condemnation to them who are in Christ: neither that they shall haue this sin, because that no man can plucke the sheepe of Christ out of his hand.

Math. 5. 44. Acts. 7. 60. Our praier for the aduersaries of the truth must be cõditionall with submission to Gods will.

Our praier for them being but conditional, it argueth not but that their sin may bee notwithstãding vnpardonable

The feare of vnpardõable sin belongeth to the wicked, not to the faithfull.

Adam & Peter sinned not against the holy Ghost.

1. Ob. *Adam & Peter obtained remission of sins: Adam & Peter sinned against the holy Ghost, because they denied the manifest and knowne truth*

truth of God: Therfore some men sinning against the holy Ghost obtaine remission of sins. Anſ. The proofe of the Minor is a falſe definition: For not every deniall or reiection of the truth is ſin againſt the holy Ghoſt, but that onely, which hath accompanying it an inwarde hatred of the truth, & which of a purpoſed intent, and with horrible furie endevoureth to oppreſſe it: which hatred of truth was not in Adam or Peter. Auguſtine therefore ſaith: *Faith failed not Peter in his hearte, when confeſsion failed him in his mouth.*

God ſparing Cains life doth not therby ſhew his pardoning of his ſin, but a further revenging of it.

2. Ob. *The ſin of Caine was not vnpardonable. Becauſe God would not haue him killed, therefore he pardoned him his ſin. But Caines ſin was cõmitted againſt the holy ghoſt: Therefore ſome ſin againſt the holy ghoſt is not vnpardonable.* Aunſ. In the proofe of the Maior is a fallacy, putting that which is *no cauſe*, as if it were *a cauſe*. For the cauſe why GOD would not haue him killed, was not, for that he had pardoned Caine his ſin, not repenting him of it; but that the murderer might be the longer tormented with the furies of his conſcience, that in ſo long time not repenting, he might be made inexcuſeable; and further alſo, that murders might not waxe rife amonge men.

Every ſinne of the vnregenerate vnpardonable, becauſe not repented of, which to others through repentance are pardoned. What pardonable ſin is.

3. Ob. *They who are altogither ignorant of Chriſt, ſin not againſt the holy ghoſt. But all that knew not Chriſt haue vnpardonable ſin: becauſe it is never pardoned them. Therefore ſome vnpardonable ſin, is not againſt the holy ghoſt.* Anſ. We grant the whole reaſon, if in the Minor & concluſion thereof be vnderſtoode, by vnpardoable ſin, thoſe ſins of the vnregenerate, which are not indeede remitted vnto thē, for that they perſiſt in thoſe ſins to the end without repentance: yet to others they are remitted, who perſiſt not in them, but repent of them in this life. For not all who commit them, perſiſt in them. But if that kind of ſinne be vnderſtood, it is never remitted to any man, becauſe all they, whoe commit it, perſiſt in it to the end of their life without repentance: then is the Minor falſe. And ſo is there no conſequence in this reaſon. ✻ ✻

Pardonable ſin, or ſin not againſt the holy ghoſt is any ſin whereof ſome men repent & obteine pardon.

The fifth diviſion of ſin.

THere is ſome ſinne which is *of it ſelfe* ſinne, and ſome which cõmeth to be ſinne *by an accident. Sinnes of themſelues and in their owne nature are all thoſe things which are forbidden in the law of God*; as are inclinations, motions, and actions diſagreeing from the law of God:

What is sin of it selfe.

God: yet they are not sinnes *as they are motions, nor in respect of God moving all things* (For motions as they are meere motions, are good in themselues, and proceede from God, in whome we liue, moue, and haue our being) but they are sinnes *in regard of vs, as they are cõmitted by vs against the Lawe of God*, For in this sence *of themselues, and in their owne nature* they are sinnes. Sinnes by an accident are the *actions of the vnregenerate & hypocrites, which are indeed prescribed & commaunded by God, but yet are displeasing vnto him, because they are done without faith, and repentance.* Of this kinde are all actions also of indifferency which are effected with scandall. *Whatsoever is not of faith is sinne. To them that are vndefiled and vnbelecuing is nothing pure Without faith it is impossible to please God.* Wherefore all the vertues of the vnregenerate, as the chastity of Scipio, the valour of Iulius Cæsar, the fidelity of Regulus, the iustice of Aristides &c. howsoever *in themselues* they are good actions, and enioyned by God; yet *by occasion and accident* they are sinnes, and displease God; both because the *person*, from whome those actions proceede, pleaseth not God, neither is reconciled vnto God: and also because the *actions* themselues are not don after the same *maner*, neither to the same *end* which God would haue them to be done; that is, they are not grounded on *faith* nor wrought to the *glory* of God; which conditions & circumstances are so necessarily required to a good worke, that vvithout them our best actions are defects and sinnes: as, it is sinne, vvhen a wicked man or an hypocrite praieth, giueth almes, offereth sacrifice, &c. because he doth it not of faith, nor referreth it vnto Gods glory. *Hypocrits giue &c. He that killeth a bullocke &c.*

What is sin by an accident.

Rom 14.23. Tit.1.15. Heb.11.6.

The vertues of the vnregenerate are *sinn by Accident.*

Math.6.2. Isai 66 3.

There is then a maine difference betvveene the vertues of the regenerate, and the vnregenerate. For 1. *The good works of the regenerate are wrought having faith for their harbenger, & are accepted of God. But it fareth not so with the vnregenerate.* 2. *The regenerate doe all things to the glory of God; the vnregenerate & hypocrites to their owne praise and glory.* 3. *The workes of the Regenerate are linked with inward obedience, and a true desire of pleasing God: the vnregenerate & hypocrits onely performe an outward discipline & homage without the inward obedience: therfore their virtues are meere maskes of hypocrisy, & no true virtues.* 4. *The imperfection of the works of the regenerate is covered by the satisfactiõ & intercession of* CHRIST, *and the spottes of sinne vvherevvith they are stained are not imputed vnto them, neither is it obiected vnto them, that they defile the gifies of* GOD *vvith their sinnes: The virtues of the vnregenerate beeing in themselues good, notwithstanding*

The differences betwixt the vertues of the regenerate & the vnregenerate.

withstanding become & continue sins by accident, & are polluted with many other sins. 5. The good works of the vnregenerate are adorned by God with temporall rewards only, & that, not as if they pleased God, but that by this meanes hee might invite both them and others to honesty & outward discipline of civility necessary for mankinde. But the good works of the godly God accepteth for Christs sake, & crowneth them with temporall and eternall rewards: as it is said, Godlines hath the promise of the life present, & that that is to come. 6. The vnregenerat by practising good works enacted by God, obtaine indeed mitigation of their punishmẽt, least they should with other wicked Impes suffer more exquisite tortures in this life: but the good works of the godly serue not onely for this that they may suffer lighter & easier punishmẽts, but also that they may be quite freed frõ al evil. 1. Tit. 4. 8.

Ob. We may not do that which is sinne. The works of the vnregenerate, though civilly good, are sins. Therfore we may not do them. Ans. Here is a fallacy of Accident. The Maior is true of sins which are *in thẽselues sins*; The Minor of sins which are *sins by Accident*. Now those thinges which are *in thẽselues sin*, ought simply to be omitted: but those which are sins *by accident* ought not to be omitted, but to be reformed, & performed after the *manner*, and to the *ende* which God hath prescribed.

The moral actions of the vnregenerate are not therefore to bee omitted of vs, because in thẽselus they are sin but we must avoide the sinne, and performe the actions. Why civill discipline is necessary amongst the vnregenerate.

External discipline therefore is necessary even in the vnregenerate 1. *In respect of the commandement of God* 2. *For avoiding the grievousnes of punishments, which ensue vpõ the breach of discipline.* 3. *For the preservation of the peace & society of mãkinde.* 4. *For a way & entrãce of conversion, which is stopped by persevering & persisting in manifest offences.*

* If instaunce bee giuen: *Hypocrisie is sinne of it selfe, and is to bee avoided*, as Math. 6. It is saide, *Bee not as Hypocrites: But the Discipline or outwarde behaviour of the vvicked is Hypocrisie. Therefore it is sinne of it selfe, and they shoulde omit it*: VVe answere to the Maior, by distinguishing the diversity of *Hypocrisie*. There is a double Hypocrisie: one is in workes not commaunded of God, done for ostentation sake, or to deceiue, as those vvhich Christ mentioneth, Math. 6. To make a trumpet bee blowen before him, when he giveth almes, to pray standing in the Synagogues, and in the corners of the streetes, to looke sowerly, and disfigure his face in fasting, and all other superstitious and humane traditions, which appertaine not to the edifying of the Church. That these things are to be omitted and left vndone, there is no doubt; as it is said, *In vaine doe they worship me, teaching for doctrines the commandements of mẽ*. And therefore they are here expreslly condemned and forbidden of Christ.

* The good actions of hypocrites are not to be omitted but their hypocrisie therein only to be eschewed.

There

There is another hypocrisie in workes commanded of God, but not done after that manner which God requireth. These are not to bee left vndone, but to be corrected, and to be done without hypocrisie, that is, with true faith and godlines: as in the same place Christ teacheth of almes, praier, fasting, not to be omitted of the godly, but to be otherwise performed, than they were of Hypocrites.

So also is there a great difference betweene the sins of regenerate men and vnregenerate. For as it hath beene heretofore, especially in the 2. distinction of sinne, saide; In all the regenerate there remaine as yet many reliques of sinne, as 1. *Originall sin* 2. *Many actual sins*, as of ignorance, omission, & infirmity, which nevertheles they acknowledge and bewaile, and striue and struggle with them, and therefore lose not a good conscience, nor endanger the remission of their sinnes. 3. Some also sometimes fal into errors which fight with the foundation it selfe, or into sins against their conscience, for which they lose a good conscience, and many gifts of the holy ghost, and should bee condemned if they persevered in them vnto the end, but they perish not in them, because they repent in this life. In the meane time there resteth a threefolde difference vvhereby the regenerate differ in sinning from the wicked. 1. Because the purpose of God is to keepe the Elect for ever. 2. In the regenerate when they offend there is assured and certain repentance in the end. 3. In these, when they slippe, there remaineth some sparke of true faith and repentance, vvhich is sometimes greater and mightier, and so wrestleth against sinne, that they fall not into Reigning sinne, or errors repugnant to the foundation: sometimes lesse and weaker, & is for a time overcome of temptation, but yet it prevaileth so farre, that they who are once truely turned vnto God make not a finall Apostasie from him: as appeareth in David, Peter &c. In the vnregenerate when they sinne, none of these is foūd, but the cōtrary altogither. * By this which hath bin spokē it is manifest for what cause this difference of sins which are *of themselues sins, & by an accidēt sins* is necessary 1. Least that a false perswasiō of their owne righteousnes or merits should rest in mens minds; 2. Least vvith sins which are *of themselues sins*, should be cast away also good things which come to be sins but by *an accident*, and so should be encreased and heaped vp the sins and punishments of mankind. *

The difference of the sins of the regenerate & the vnregenerate. Rom. 7. 16. Luc. 22. 22. 1. Ioh 3. 9. 1. Pet 1 23. Ioel 2. 13. Psa. 37. 24.

* two vses of the difference betweene sins which are of themselues sins, and those which are made so by an accident

4. *What*

4. What are the causes of sin.

GOD is the cause of no sinne as is proued, 1. By testimonies of Scripture, *God saw the those thinges which hee had made, and they were very good.* *Thou art the God that hast no pleasure in wickednes, &c.* 2. Because God is exactly and perfectly good and holy, so that no effect of his is evill. 3. Because he forbiddeth all sin in his law. 4. He punisheth al sin most severely, which hee could not rightly doe, if he wrought or caused it. 5. He himselfe destroyeth not his owne Image in man: therefore he causeth not sin which is the destruction of this Image. The proper and onely efficient cause of sin is *the will* of devils and men, whereby they freely fell from God, and robbed and spoiled themselues of the Image of God. *Through envy of the Devill came death into the worlde.* But death is the punishment of sin. *Yee are of your father the devill, and the lusts of your Father ye will doe: hee hath beene a murtherer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lye, then speaketh he of his owne for he is a lier, & the father thereof. He that committeth sin is of the devill: for the devill sinneth from the beginning. For this purpose appeared the Sonne of God that he might loose the workes of the devill. By one man sin entered into the worlde.*

Gen. 1. 31. Psal. 5. 4.

The cause of sinne is the will of Devils and men.

Wisd. 2. 24. Ioh 8. 44. 1. Ioh. 3. 8. Rom. 5. 12.

The Devill *first sin* or of the *fall* of our first Parents in Paradise, provoking man to sinne; and *with the devill mans will* freely declining from God, and yeelding obedience to the devil. That first fall of Adam is the efficient cause of *Originall sin* both in Adam, and in his posterity. *By one mans disobedience many were made sinners*: and the precedent and as it were preparatiue cause of all *actuall sins* in posterity is original sinne. *The sin that dwelleth in me doth evill. When lust hath conceiued it bringeth forth sin.* The accidentary or casuall motiues to sinne are those obiects which solicite men to sinne; *Sinne tooke an occasion by the commandement, & wrought in me all manner of concupiscence.* Actuall sinnes precedent, are the causes of other actuall sinnes which followe: whereas the Scripture lesson eth vs that God plagueth and scourgeth sinne with sinne, & the sins which follow, are the punishments of sins which went before. *Wherefore also God gaue them up to their hearts lust, vnto vncleannes, they wrought*

An order in the causes of sinne.

1 The Devill.

2 Mans will.

3 The first sin.

4 Originall sin. Rom. 7. 17. Iam 1. 5. Rom 7. 8.

5 Actuall sins.

6 Obiects of sin. Rom 4. 27. 2 Thes. 2. 11.

2. Thes. 2. 11 *wrought filthinesse, and receiued in themselues such recompence of their error as was meete. Therefore God shall send them strong delusions, that they should beleeue lies, &c.* But wheras the wit of man (to such a height of insolency it is growen) is accustomed to frame the like argumentes for the excusing of it selfe, & shifting and posting it from it selfe vnto God, we must here enter some large discourse of the causes of sin, and shake of mans frivolous pretences in his owne behalfe.

4 Pretended causes of sin
1. Destiny.
2. The divel
3. Gods will
4. Gods permission.

1. Some derive the original cause of sin from the destiny of the stars, saying; *I haue sinned, because I was borne vnder an vnlucky Planet.* 2. Others when they sin, and are rebuked for their sin, they make answere, *Not I, but the divell was in fault that I committed this deed.* 3. Others, leaving excuses, directly cast the fault vpon God, saying: *God would haue it so: for if he would not, I should not haue sinned.* 4. Others, *When God* (say they) *might haue hindered me, & yet did not, himselfe is the author of my sin.* With these and the like pretences it is no new thing for men to sharpen their blasphemous tongues against God. For our first Parents, when they had sinned, and were accused of their sin by God, they translate and passe over the fault committed from themselues to others, neither ingenuously confesse the truth. Adam returneth the fault not so much vpon his *wife*, as vpon *God himselfe: The woman* (saith he) *which THOV gauest to be with me, shee gaue me of the tree, and I did eate:* as if he should say, Except thou hadst ioined her to me, I had not sinned. The woman simply imputeth the fault to *the divell*, saying *The serpent beguiled me, and I did eate.* These are the false, impious, & detestable iudgements concerning the original of sinne, whereby the maiesty, truth, and iustice of God is grievously offended. For *the Nature* of man is not the cause of sin. For God created it good & perfect, according as it is said; *And God saw all things which he had made, & loe they were very good.* Sin is an accessory quality which tooke possession of man after the fal; and no substantial property: although after the fal it became natural, and is fitly so tearmed by Augustine, because nowe *we are all borne in sin, and are by nature the children of wrath as well as others.* But this point would be more amplified and enlarged.

Ge. 3. 12. 13

Eph. 2. 3.

Destiny is not the cause of sin

1. They who make *Destiny* a cloake for sinne, define *destiny* to be *a linked order through all eternitie, and a certaine perpetuall necessity of intentes and workes according to the counsell of God, or according to the evill Planets.* Now if you aske them, *who made the Planets?* God, say they

they. Therefore these men lay their euil to gods charge. But such a destinie did not al the sounder philosophers mainetaine, much lesse Christians. Saint Augustine against two Epistles of the Pelagians vnto Boniface. *They*, saith hee, *vvho holde destiny maintaine that not only actions and eventes, but also our vvilles themselues depende on the position of the Planets, at the time of everie ones conception or nativitie, vvhich they call constellations. But the grace of GOD surpasseth not onelie all the starres, and all the heavens, but also the Angelles.* Let vs conclude these thinges with the worde of the LORDE by his Prophete Ieremie, pronouncing to this sence. *Thus saieth the Lorde: learne not the vvaie of the heathen, and bee not afraide for the signes of heaven, though the heathen bee afraide of such: For the customes of the people are vaine.* Wherefore that the Astrologers cal the Planet of *Saturne* vnmercifull, sharpe, and cruel; and the Planet of *Venus* favourable and gentle, it is the vanity of vanities. For the starres haue no force of doing good or il. And therefore the fault of sinners ought not to be imputed vnto them.

Lib. 2. c. 6.

Ier. 10. 2. 3.

2. That *the Divell* is not the onelie authour of sinne, who when as wee commit sinne shoulde beare alone the blame of the sinne, and our selues bee free from faulte, it is most of all declared in this, that hee is able to *induce* and *intice* a man to euil, but *not to compell* him. For God keepeth vnder the Diuel by his power, that hee cannot doe what hee wil; but onelye *what*, and *so much* as God permitteth him. Nay, hee hath not so much as power ouer filthie swine, much lesse ouer the most noble soules of men. Hee hath indeede a subtiltie, and greate force in perswading: but god is stronger, who also neuer ceaseth himselfe to put good motion into mans minde. Neither permitteth hee more to Satan, than hee maketh profitable for man. Which wee may see in that most holie man Iob; in the example of Paule; and in his wordes; *God is faithful which will not suffer you to bee tempted aboue that you bee able.* Wherfore they are vaine men, who vnloade the blame of their wickednes on the divels shoulders.

The Divell not the only authour of sinne.

1. Cor. 10. 13.

3. It remaineth that wee shewe also, that God is not the author of sinne. *God*, saie these miscreantes, *would haue it so; For if he would not, I should not haue sinned.* Againe, *VVhen hee mighte haue hindered*

God is no cause of sin

me, and yet did not himselfe is the authour of my sinne. These are meere cavils, and foisty Sophismes of the impious route. God might by his absolute power hinder evill; but hee will not corrupt his creature man beeing iust, and righteous. Wherefore hee dealeth with man after the order of man; he proposeth lawes vnto him, he proposeth rewardes and punishmentes, hee willeth him to embrace good, and flie evil. To the doing of which thing neither denieth he his grace, without which wee can doe nothing, neither refuseth he our diligence and labour. Heere if man cease and giue over, the sinne and negligence is ascribed to man not to God, though he could haue hindred it & did not, because he ought not to hinder it least he should trouble his appointed and setled order, and destroy his owne worke. Wherefore God is not author of evill, or sin.

Now in the processe of this our discourse, we wil gather in one the testimonies of Scripture, resolue certaine doubtes, and discouer the very founetaine and originall of sinne. Many are the testimonies of Scripture which teach vs that God is not the author of sin of which it shall suffice to propose onely some few. *God made not death, neither hath hee pleasure in the destruction of the liuing. I desire not the death of the wicked, but that the wicked turne from his way and liue. For thou art not a God that loueth wickednes; neither shal euill dwell with thee: The foolish shall not stand in thy sight. God made man righteous, but they haue sought many inventions. Our vnrighteousnesse commendeth the righteousnesse of God. By one man sinne entered into the world, and death by sin. I knowe that in mee there dwelleth no good thing.* Of this wee conclude that God is not the authour of sinne, but that the originall of evill springeth from man himselfe, by the instigation of the Divell; yet so nevertheless, that wee saie, that the divell being at the first corrupted did corrupt man, but coulde haue done nothing, except man of his owne accorde had consented to evil. Here are we to remember againe the fall of our Father Adam. God made Adam to his owne image and similitude, that is he made him most good, vncorrupte, holy, righteous, and immortall, hee furnished him with most excellent giftes, that nothinge might be wanting vnto him to all blessednesse in God. Wherefore his vnderstanding was wholy divine; his will most free, and most holy; he had power of doing good and evil; a lawe was giuen him of God,

Wisd 1. 13.
Ezek. 33. 11
Psal. 5. 4. 5.
Eccles 7. 31
Rom 3. 5.
Rom. 5. 12
Rom. 7. 18

Sin ariseth from man himselfe.

The cause of sin is to be sought in our first Father through the Devils instigation & so by deceit be found in vs.

God, which shewed him what hee shoulde doe, or what hee shoulde not doe. For the Lorde saide, *Thou shalt not eate of the tree of knowledge both of good and evill.* God simplie required of him obedience and faith, and that whole Adam shoulde depende of him, and that not constrained by necessitie, but shoulde doe it freely. *God made man from the beginning, and left him in the hand of his counsaile, saying; If thou vvilt, thou shalt observe the commandementes, and testifie thy good vvill.* Therefore when the Serpent tempted man, and counsailed him to taste of the forbidden tree, man was not ignorant that the counsaile of the Serpent did not agree with the commaundemente of God: *Yee shall not eate of the tree, neither shall yee touch it, least yee die.* Wherefore it was in the hand of his counsaile to eate, or not to eate. God declared vnto him his will, plainely charging him that hee shoulde not eate, and adding the perill, hee did withdrawe him from eating: *least perhappes thou die.* Satan also (as neither could he) did not vse any force, but did probably moue him vnto it, and at length did overcome him. For when the will of the woman declined to the vvorde of the divell, her minde departed from the worde of God, and reiecting a good lawe, shee committeth an evill vvorke. Afterwardes shee drew on her husbande, willingly following her, to bee partaker of her sinne. That doeth the Scripture inculcate in these vvordes; *So the vvoman (seeing that the tree vvas good for meate, and that it vvas pleasaunt to the eies, and a tree to bee desired to get knowe-ledge) tooke of the fruite thereof and did eate, and gaue also to her husbande vvith her, and hee did eate.* Heere haue you *the beginning of evill the devill*, and *that vvhich mooved the vvill of man*, that is, *the false commendation of the divell*: and euen a meere lie, and the delectable shewe and sightlinesse of the tree. Wherefore Adam and Eue doe of their owne accorde that which they do, being led with a hope of more excellent wisedome, which the Seducer had lyingly promised them. Wee conclude therefore that sinne hath his beginning *not from God*, who forbiddeth evill, but *from the Devill, and the free Election of man*, which vvas corrupted by the Divelles fallhoode. And therefore the Divell and mans corrupted will obeying him, are the most true cause of sinne. This evill floweth from our first Parentes vnto all their posteri-

Gen. 2. 17.

Eccl. 15. 14 15

Gen. 3. 1 2

Gen. 3. 6.

The beginning of Sin from the devill and the free electiō of man corrupted by his seducement.

ty, so that sin hath not else-whence his beginning thē from our selues, and our corrupt iudgment, and wicked wil, and the suggestion of Satan. For an evill roote, and that first corruption bringeth foorth of it a rotten branch agreeable to the nature thereof, which Satan now also setteth forward, and laboureth it as it were plants by his guiles & lies: but in vaine doth he labour, except we yeelde our selues to be fashioned and dressed by him. That is called *originall sinne*, which proceedeth from the first original, that is, was deriued from the first Parents into al by propagation or generation. For this sin we bring with vs in our nature out of our mothers wombe into this life. *I vvas borne in iniquity, and in sin hath my mother conceiued mee.* And of the Diuel Christ speaketh thus; *He hath beene a murtherer from the beginning, & abode not in the truth, because there is not truth in him. VVhē he speaketh a lie, he speaketh of his owne: For he is a lier, and the Father thereof.*

Psal 51. 5.
Iohn 8. 44.

Sin the proper effect of a reasonable nature transgressing the Law.

✻ To this may be added this reason: that *sin cannot be a proper and naturall effect of any cause, but of that which hath power to do against the Law.* But this no nature hath power to doe, besides the nature of Angels and of men: For God is a Lawe vnto himselfe, and cannot do or intend any things against his lawe. And other creatures, vvhereas they are not indued with reason, and therefore the Law not made for them, they cannot commit sin: because, take away the Law, & there is no place left for sin. Wherfore it necessarily followeth, that sinne is such an effect, as agreeth to those Angels alone who fel, & to men.

God the causer of sins as they are punishments, but not as they are sinnes.

If humane reason doe here obiect. *That God is the author and causer of punishments: If therefore sinnes be the punishments of sins, it followeth that God is the cause of sins.* We aunswere, that there is a fallacy of the accident in the Minor. For it commeth to passe by an accident, that is, by the fault of those who sinne, that when by the iust iudgemente of GOD either themselues or others are punished by evil men, they in the meane season (God permitting, that is, not shewing them that he would haue those thinges to be done by them for to punish them, which things yet he hateth, and which he vvill punish both in this life, and the life to come) doe fulfil their desires swarving from the Law of GOD, and estranging themselues more and more from GOD by sinning, doe purchase more grieuous punishmentes vnto themselues. Or if vvee vvill distinguish the Maior, it is in effect

the

the same. *For punishments come from God as author and causer of them*, as they are punishments: but in as much as they are sins, so they come God neither willing them, nor approving them, nor causing, but onely permitting. For to permit this kind of punishments, which sinners by sinning inflict either vpon themselues or others; is nothinge else, than not to cause that evill men should doe this, which GOD would haue done for punishment, to the same end, that they may obey this will of God.

So also we answere to that argument: *The privation or want of righteousnesse and divine wisedome, God inflicteth as a punishment vpon men: but that privation is sinne: Therefore God is the causer of sin.* For this privation is not sinne, as by the iust iudgment of God it is inflicted, but as it is of men themselues voluntarily brought vpon them by their owne mildeedes and demerites, and is admitted or receiued into the minde, will, and heart: even as evill actions are not sinnes, as they are governed by God, but as they are done by men.

They say further: *He that mindeth the end, mindeth also the meanes: God mindeth the ends of sinne, that is, punishment, and the shewing of iustice and wrath in punishment: Wherefore hee mindeth sinne also, by which those ends are come vnto.* But the Minor is to be denied, that Punishment, and the Manifestation of the glory God are the endes of sin. For the end is that which moueth the efficient cause to bring forth an effect: But punishment, or the manifestation of the glory of God, doe not moue the sinners to sinne. These cannot therefore be said to the ends of sinne. But those are the proper ends of sin, which the Devils & men respect in sinning: that is, the destruction of men, the fulfilling of evil desires, the oppression and reproach of God, and his truth.

Punishment and the manifestation of Gods glory & iustice are not the ends of sin, because mē are not by them moued to sinne. The proper ends of sin.

If they replie, *that men indeede haue not those ends, but that God respecteth them: For that which God permitteth, to shewe his iustice by punishing it; the end which God proposeth therof, is the punishment of the sinners, & his owne glory. But he permitteth sin to punish it, & to declare himselfe iust by punishing it: therefore these are the ends of sin, in respect of the purpose and intent of God.* We deny the Maior. For God suffering sinne to be committed, respecteth as the ende (not of anothers worke, that is of the sin of Devils or men; but of his owne worke, that is of his permission of sin) the punishment of sinne, and the manifestation

God respecteth those as endes not of mēs sin, but of his permission of their sinne.

nifestation of his owne iustice. For Sin is one thing, and the Permission of sinne another, whereof is spoken. *For this cause haue I appointed thee to shew my power in thee, and to declare my name throughout all the vvorlde. The Lorde hath made all thinges for his owne sake: yea even the vvicked man for the day of evill. God beeing vvilling to shevve his trueth, and to make his powver knowen, hath suffered vvith long patience the vessels of wrath prepared to destruction.* Wherefore punishment is not the end, but the consequent or proper effect of sin; and an accidentary effect thereof is the manifestation of the glory of God; as Paule sheweth. *For if the verity of God hath more abounded thorough my lie to his glory &c.*

Exod. 9.16
Prov. 16.4.
Rom 9.22
Roman 3.7

How God is said to wil punishmēt which is the consequent of sin, & not sin it selfe which is the antecedent.

If here againe they replie: *Hee that will the Consequent, will also the Antecedent: But God will these things which are the Consequentes of sins, that is, Punishment and Execution of his iustice: therefore hee will also the Antecedent, that is, Sinne it selfe, without which these should not follow or be Cōsequentes*: wee deny the whole consequence of this reason. For nothing followeth or can be concluded in reason, when both the former propositions are meere particular. For the Maior of this reason is not vniversally true, but only then holdeth it, when as the Antecedent, togither with the Consequent agreeth with the nature of him which wil the Consequent: and not when only the Consequent agreeth, and not the Antecedent. For when it falleth thus out, then is the Cōsequent by his wil, but the Antecedent is not by his wil, but only by permission. For God is said to wil those things which he liketh, a agreeing with his nature and rightnes; but to permit those things which yet he disliketh, abhorreth and condemneth, but nevertheles for iust causes hindereth em not from being done. And therfore it is said in the Scripture, that he wil, and causeth life everlasting, which is the Consequent; & the conversion of men, which is the Antecedent, & goeth before: & that he wil not, but only permitteth punishment as it is sin, which followeth, and is the Consequent of sins: as is delivered in holy Scripture.

Roman 9.
Ephes 1.
The reasōs why God not forbidding sin, is yet no cause of sinne

If againe they vrge: *He that forbiddeth not sin, when he may forbid it to be committed, in him is some cause & fault of sin: but God permitteth it, when he might forbid it: therefore there is some cause and fault of sin in him*: We deny the Consequence, because the Maior is not vniversally true. For it is only true of him who doth not perfectly hate sinne;

and

and therefore forbiddeth it not, when he may: and who is bound to hinder ſin that it be not cõmitted. But it is not true of God, who with vnſpeakeable anger accurſeth and condemneth ſin, neither yet hindereth it from being cõmitted; becauſe he is neither bound to do ſo, neither doth he permit it, without moſt good and iuſt cauſes.

If they obiect farther: *He that doth evil that good may come of it, doth not well. God when he permitteth evill for good endes, doth evil that good may come of it: Wherfore he doth againſt his iuſtice & law: and by a Cõſequent is bound to hinder evil:* We deny the Minor. For God when he permitteth evil, doth not evil, but good. For the permiſſion of ſinne is one thing, which is the good & iuſt worke of God: & ſinne is another thing, which is the evil and vniuſt worke of the Divell, or man ſinning and tranſgreſſing the Law.

God doeth not evill when hee permitteth evil. Roman. 3, 8.

Laſtly they ſay: *what God permitteth willingly, that he wil to be done: but he willingly permitteth ſin: wherefore he will ſin to be committed, & by a Conſequent is the cauſe of ſin.* But the Maior is to be denied: God wil the permiſſion, that is, the privation of his Spirit and grace: but the ſinne of his creature, which concurreth with it, he wil not: becauſe he neither mindeth it, nor approveth it. They confirme their Maior by this argument: *To permit, is either to Will, or, Not to will: But it is not, Not to will (for then either that ſhould not be done, which God is ſaide to permit; or ſome thing ſhould be done that God woulde not: both of which are abſurd.) Wherefore to Permit, is the ſame that to Will, & by a Conſequent, God when he permitteth ſin, doth wil ſin.* We deny the Conſequence, becauſe there is not a ſufficient enumeratiõ of the diverſities of wil in the Minor: *for God is ſaid to Will, and Not to will a thing after two waies.* Either to wil, as whẽ together hee both liketh & worketh a thing; or, as he liketh a thing only, (vnder which alſo is comprehended his commaunding) but doth not worke it. And he is ſaid Not to wil any thing, either, as he both diſliketh & hindereth a thing; either, as hee only diſliketh it, but doth not forbid or hinder it. Both which kindes of will are contained the Maior: but onely one of them in the Minor: which is, both to diſlike and hinder a thinge from beeing done. For if God in that ſenſe woulde not ſinne to bee committed, then thoſe abſurdities ſhoulde followe, which they ſpeake of. But when wee ſay that God will not ſinnes, wee vnderſtande that they do greatly diſpleaſe him, & yet that God hindereth thẽ not frõ being cõmitted:

God permitting ſin, doeth not will ſin to bee done.

which also is not, *to will*, but *to Not will* sinne. For God can wil nothing, but that which is agreeable to his owne nature and goodnesse: neither doeth the holy Scripture shew any where, that God wil those things which are contrary to his nature, in such sort as they are contrary.

God the cause of mans will, but not of the corruption of his wil, is not a cause of sin, whereof mans will corrupted is a cause.

This is also obiected: *He that is the cause or the efficient of a Cause, is also the author of the Effectes of that cause, if not the next, yet a far off. But God is the cause of that Will, which is the cause of sinne: therefore is he the cause of the Effect of the will, that is, of sinne.* We answere to the Maior, by distinguishing of the cause. *For a cause which is a far of a cause, is sometimes By it selfe, and sometimes onely By an accidēt a cause. That is a cause By it selfe of an effect,* which doth not only bring forth the next cause of the effect, but also doth moove & governe it in bringing forth the effect, which it selfe intēded, or vnto the which it was appointed; as when God frameth and bendeth the wil of men, which himselfe made, to good works, or to such actions as himselfe wil haue done: when the Father or Master bringeth vp his Sō or his Scholler to good things, and the learning which he instilleth into his minde moveth him to do wel: when the Sun and raine make the earth fertil, and the earth bringeth forth corne. *But when the cause which is a far of a cause, either doth not moue the next cause of the effect, or doth not intende or minde the effect, neither is appointed thereunto: it cannot bee saide to bee a cause of that effect, but By an accident:* as whē of a good Father is borne an evil and evil living Sonne: or of a good Father, a good and wel-living Sonne: when a godly Magistrate by his commandement mooveth the will of a wicked executioner to execute a guilty person, and he being impelled either by desire of revenge or by hatred, or by cruelty, reioiceth at his evil, whom he executeth, and so committeth murther before God: and lastly, when one maketh a sworde, and another vseth it either wel, or il. Now *as often as the next cause is either before the bringing foorth of the effect depraved, or in the very bringing of it forth either by it selfe, or by another cause; then bringeth it forth a bad effect, which the cause removed or a far off, that either bringeth forth, or moveth this next cause, neither intendeth, neither, as by any ordination or appointmente vnto it, produceth.* As when the wil and hand of the cleaner purpose to cut a thing, & the iron being too dul, causeth that to breake, which is taken in hād

to be cut. So also God maketh and moueth the wil: but because the wil of men is depraued by the Divel and it selfe, it bringeth forth sinne, which God neither when he maketh, nor when he moueth the wil, intendeth or mindeth to bring forth. Wherefore it followeth not at al, that God is the cause of those things which are committed by his creatures, depraued and corrupted of themselues.

Likewise it is obiected: *Second causes are able to do nothing without the first cause, which is good. Wherefore neither is sinne brought forth, neither do they depraue themselues; but that also the first cause worketh it with them.* We answere to the Antecedent: *The second causes do nothing without the first cause*, that is, without the first cause preserue & moue them to do, so farre forth as it is good which they doe: but they do without the first cause concurring with them to the bringing forth of evil as it is a fault, or of sinne. *Woe to the rebellious children, saith the Lord, that take counsell, but Not of me, and cover with a covering, but Not by my Spirit, that they may lay sin vpon sin.*

God the first cause doeth not concurre with secundary causes to the bringing forth of sinne. Iſ. 30. 1.

Likewise they obiect: *That which is Good, cannot by sinning corrupte it selfe, except it be some other way corrupted: as it is saide, A good tree cannot bring forth evil fruit. The will of the Divell and Adam, before the fall of both, was Good: Therefore it could not corrupte it selfe by sinning, except it were by some other meanes corrupted.* We deny the Maior. For although the creature bee good, yet God not preserving his goodnesse, that is, mooving or willing that his wil should be mooued by outward obiectes, neither in the meane season lightning & governing the wil with the knowledge of his owne diuine wil, it is not onely possible, but it must necessarily follow that he must sin, become an evil tree, and through his owne wil and fault avert himselfe from God, runne to worse and worse, & purchase blindnes, the iust punishment of sinne, both vnto him and his: as it is said, *Without me yee can doe nothing.*

How the good wil of man corrupteth it selfe.

Ioh. 15. 5.

Againe they obiect: *He that is the cause of those things which make sin, is the cause of sin. God is the cause of those things which make sin, that is of the action, which is the matter, and of the privation of rightnes in man, which is the forme of sinne. Wherefore he is the autor of sin.* To these the answere hath beene made before. For the Minor is to be denied. Because the action, & privation of the divine light & direction doe make sin, as they are contrary to the Law. And they are contrarie

That is not of God but of man & the Divell, which maketh sinne.

to the lawe of God, and make sinne, as they are committed by man; and are in him: but, as they are guided by God, and inflicted, they are not sin, but a triall of him that would sin, or a punishment of him that had sinned. Wherefore that is not of God, but of man and the Devil which maketh sinne.

Whether God would the fall of Adam, and howe.

Last of all they vrge: *Seing that God would the fall of Adam either as it was sinne, or as a Punishment, and could not will it as a Punishment, because no sinne had gone before which should be there with punished; it seemeth to follow that God would that worke as it was sin.* But this Consequence also is deceitfull, because there is not a sufficient enumeration in the Maior. For although the first sinne was no punishment, yet God would that action, not as a sin and contrary to his will, & nature; but as in punishing, and receiuing againe mankind into favour by his Sonne, it was a way and occasion of exercising & manifesting his iustice and mercy, and an example of the weaknes of all creatures, yea of the most excellent, if they be not by the singular goodnes of the Creator preserved; as it is declared, *God hath shut vp all in vnbeliefe, that he might haue mercy on all.* Rom. 11, 32. And in the same place it is shewed concerning the blindnes of the Iewes, *That partly this obstinacy was come to Israell, vntill the fulnesse of the Gentiles were come in: and that the Iewes are enimies of the Gospell for our sakes, and that we haue obtained mercy through their vnbeliefe:* That is, that God would this their obstinacy, not as it was a sinne of the Iewes, neither onely as a punishmēt of other sinnes, but also an occasion of translating the Gospell vnto the Gentiles. And it is saide that God in the preaching of the Law respecteth this, *That all the worlde be culpable before him.* Rom. 3, 19. Wherefore this also he respected and would in permitting of sinne, which if it had not come betweene, *the Law had not made the worde culpable before God.*

God made Satā good, and Satan made himselfe evill.

1. Ob. *Satan was made of God. And therefore the malice also of Satan.* Ans. God made indeede all the Angels: yea those who became Apostataes and Divels: but yet he created al the Angels at the beginning good. But Satan is saide not to haue *stoode stedfast* in the truth: Then before his fall he *stoode* in the truth. But after hee treacherously fell from his allegeance, and sinned against GOD: and therefore the crime of that evill sticketh in that run-away the Divel. For since that time, after he fell, there is no truth in him, no faith, no integrity, no

feare of God, no light, no goodnes. *He that committeth sinne is of the Divell, &c.* For he is the first sinner; and the fountaine of sin. 1 Ioh. 3. 8.

2. Ob *God made Adam, therefore he made sinne.* Ans. Sinne is the corruption of a nature created good of GOD, but not any creature, made of God in man. God made man good, who, by Satans persuasion, corrupted willingly that goodnes which hee receiued of God, so that now sinne is mans, and not a creature of God created in man. *Neither is the nature of man the cause of sinne.* For God who created all things, and the very nature of man, created them all good: Wherfore the very nature of man also was created good. But sin is an accidentall quality, which befell vnto man in his fall, and after his fall, being even frō the beginning such as now it is, but no substantial property, nor of the nature of man. *Now indeede whereas we are borne in sin, sin is a naturall property of men,* according to the iudgment of Augustine. But & if we say any man to be naturally evill, we saie so, because of the originall of the olde sinne, in which all our mortality now is borne. Sinne not made of God, because it is no creature but the corruption of a creature. Sin a naturall property of man corrupted, but not of man simply as he was first created. *Cont. Manich. Cap. 9.*

3. Ob. *But the will and power which was in Adam was from GOD. Therefore sin also is from God.* Ans. God gaue not man a will and power to worke evill. For he made a Law to forbid evill. Wherefore Adam himselfe did ill bestowe that will and power which he receiued of god, in ill vsing of them. The prodigall sonne receiued money of his father, not that he should lauish it out wastfully, but that he might haue so much as sufficeth neede. Wherefore when himselfe did ill bestow his money, and perished; hee perished through his owne default, and not by his father, though he receiued the money of his father. Therefore the fault is in the abuse. He that giueth thee them, leaueth the vse of them vnto thee. If he be iust, he giueth them thee for to vse, and not to abuse. When thou abusest them, the fault is laide on thee who abusest them, and not on him who gaue them. So God gaue a will and power to Adam to doe good, not to worke evill. God gaue not man a will and power to worke evill but to doe good.

4. Ob. *God made man so as he might fall, neither did confirme and establish in him the goodnes of his nature. Wherefore hee would haue him to fall, or sin.* Ans. The Scripture beateth backe this forwardnes of men wickedly curious. *Who art thou which pleadest against God? Woe be vnto him that striueth with his maker.* Except god had made man so as he might fall, there had ben no praise of his worke or vertue. And what, if it were necessary that man should be so made as hee It was necessary that man should haue free power either to stand or fall. Rom. 9. 20. Isa. 45. 9.

might

might fall? For so did the very nature of God require. *God doth not grāt his glory to any Creature.* Adam was a man, no god. And as god is good, so is he also iust. He doeth good vnto men, but he will haue them to be obedient & thankfull vnto him. He bestoweth infinite goodnes vpon man, therefore he should haue beene thankfull and obedient and subiect vnto him. For hee declareth by his Lavve vvhat he vvould, and vvhat he would not, *Of the tree of knowledge of good and evill,* saith hee, *thou shalte not eate; VVhen thou eatest, thou shalt die.* As if he should saie; Thou shalt regard me; thou shalt cleaue vnto mee, obey me, serue me: neither shalt thou elsе-where seeke for the rules of good and evill but of mee, and so shalt thou shevv thy selfe obedient vnto me. Repl. *god fore-knevv the fall of man, which if he vvould hee might haue hindred. But he did not hinder it; Therefore GOD vvas in fault that Adam sinned.* Ans. Vnto this objection aunswere hath bin made before: neither doth that necessity follow vpon the fore knowledge of God, that Adam must needes haue sinned, because God did foreknow that he would sin. Some wise Father did foreknow by some signes and tokens that his Son should hereafter at some time be slaine with a sword. Neither doth this his foreknowledge deceiue him: for he was thrust through for fornication. But he is not therfore thought to be slaine, because his father did foreknow that he should be slaine: but because he was a fornicator. So saith Ambrose, speaking of the murther which Caine committed: *Verely God did foreknow, to vvhat the furie of him being in a rage would come: neither yet was the attēpt of his will forced of necessity to sin, because the knowledge of God coulde not be deceiued.* And Austine: *God is a iust revenger of those things, of vvhich yet he is not an evill author.* VVherefore, those sinnes which ensue and follow, are in respect of God, considered as most iust punishments, which as they are punishments, haue their being from him as their author and causer: but as they are sinnes, in respecte of men they come, God neither vvilling, nor causing them, but permitting only, seing hee doth not cause men to doe that, vvhich he would haue done for a puunishment, to this end, as for to obey therin his will. For one and the same worke is good and holy in respect of God, & sinne in respect of men, by reason of the diversitie both of the efficients, & of the ends. For 1. Man by reason of his great both ignorance & corruptiō, *wilfully worketh evil only:* But god because he is exceeding

Lib. 2 De vocat. gent. C. 4

Lib. 3. de libero arbit. C. 4

Two differēces in the working of god & man

good

good, and the very rule of goodnes & righteousnes, doing in al things what he wil, *wil & worketh alwaies only that which is good.* 2. Men haue such an end of their actions, as is *disagreeing from the lawe of God*, that is, what they doe, they doe not to that end to obey God, but to fulfil their bad and corrupt desires. But God hath the end of al his works *agreeing with his nature and Law*, even that he may declare and execute his iustice, goodnes, and mercy. By these two things it commeth to passe, that the reasonable creature vvorking togither vvith god, God working vprightly & holily, doth nevertheless it selfe worke vnholily and corruptly.

2

5. *VVhat are the effects of sin.*

NOw that it is defined, *what sin is*, & *from whence it came*, wee are to consider also, *vvhat be the evils which followv sin.* For except this also be knowne, we know not yet, how greate evil there is in sin, and with how greate hatred god pursueth it. It hath bin saide before, that *evill* was of two sorts: one of *crime or offece*, which is sin; the other *of paine or punishment.* The evill of punishment, is the effect of the evil of offece. That this may be the better vnderstood, we must here againe remember, that of punishments, some are *Onely punishments*, as are the destruction of nature, or torments: others *Both punishments and sin*, as al sins, which haue followed since the first fall.

1

Sinnes ensuing effectes of sinnes which goe before.

1. *The sins which follow*, are the effects of those which goe before. So Original sin is the effect of the sin or fal of our first Parents. *By one mans disobedience many were made sinners* Rom. 5. 19.

2

Actuall sins effects of originall.

2. *All actual sins are effects of Original sin. Sin tooke occasion by the commandement, and deceiued me.* Rom. 7. 11.

3

Increase of sins the effect of actuall sinnes.

3. *The effect of actuall sinne is the encrease of them*, that is greater guiltines by reason of the most iust indgment of God; because god punisheth sins with sins. *VVherefore God also gaue them vp to their harts lusts. And therefore GOD shall sende them strong delusions, that they should beleeue lies. From him that hath not shall be taken away also that which he hath.* Rom. 1. 24. 2. thess 2. 11. Mat. 25. 29.

4

Other mes sins oftentimes effects of actuall sinne.

4. The effect of actual sins are also oftentimes *other mens sinnes*, by reason of scandall or example, vvhereby some are made vvorse of others, and are entised or mooued to sinne. So the perswasion of the Deuil caused mā to decline frō god: & now it worketh in stubborn minded mē. *The deuil put it into the hart of Iudas to betray Christ.* Euil

ioh. 13. 27. 1. Cor. 15. 33

speeches corrupt good manners. So evill teachers doe withdraw men from God to errours, idolatrie, and other sinnes. So a vse of libertie out of season offendeth and draweth men to sinne.

5 An evill cõscience an effect of sinne.

5. There followeth sin, in the immoveable and perpetuall order of Gods iudgment, *an evill Conscience*, which is the knowledge & dislike which we haue in our minde of our owne sin, and the knowledge of the iudgment of God against sin, & that proceeding out of the knowledge of Gods Law, vpon which ensueth the feare of the wrath of God and punishment, according to the order of Gods iustice, and a flying and hatred of God who destroieth sinne; which is the beginning of desperation, and eternall torments, except it be cured by the comfort of the Gospell. *The gentiles shew the effect of the Law written in their harts, their conscience also bearing witnesse, and their thoughts accusing one another, or excusing.* And, *There is no peace to the wicked.*

Rom. 2. 15. Ier. 57 21.

6 Temporall and spirituall evils effects of sin, Temporall evils in the regenerate are effects of sin, not as punishmẽts, but as chastisements.

6. *Temporal and spirituall evils*: as temporall death, and in a worde all the calamities of this life: These evils are *onely punishments*, that is, torments and dissolution of nature. If any man obiect, *That they also are subiect to temporal death and other calamities, who haue all their sins remitted, and therefore all temporall evils are not the punishmentes or effects of sinne, but some haue other causes*, we answere, that the consequence holdeth not from the deniall of one particular to the deniall of the generall. For albeit the calamities of the regenerate are not effects of sinne as a punishment, which is inflicted on men sinning, that so the iustice of God might be satisfied: yet are they effects of sinne as chastisements and exercises whereby sinne is represſed, and more & more purged out, vntill at length by corporall death the whole be abolished. Now that of the blind man, *Neither this man hath sinned nor his Parents*: Christ meaneth not simply that they had not sinned, or that their sinnes were not a cause of this calamity: but that their sins were not the principall cause, why he was borne blinde; *but that the workes of God should be shewed on him*, Christ by a miracle opening his eies.

Ioh 9 3.

7 Eternall death the effect of sin.

7. *Eternall death, vvhich is the effect of all sins, as they are sinnes.* For all sinnes of what quality soever they be, are punished either with eternall paine, as in the reprobate, or with equivalent paine to eternal, as in the Son of God. This death doth begin in the reprobate, even in this worlde, that is, anxiety, and torment of conscience, which we also

should

should feele, except we were deliuered by the grace of God. Now by the name *of eternal death* is not vnderstoode the destruction of the soule or body, or the seperation of them: but the abandoning and banishing of the soule and body living from the face of God, a continual horror and torment, and a feeling and flying of Gods wrath and iudgment, a horrible murmuring against God, taking vengeance of their sins. If they obiect, *that the sins of those who beleeue in Christ, are not punished with eternall death:* we answere that those were punished in Christ, with a punishment, which both for the grieuousnes of the punishment, and for the dignity of the person who suffered it, is equivalent to those eternall punishments, which were to be inflicted vpon vs for our sins. As it is saide, *He hath laid vpon him the iniquitie of vsall.* Esai. 53. 6. Against that which wee affirme, *that eternall death is the effect of all sins, yea even of the least;* some thus dispute. Ob. *Like is not to be giuen to things vnlike. But sinnes are not like. Therefore all ought not to bee punished with eternall death.* Ans. There is more in the conclusion of this reason, then was in the premises. For onely this followeth to bee concluded, therefore all sinnes ought not to bee punished with like punishment. For all sins, even the least, deserue eternall punishment; because all sinnes offend against the eternall & infinite good. Wherfore as cõcerning the durance & lasting of the punishmẽt, all sins are punished with like punishment: but not as concerning the degrees of punishment. All sinnes are punished with eternall torments, yet so, as not with equall torments. *The seruant who knoweth the will of his master, and doth it not shall be beaten with many stripes. It shalbe easier for them of the lande of Sodome in the day of iudgment, than for thee.* Greater sins shal bee punished with more grieuous torments, & lesser sins withlighter, but both for ever.

The regenerate though they sin, are not punished with this death, because Christ hath suffered an equivalent punishment for them.

Why the during of punishment ought to be alike to all sins, but not the degree of punishment. Luc. 12. 47. Matth. 11. 24. All sins are not equall. Iam. 2. 10.

Here the Stoickes obiect, *That all sinnes, or vices are ioined with any one vice, and therefore all are like and equall:* But neither is this consequence of force, whereas also things vnlike and vnequall may be ioined togither, neither is the antecedent graunted. That seemeth to be proued by the saying of Iames. *He that faileth in one, is guilty of all.* But Iames saith not, that all sinnes or vices concurre and are ioyned with one: but first, that in the breach of one poinct, the whole Law is violated, as the whole body is saide to be hurte when one parte is harmed. Then, that there concurreth with euery little sin the formall

or cause of al other sinnes, that is, the contempt of God. And this evil being seated in the hart, doth violate the loue of god, and so al other parts of our obedience towards God. For no work, which proceedeth not from the perfect loue, dread & reverence of God, can agree with the Law of God, or please God. And yet haue we experience that this hindereth not, but that which is infected with one vice, may be propense and prone to some sinnes more, & to some lesse, especially since vices themselus also are one opposite to another; by the one of which contraries, and not by both at one time, every man violateth vertue. Neither are those principles also of the Stoical philosophers to bee granted: That *how far so ever thou go in sinning, after thou haste once past the line or middle, which is vertue, it is not materiall for the encreasing or augmenting the fault of passing beyond the line: & that al vertues are alike & equall one to another, so that no man is stronger than a strong man.* For whereas sin is a swarving from the middle, it is manifest, that how much greater the swarving is, so much is the sin more grievous. And that vertues are both in the same, and in divers men otherwhile greater, other whiles lesser, euen as much as the qualities of the body are different in degrees, experience doth witnesse. Wherefore in the iudgement of God also there are degrees put aswel of punishmentes, as of sins.

The vse of this doctrin of sinne, in the church.

It is requisite that this doctrine be knowne in the Church. 1. That knowing how great an euil sin is, we may yeeld the praise of iustice vnto God, who doth most severely punish it. 2. That we may abhorre al sins with our whole hart, and desire the more earnestly to be fenced & defended of god against al sinne. 3. That by extenuating or lessening any, we flatter not our selues in a conceite of our owne righteousnes, or in hope of escaping. 4. That measuring our sinne by the Lawe of god, neither esteeming evil for good, or good evil, we loose not our consciences when god bindeth them, nor binde them when god looseth them: and acknowledging the remnant of sin in vs, and our manifold fallings, we should not despaire of pardon, flying to god the Mediator with boldnes 5. That also we may be able to discerne our selues from the wicked and prophane men, in whom sin raigneth, and from al those that sinne against the holy ghost, and that we may conceiue in our minde hope and confidence of gods mercy. 6. That we lay not the cause or fault of our sins and destruction on god, but remember that it

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is to bee ſoughte in our ſelues. 7. That knowing there are degrees of puniſhmentes and ſinnes, weeadde not ſinnes to ſinnes, but conſider that leſſer ſinnes ſhal be puniſhed with leſſer puniſhmentes, and greater with greater. 8. That remembring the ſinnes of parentes are puniſhed alſo in their poſterity, we ſpare not onlie our ſelues but our poſteritie alſo in avoiding ſinnes. 9. That wee may giue and render thankes vnto God for this benefite, that hee for his owne glorie and the gathering and ſalvation of his Church, doeth mainetaine and continue alſo amongſt the wicked ſome order of vertue and diſcipline 10. That true and perpetual thankefulneſſe may bee kindled in vs towardes God and his Sonne our Lorde Ieſus Chriſt, in that he hath delivered vs from theſe great evils, ſinne, and the paines and puniſhment of ſinne. 7 8 9 10

Queſt. 8. *Are wee ſo corrupt that we are not at all apte to doe well, and are prone to all vice.*

Anſ. Indeede we are: [a] except we be regenerated by the holy Ghoſt. [b]

[a] Gen 8 21. & 6. 5. Iob. 14 4. & 15 14 16. 38. Ioh 3.6. Ieſ 53.6.
[b] Ioh. 3.3 5. 1 Cor. 12.3 2. Cor. 3. 5

The Explication.

THE Queſtion of *Free-vvill*, or of the power of mans will in well doing, and perfourming obedience to God, occurreth nexte in order after the tract of mans Miſerie: For neceſſarie it is to knowe what abilitie man was of before his fall, and of what ſtrength after the ſame, that thence deſcrying aright the effectes of the firſt ſinne, wee maie bee the more pricked forwardes and provoked to humilitie, and to an earneſt deſire of Gods divine grace and protection, and finally vnto thankefulneſſe towardes him. For this doctrine of *Free vvil*, is a view or contemplation not of mens abilitie and excellencie, but of their weakenes and miſerie.

OF FREE-VVILL.

The state of the maine question about Freewill.

THE principal scope and question of this disputation is; *VVhether as mā averted himselfe from God; so on the other side hee bee able by his owne strength to returne to God, to receiue grace offered by God, and to amende himselfe.* And further, *VVhether the will of man bee the first & principall cause, why other are converted, others persist in their sinnes: and as well of the converted, as not converted others are more, others lesse good or evill; and in a worde, doe either good or evill, some after one manner, some after another.* To this question the Pelagians and the like adversaries make aunswere; *That so much grace is both given of God, and left by nature to all men, that they are able to returne vnto God, and obey him, neither ought wee to seeke any other cause Before, or Aboue mans will, for which others receiue or reteine, others refuse or cast away divine succour and aide in avoiding sinne, and doe after this or that manner order and institute their counsels and actions.* Contrariwise wee haue learned out of the sacred Scriptures, *That no worke pleasing to God can bee vndertaken or performed by any man without regeneration & the speciall grace of the holy Spirite; neither can more, or lesse good be in anie mans counsailes or actions, then God of his free goodnesse doeth cause in them, neither any other way can the will of any creature bee inclined, then whether it shall seeme good to the eternall and good counsell of God: and yet all the actions of the created will, both good and bad, are wrought freely.* For the clearing hereof we are to consider.

1. *VVhat the liberty of the will, or Free-will is.*
2. *VVhat difference there is of the Free-will which is in God, and that which is in reasonable creatures, Angels and man.*
3. *VVhether there be any liberty of mans will.*
4. *VVhat manner of liberty of will is in man; or howe many are the degrees of Free-will accordinge to the foure estates of man.*

1 What the liberty of will, or Free-will is.

Liberty fr8 bond, bondage, and misery.

Liberty sometime signifieth a Relation or respect, to wit the power or right, that is, the ordering either of person or thing, made either by ones wil, or by nature, to deale at his owne arbitremente or motion, according to honest lawes, or order agreeable to his nature, and to enioy commodities conveniente for him without inhibition or impedimente, and not to sustaine the defectes and burdens or encombraunces which are not proper to his nature. This liberty may bee tearmed *a libertie from bonde and Misery*, and it is opposed vnto slavery. So God is most free, because he is bound to no man; So the Romanes and the Iews were free, that is, stood not charged with forraine governementes and burdens; So a city is free from tyrannie and servitude after a ciuill kinde of freedome; So wee, being iustified by faith, are by Christ freed from the wrath of God, the curse of the Lawe, and Moses ceremonies. But this signification of *libertie* appertaineth not to this present disputation of free wil; because it is agreed vpon on al sides that we are al the servāts of God, and are obliged by his law either to obey him, or to suffer punishment. Our wil also willeth many things freely, the liberty or power of performing whereof notwithstanding it hath not.

Liberty fr8 constraint.

Secondly liberty is opposed vnto *constraint*, and is *a quality of the will, or a naturall power of a reasonable creature, concurring vvith the vvill*; that is, *a facultie of choosing or refusing any obiect or action represented vnto it by the understanding, by it owne proper motion, without any constraint, the nature of the wil remaining stil entire and free to doe this or that, or also to suspend, forbeare, and differre any action*; as a man may be willing to walke, or not to walke. And this is to put any thing in action vpō mature deliberatiō, which is the proper manner of the working of the wil.

This liberty of wil is in God, Angels, and men; and their free will is called *free Arbitrement*: That thing is called *free*, which is endowed with this faculty & liberty of willing or nilling. But *Arbitrement* is the wil it selfe, as far as it followeth or refuseth in her choice the iudg-

ment of the vnderſtanding. For it compriſeth both faculties of the minde: to wit, both the *iudgement of the minde* or vnderſtanding of the obiect, & the *will* either receiuing or refuſing it. *Free arbitremẽt therfore is a facultie or power of willing, or nilling, or of chooſing, or refuſing any obiect repreſented vnto it by the vnderſtanding, by proper motion without cõſtraint.* And this faculty or power of the ſoule is called *Arbitrement*, in reſpect of the *minde* ſhewing vnto the wil an obiect to be choſen or refuſed: and it is called *free*, in reſpect of the *will* following of her owne accord and without conſtraint the iudgement of the minde or vnderſtanding. For that is called *free* which is *voluntary*, & which is oppoſed to that which is *involũtary & cõſtrained*; not which is oppoſed to that which is *neceſſary*. For that which is *voluntary* may wel ſtand with that which is *neceſſary*, but not with that which is *involuntary*: As god & the holie Angels are *neceſſarily* good, yet not *involuntarily* & conſtrainedly againſt their wil, but with moſt free wil, becauſe they haue the beginning & cauſe of their goodnes within themſelues, I meane, *free will*. But that is ſaid to be *Conſtrained* which hath only an external beginning & cauſe of motion, & not alſo an internal, wherby it may moue it ſelfe to do on this or that manner. Wherefore there is ſuch a differẽce between *neceſſary* & *cõſtrained* as is between a *general* & a *ſpecial*. For *what ſoeuer is conſtrained is neceſſary*, but not contrariwiſe, *what ſoever is neceſſary is conſtrained*. Whence there ariſeth *a double neceſſity*. *A neceſſity of Vnchangeablenes*, & *a neceſſity of Conſtraint*. The former may ſtand with that which is voluntarie: the latter cannot. The like difference is betweene things *Contingent* and *free*. For *what ſoeuer is Free is Contingent*; but not contrariwiſe, *All that is Contingent is free*.

What free-wil is.
Arbitremẽt
Free.
Cõſtrained
Neceſſary.
A double neceſſity.
Contingẽt.

2. *What difference there is of the free-wil which is in god, & that which is in reaſonable creatures, Angels and men.*

TWo things there are common to God and reaſonable creatures as touching the libertie of wil. 1. That god and reaſonable creatures doe things vpon deliberatiõ & adviſe; that is, they chooſe or refuſe whatſoeuer obiects, with an vnderſtanding going before the action, and a wil accompanying the action of chooſing or refuſing. 2. They chooſe or refuſe anie thing of their proper and inward motion without conſtraint; that is, the wil being fit in it owne nature

Two things common to God, & creatures in their wil

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to wil the contrary of that which it willeth, or to ſuſpende the action it intendeth, of it owne accord inclineth to the one part. Pſal. 104.24. & 115.3. Gen.3.6. Ieſ.1.19. Math.23.37.

But the differences alſo of this liberty in God and in the creatures are three. 1. *In the vnderſtanding*; becauſe God vnderſtandeth and knoweth *all thinges, of himſelfe*, perfectly, and from al eternity, with out any ignoraunce or error of iudgement: But the creatures knowe neither of themſelues, neither al things, neither the ſame at al times; but they vnderſtande of God, his wil, and workes ſo much, and at ſuch time; how much, and when it pleaſeth God to reveale vnto the. And therefore many things they are ignoraunt of, and erre in many. The teſtimonies of this difference are; *Of that day and howre knoweth no man, no not the Angels of heaven, but my Father only. Hee giveth wiſedome vnto the wiſe, and vnderſtanding to thoſe that vnderſtand: VVho hath inſtructed the ſpirite of the Lorde? Neither is there anie creature which is not manifeſt in his ſight. He lighteth euery man that commeth into the world.*

Difference of liberty in God & his creatures.

1 In the vnderſtãding.

Mat. 24 36. Dan. 2. 21. Iſ 40. 13. Heb. 4. 13. Ioh. 1. 9.

2. *In the will.* The wil of God is governed by no other, nor dependeth of any other cauſe but of it ſelfe. But the willes of Aungelles and men are ſo the cauſes of their actions, that nevertheleſſe they are carried by the ſecret counſell of God and his providence to the chooſing or refuſing of any obiect; and that either immediatly by God, or mediatly by inſtrumentes, ſome good, ſome bad, which it ſeemeth good vnto God to vſe, ſo that it is impoſſible for them to do any thing beſide the eternal decree and counſel of God. And therfore the worde αὐτεξούσιον, (that is, *to be abſolutely his owne, at his owne wil, & in his owne power*,) whereby the greeke divines expreſſe Free-will, agreeth more properly vnto god, who perfectly and ſimply is his owne, and at his owne wil. But of the creatures more rightly is vſed ἑκούσιον (that is *voluntary and free*) which worde the Apoſtle vſeth to Philemon. ver. 14. Hebrew. 10.26. 1. Pet. 5. 2. The teſtimonies and argumentes of this difference are laide downe in the doctrine of *Providence*. And, that God indeede is the firſt cauſe of his counſailes, theſe and the like ſayings of Scripture doe teſtifie; *Hee hath done vvhatſoever hee vvoulde. VVho according to his vvill vvorketh in the armie of heaven, and in the inhabitantes of the earth.* But that the willes and counſailes of the creatures depende on gods beckes

2 In the will.

Pſal. 115. 3. Dan. 4. 32.

Gen. 24 7. Exod 3 16. Act 2.23. & 3.18. & 4.27 28. and permission these and the like speeches doe proue. *The Lorde shall send his Angell before thee &c. Goe and gather the Elders of Israell together &c. Him being deliuered by the determinate counsell and foreknowledge of God yee haue slaine. But* God *hath fulfilled these thinges. Herode and Pontius Pilate gathered themselues together to doe what soeuer thine hand, and thy counsaile had determined before to be done.* Ier. 10.23. *I knowue that the waie of a man is not in himselfe, neither is it in* Prou. 21.1. *man to walke, and to direct his steppes. The kinges heart is in the hande of the Lorde.* Therefore the willes of Angels and men, and al other second causes, as they were created of God their first supreme and soueraigne cause, so are they ruled of him: but the wil of God is ruled by no one of his creatures; because as God hath no Efficient cause without, and besides himselfe; so neither hath he any mooving or inclining cause; otherwise hee were not God, that is, the supreme and soueraigne cause of al his workes; and the creatures shoulde bee inuested in Gods roome. Moreouer God ruleth, & bendeth the wils of his creatures, and doeth not draw or enforce them; that is by obiects represented to the minde he effectually moueth, affecteth, and allureth the wil to wil that which then the minde iudgeth good, and refuse that which seemeth evil.

The wils of the creatures are ruled by God, not forced.

3 In the will & vnderstanding.

3. *In the vnderstanding and vvill both togither*; because God as he vnchangeably knoweth al things, so also he hath determined from everlasting, and wil vnchangeably al thinges which are done, as they are good; and permitteth them, as they are sinnes. Now as the creatures notions and iudgements of things, so also their wils are changeable: so that they wil that, which before they would not; and wil not that, which before they woulde. For seeing that all the counsailes of God are most good, most iust, and most wise; he neuer disliketh, correcteth, or changeth them as oftentimes men do, when as they do perceiue themselues to haue determined any thing vnadvisedly before.

✻ Nom 23.19 Mal 3.6. The vnchangeablenes of gods purpose taketh not away the liberty of his wil.

✻ Hither appertaine those sayings, *God is not as man, that hee shoulde lie, I am the Lorde, and change not.* ✻ Obiect *Hee that cannot change his counsaile and purpose, hath not free will. But God cannot change his counsaile and purpose, which hee hath once appointed. Therefore his vvill is not free.* First we deny the Maior. For not he, which doth not change his purpose which he hath once appointed, hath not liberty of will, but hee which coulde not purpose any other thing, beeing

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let by ſome external cauſe. But the liberty of God conſiſteth not in the change of his wil or purpoſe, but in this, that God wil al things (whatſoeuer he wil) altogether with his wil, & of himſelfe, & could haue had otherwiſe decreed, or not decreed al things, which he decreed from everlaſting of the creatiõ, preſervatiõ & government of things, according to theſe ſayings. *VVith mẽ this is impoſſible, but with God al things are poſsible.* Theſe and the like ſayings ſhevve, that God hath ſo appointed frõ everlaſting with himſelfe the creation of things, & the gathering & ſaving of his Church, not as if he could not haue *not done* this, or not haue apointed it otherwiſe; but becauſe ſo it ſeemed good to him: neither muſt men ſeeke any ſuperior cauſe than his wil of al his diuine workes which he exerciſeth in his creatures: neither is there any other neceſſity to bee founde in them, than which dependeth of the moſt free appointment of God himſelfe. For as to reſolue of ſuch a purpoſe as is to be changed; ſo alſo to change it either to better or to worſe, is rather ſervitude or bondage, than freedome & liberty: For it proceedeth of ignorãce, or impotency. For they change their coũſels & purpoſes, who either er in taking thẽ, or are not able to perform the coũſel which they haue takẽ. But to reſolue of ſuch a purpoſe, as might alike either haue bin decreed or not decreed, and which after it is decreed, is neither chãged nor to be chãged at any time, this is perfect & divine liberty. Now God whatſoeuer he hath decreed, could either not haue decreed it at al, or haue decreed it otherwiſe, And that he changeth not that which he hath once decred, the perfectnes of his nature, evẽ his infinit wiſdome & goodnes is cauſe therof. For moſt wiſely & rightly doth he decree al things, & cõſtãtly perſiſteth in that which is good & right. Wherfore the immutability in God doth aſwel not diminiſh his liberty, as his immortallity, & other things which are proper vnto his divinity. Secondly, if any mã vrge, *that it is a point of liberty, not only to reſolue of any adviſe what he wil, but after he hath reſolved, to be able either to follow it, or chãge it*: we vnderſtande by thoſe things which haue bin already ſpoken, that this doth agree to the creatures, which may er in their purpoſes, & therfote ſtãd in need of changes & alterations: but not to God, who cã never er, & therefore requireth no chãge of his purpoſe. Laſtly, if they reply, *That not to bee able to alter a purpoſe once vndertakẽ, is a defect of ability or power, & therfore againſt the liberty of God*: We anſwer that the antecedẽt of this reply is true, if

Mat. 19. 26. Luk. 18. 27.

the change of it bee impossible by reason of some impediment, comming from some externall cause, or by reason of defect of nature or ability: but the antecedent is most false, if the impossibility of change proceede from a perfection of that nature, which is not changed, and from a wisdome and rightnes of that purpose which is vnchangeable, and from a perseverance and constancy of the vvil in that vvhich is good and right, after which sort it is apparent to be in God.

Gods directing of our wil taketh not away the libertie thereof.

But against that, where it was saide, that the wils of al crearures are so guided by God, that neither they are able *to will* what hee from reverlasting hath not decreed, neither *not to will* what he hath decreed for them to vvil: more question is vsed to be made. 1. *That vvhich is ruled by the vnchangeable will of God, doth not vvorke freely; The vvill of Angels and men is ruled by the vnchangeable wil of God. Therefore either it hath no liberty, or the choise which it maketh is not tied to the wil of God.* Answere we make to the Maior by a distinction. It is not a free agent which is so ruled by God, as it hath no deliberation and election of his owne. But that which God so ruleth, as he sheweth the object vnto the vnderstanding, and by it effectually moueth and affecteth the wil to choose it; that doeth notwithstanding freelie worke, albeit it be inclined, at the beck and wil of God, whither he wil haue it. For to worke freely in the creatures, is not to worke without any ones government, but with deliberatiõ, & with a proper and selfe motion of the will, although this motion be elsewhere raised & ruled. Wherfore, it is not the immutability and operation of the divine will and providence, which is against this liberty, but a privation & constraint of iudgment, which is an impulsion, or a motion proceeding not frõ an inward cause, or faculty, but onely from an outvvard cause beside or against the nature of that which is moued. Now such an impulsion falleth not into the will: but God moueth it, leading and bringing it on as it were by obiects, to choose that which he will. For the faculty or ability and power of the will cannot be brought into act, that is, to shew and expresse it selfe, without an obiect; and, *VVe are, liue, & moue in God*, But, to be moued of no other cause but of himselfe only, this is exceeding and infinite perfection and liberty, agreeing to god alone, which the creature cannot desire, much lesse arrogate & challenge vnto it selfe, without notorious blasphemie. Further it may easilie bee shevved, *that the necessity, or immutability*, vvhich ariseth

Act. 17. 28.

Necessity taketh not

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not from constraint, but from the nature of the will, or from the commotion of it stirred by other causes to choose or refuse an object thought of by the mind, doth not at al withstand or hinder the libertie of wil. 1. Because this necessity doth not take away, but effectuateth & persuadeth the iudgment of the minde, and free or voluntary assent of the will, in as much as God doth cause and worke in men both the notions and election obiects. 2. Because God, albeit he is by nature, that is, by exceeding and absolute necessity good, and hath begotte his Son, and had his holy Spirit from all eternity: yet wil hee not by a constrained, but most free-will, be, liue, be blessed and good, haue his Son & holie Spirit, & wil al his purposes and workes to bee good and iust, although it be impossible that he should wil any thing contrary to these which he hath already determined. If then this *absolute necessity* of willing things, in God, doth not take away even the greatest liberty: there is no doubt but that necessity, which is but only conditional, that is, according to the decree & government of God, doth not take away that liberty, which agreeth vnto the creatures, that is, iudgmēt and election, free and voluntary. 3. The holy Angels and blessed men in the celestial life, even by our aduersaries owne confessiō, are endued with greater liberty of wil, than we are in this life. But they *necessarily will* those things onely vvhich are right and iust, and hate and abhorre al things whatsoever are evil and vniust, because they are made such of God, and established by him, and are so illuminated and guided by the holy ghost, that they cannot otherwise vvil or vvorke: neither by this necessitie of willing those things which are good & pleasing to God, is the liberty of vvil taken avvaie or diminished in them; but rather is increased, and confirmed, as vvhoe vvith al vvillingnesse choose and doe those thinges onely vvhich are iust. 4. It is shevved by manie testimonies of Scripture, that the vvils and voluntarie actions of good and vvicked men, vvhich our aduersaries maintaine to bee and haue beene free, and vvee also according to the right meaning of this vvorde *libertie*, doe vvillingly confesse, are so guided by the secret and vnchangeable purpose of GOD, that they neither can, nor coulde either doe, or bee otherwise. VVherefore either so manie manifest places of scripture must be denied, or openly corrupted, or it must be granted, that one and the same action of the wil is free & contingent in

away liberty of will in vs.

This necessity proceedeth from Gods working in vs, which rather preserveth this liberty.

Absolute necessity doth not take awaie in God greater liberty: much lesse can a lesse absolute necessity take away a lesse liberty in vs.

Angels and saints haue greater liberty of wil & yet greater necessity.

Many places of scripture confirme the necessity of those actions the liberty of which yet both we & our aduersaries acknowledge

Cõtingent effects leese not their contingẽcy by reason of any necessity imported by Gods decree. The same is to be said of the effects of the will which are in respect thereof contingent, that is free, and might aswell not be done, as be done.

in respect of the wil, and *necessarie* in respecte of Gods government. Fiftly it is declared by many places of scripture, that al contingent effects do reteine their contingency, which they haue from the nature of their causes, although they be done by the vnchangeable determination of the purpose or providence of God. But all voluntary effects or motions are contingent, in respect of the wil, which by nature was alike able to haue done the plaine contrary vnto them. They therfore retaine their contingency, that is, their liberty (for this is the contingẽcy of the actions of the wil) although they be so determined of by Gods wil, that there can be no other. The reason of the Maior in this argument is, for that God so moueth the second causes, and by them bringeth to passe what he wil, that in the meane season by this providence he doth not destroy or abolish their nature, which hee gaue thẽ at their creation, but rather preserueth, and nourisheth it, so that as concerning their nature, some worke cõtingẽtly, some necessarily, although in respect of the liberty of Gods purpose, all worke *contingẽtly*, and in respect of the vnchangeablenesse of his decree, al worke *necessarilie*, so as they doe. For when GOD by the rising of the Sunne lightneth the worlde, he maketh not the Sun so, as if being risen it did not necessarily lighten, or were apte by nature not to lighten: and yet is it in the power of God, either to chãge the nature of the Sun, or that remaining as it is, not to lighten the world: as he shewed in Ægypt, and at the passion of Christ. In like manner, vvhen the Quailes light at the Tentes of the Israelites, and the Ravens carry meate to Elias, and one Sparrow falleth on the ground, God doth not make the nature of these liuing creatures such, as coulde not bee carried elsewhere: and yet that they can haue no other motion than that vvhich they haue, by reason of the vvill of God, interposed and comming betweene, the Scripture plainly affirmeth. Wherof it is manifest, that as in other things, which worke cõtingently, their contingency, so in the wil the liberty which is giuen it of God, is not taken away, but rather preserued by Gods government. Now then, if our aduersaries in their argument vnderstand that *Liberty* which consisteth in the deliberation of the minde and free assent of the vvil, vve doe not onely graunt, but also better maintaine than they, the liberty of wil in al actiõs therof: and so the Maior of their argument shal be false, to wit, that those things which are done by the vnchangeable decree of God, are not

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done by the free will of men and Angels. For this liberty the providence of god doth so not hinder, but rather establish and confirme, that without this, that liberty cannot so much as bee: for God both keepeth his order which he appointed at the creation by his perpetuall efficacy & operation, & doth inspire into all by his vertue true notions, and right election. But if they challenge a liberty vnto the creatures depending of no other cause whereby it is guided, we deny their whole argument, as knowing such a liberty of creatures to stande against the whole Scripture, and that it onely agreeth vnto God. For him alone doe althings serue: In him we liue, and move, and haue our being: he giueth vnto al not onely life or power of moving themselues, but even breathing too, that is, very moving it selfe.

The will worketh together with God, and is not meere passiue.

2. Ob. *If the will, when it is converted by God, or turned & inclined to other obiects, cannot withstand, it is even meere passiue, and so worketh not at al.* Anſ. This consequence deceiueth them, because in the Antecedent there is not a sufficient enumeration of those actions which the will may haue, when it is moued of God. For it is able not onely to withstand God moving it, but also of it owne proper motiõ to assent and obey him. And when it doth this, it is not idle, neither doth it only suffer, or is moued, but it selfe exerciseth and moueth her owne actions, & yet this is to be vnderstoode of the *Actions* of the wil, not of the new *qualities* or inclinations which it hath to obey God. For these the vvill receiueth not by her owne operation, but by the working of the holy ghost.

The will of man withstanding the reuealed wil of God, is yet guided be his secret will, & therfore resisting, doeth not resist.

3. Ob. *That which withstãdeth the will of God, is not guided by it: But the will of men in many actions withstandeth the will of GOD: It is not therefore alwaies guided by the will of God.* Anſ. The consequence here faileth, because there are foure tearmes. For the maior is true: if both the *reueiled* and the *secret* will of God be vnderstoode, so that simply and in al respects it be withstoode, and that be done, which simply & by no meanes it would haue done: that which is impossible to come to passe, because of the omnipotency and liberty of God. But in the Minor the will of God must be vnderstoode, as it is *reuealed*. For the secret decrees of gods will and providence are ever ratified, and are performed in all, even in those who most of al withstande gods commandements. Neither yet are there cõtrary wils in god. For nothing is foũd in his secret purposes, which disagreeth with his nature reuealed

led in his word; And God openeth vnto vs in his Law, what he approveth & liketh, & what agreeth with his nature & the order of his mind: but he doth not promise or reveale, how much grace he will or purposeth to giue to every one to obey his commandements.

God though the mover of wicked wils, yet not the mover of the wickednes of the wils.

4. Ob. *If all motions even of wicked vvils are raised and ruled by the will of God, and many of these disagree from the Lawe of God, and are sinnes; God seemeth to be made the causer of sinnes*: The answere is, that it is a paralogisme of the Accidēt. For they disagree from the Law, not as they are ordained by, or proceede from the *wil of God* (for thus farre they agree very wel with the iustice and Law of God) but as they are done *by men, or Divels*: and that by reason of this defect; because either they doe not *know* the wil of God when they do it, or are not *moved* by the sight and knowledge thereof to do it; that is, they do it not to that end, that they may obey God, who wil so haue it. For whatsoeuer is done to this ende, it disagreeth not from the Lawe, seeing the Lawe doeth not, but vvith this condition, either commaunde or forbidde any thing; If God hath not commaunded a man to doe otherwise. So doeth the Lawe of GOD forbidde to kill anie man, excepte vvhom God hath commanded anie to kil. Whosoever then killeth a man, God not commanding it, he out of doubt doth sin, & offendeth against the Law. Neither doth God dissent from himselfe or his Lawe, when he wil haue some thing done either by his revealed, or secret wil, otherwise than according to the general rule prescribed by himselfe in the Lawe. For he hath such endes and causes of al his purposes, as, that they cannot but most exactly agree with his nature and iustice.

5. Obiect. *Liberty which is guided of another, cannot be an image of that libertie vvhich dependeth of no other, vvhich is in God. But the libertie of mans vvill is the image of the libertie vvhich is in God. Therefore the liberty of mans wil dependeth not, or is not guided by the wil of God.* We deny the Maior. For seeing that every thing which is *like*, is not the *same* with that vnto which it is like, to cōceiue in some sort the libertie of God, it is enough that reasonable creatures do work vpon deliberation and free election of wil, albeit this election in the creatures is both guided by themselues, & others; in God, by no other than by his owne divine wisedome. The image of a thing is not the thing it selfe: & the inequalitie of degrees taketh not awaie the image,

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as neither the likeneſſe and ſimilitude of ſome partes taketh away the diſſimilitude of others. Wherfore the liberty of reaſonable creatures both is governed of god, and is notwithſtanding a certaine image of the liberty which is in God, becauſe it chooſeth things once knowne vnto it by her owne, and free, or voluntary motion. For as of other faculties or properties, ſo alſo of liberty, it is impoſſible that the degrees ſhould be equall in god and his creatures: wheras all things are infinite in God, and finite in his creatures. Seeing therfore wiſedome, righteouſnes, & ſtrēgth in the creatures is the image of the vnmeaſurable wiſedome, righteouſnes, and power which is in God: a portion alſo of liberty agreeable and cōpetent for the creatures, may be the image of the liberty which is in God.

Ob. *If the creature cannot but doe that which God will haue done, and cannot doe, vnleſſe God vvill not haue done, that vvill hath not actiue force, but is vvholy paſſiue, eſpecially in our conuerſion, vvhich is the vvorke of GOD. Likevviſe there is no vſe of the vvord, doctrine, diſcipline, exhortation, threatnings, puniſhments, examples, promiſes, and laſtly of our ſtudy and endevour.* VVe deny the Conſequence. Becauſe the firſt or principall cauſe being put, the ſecond or inſtrumental cauſe is not thereby taken away. For as GOD lighteneth the vvorlde, and doth quicken the earth, bringeth forth corne, nouriſheth liuing creatures, and yet are not the inſtrumentes of GODS vvorking idle, as the ſunne, the raine, the earth, husbandmen, and foode: ſo God moueth mens wils, ruleth their purpoſes, vvils, and actions, that is, reacheth and moueth them to approue and chuſe vvhat he vvill, by lavves, by magiſtrates, by doctrines, by rewardes, by puniſhments, and laſtly by their owne wil, which alſo he vſeth as inſtrumentes, not as if he could not without theſe illightē the mind with notions, & incline the wil: but becauſe it ſo ſeemeth good to him to exerciſe his power by theſe. If they reply, that *that vvould neceſſarily come to paſſe ſo, vvhich is doe, & euen vvithout the, & therfore they are in vaine vſed*, we deny the conſequēce, for although god were able to moue mēs wils without theſe, & if he had ſo decreed to do, mē doubtles ſhould do without theſe, what now they do being moued by theſe: yet wheras god hath once ſo decreed the effectes, as he hath alſo appointed their ſecond inſtrumental and impulſiue cauſes, that verely ſhall be done which God vvill haue done, but yet not vvithout middle and ſecond cauſes, by

The wil is not idle, or meere paſſiue when God worketh by it, no more than the ſun, raine, and ſuch like inſtruments of Gods operation. Albeit God was able to haue wrought what he would without the wil yet, becauſe he wil worke by the wil, the working of the will is not in vaine.

by whose meanes and working comming betweene and interposed, God will bring his purposes and decrees to passe. *He will giue his holy Spirit to those who aske him. Whome he hath predestinated, them hath he also called.* If they reply againe: *Although it be granted that these are not in vaine in those, in whome God will shew his force, and be effectuall by them: yet in others, who are not mooued by them, there is no vse of them:* Ans. 1. Although there were no vse, yet because that is not knowne vnto vs, whom God wil moue, or not moue, we are to labour in teaching and vrging all, and to commit the event and fruite of our labour to God. *Preach the word, be instant in season &c. If thou warn the wicked, and he turne not from his wickednes, he shall die in his iniquity, but thou hast deliuered thy soule.* Ans. 2. The consequēce followeth not from the deniall of one particular, to the denial of the general, or from an vnsufficient enumeration. For although many obey not teaching and admonitions, neither are mooued with rewards and punishments: yet this vse is great, that by this meanes their naughtines and stubbornes is opened, and so the iustice of God made more manifeste in their punishment. *If I had not done works among them which none other man did, they had not had sin. God hath shewed it vnto them, to the intent that they might be without excuse. We are to God the sweet sauour of Christ in them that are saued, & in them who perish.* Epi. *External discipline is called the Righteousnes of the flesh. Therefore it dependeth on mans will.* The consequence of this reason is to be denied which doth not hold from the position or putting of the second cause, to the remouing of the first cause. For as it followeth not, the Sun causeth day, therefore God doth not: so neither doth this follow; The vnregenerate performe outward discipline, therefore they do it, god not causing it in them, nor ruling and directing them.

Luc. 11. 13
Rom. 8. 30.
2. Tim. 4. 2
Ezek. 3. 19.
Ioh. 15. 24.
Rom. 1. 19. 20
2. Cor. 2. 15

8. Ob. They alleadge testimonies also, *which confirme that men doe euill or good with free-will.* As; *The children of Israell offered free gifts vnto the Lord. I haue set before thee life and death, good and euil, blessings and cursings: therefore choose life, that both thou and thy seede may liue.* But in these and al the like places onely that liberty of mans will is affirmed, which hath beene spoken of before, that is, that the will obeieth or withstandeth the precedēt iudgmēt of the vnderstāding with free and voluntary motion without any constraint: but the governmēt of God is not at al remoued from voluntary actions. For it was shew-

Exod. 25. 2. and 35. 5.
Deut. 30. 19
How the Scriptures admit liberty of will.

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ed before, that this liberty of will doth not ſtand againſt that neceſſity, which by the prouidence of God doth accompany it.

9. Ob. They bring forth teſtimonies alſo, in which *neceſſity* is remoued and taken away from *voluntary* actions. *Of theſe yee ſhal offer willingly. VVhiles it remained, appertained it not to thee? And after it was ſolde, was it not in thine owne power? he that ſtandeth firme in his hart, that he hath no neceſſity, but hath power ouer his owne will &c. As euery man wiſheth in his hart, ſo let him giue. Feede the flocke of God, caring for it not by cõſtraint, but willingly.* But theſe ſayings ſpeake of obligation or binding, which ſometimes is ſignified by the name of neceſſity, as the freeing from any bond by the name of liberty; as *Leuit* 22. *Acts.* 5. partly of coaction or conſtraint, as 2. *Cor.* 9. & 1. *Pet.* 5 or alſo of neede, as 1. *Cor.* 7. which yet may be referred to obligation or bonde, by which the Parents are bound to haue regard of the infirmity of their children. So alſo the power of will in the ſame place ſignifieth the right or power of determining any thing, no obligation or bond hindering it. But the remouing of any obligation or coaction doth not at al take away the vnchangeablenes of voluntary actions, which vnchangeablenes hangeth on the decree of God. For as wel his will, who is not bound, neither by any neede or want conſtrained, is guided and moued by the purpoſe and counſel of gods prouidence; as his, whom either bond, or neede conſtraineth to reſolue of any purpoſe. Wherefore the Scripture denieth not, that the wil is moued & ruled by God, when it is not driuen by bond, or want, or feare, to doe any thing: for there are beſides theſe many other reaſons & cauſes by which God can moue it, either to wil, or not to wil.

Levit 22 19
Act. 5. 4.
1. Cor. 7. 37.
2. Cor 9 7.
1 Pet. 5 2.
What neceſſity the Scripture remoueth from voluntary actions.

10. Ob. They bring places of Scripture, which teſtify that *men wil, or doe ſomewhat, God bidding and willing otherwiſe. Becauſe I haue called you, and ye haue not anſwered, I wil doe vnto this houſe as I haue done to Silo. Hieruſalem, Hieruſalem, how often vvould I haue gathered thy children, euen as the hen gathereth her chickens vnder her wings & yee vvould not? If then they did that, which God would not; their actions did depend onely of their owne will and not of Gods.* Anſ. It is a fallacie concluding that which is in ſome ſorte ſo, to bee in all reſpectes and ſimply ſo. For god wil not the actions of ſinners, as they are ſinnes: but he wil them as they are puniſhments of ſinnes, and the execution of his iuſt iudgment. Wherefore this conſequence holdeth not: *God wil*

How in Scripture God is ſaid not to will that which yet he wil. Ier. 7 13, 14. Mat. 23. 37.

not

not the actions of the wicked, as they are sins: Therefore simply he will not haue them to be done, but they depend onely on the vvil of the wicked. For if God simply would them not, they could by no meanes bee done. And except there vvere somewhat in them, vvhich did agree with his iustice and nature: he would not by reason of his goodnes infinite and passing measure suffer them to be done. If they replie: *That God would things contrary to these which men doe*, as it is said, *How often would I haue gathered thee? and therefore it is done onely by the will of men, what soeuer men doe*, the same answere serueth: that GOD would the obedience of al his reasonable creature towards his law as concerning his *commaunding*, & *approouing* it. For he requireth it of al, and bindeth al to it, and approueth it in al, as being agreeable to his nature and purity: but neither wil he alwaies it, nor in al, as concerning his *workinge* and *grace*, wherby they who are directed and guided do that which God approueth and requireth. *The Lorde hath not giuen you an hearte to perceiue, and eies to see, and eares to heare, vnto this day.*

Deut. 29. 4.

2 *VVhether there be any liberty in vs, and what it is.*

THat there is liberty of wil in men, it is proued. 1. *Because mã was made to the image of God:* and free-wil is part of the image of God. 2. By places of Scripture. *Let vs make man in our image, according to our likenes. God made man from the beginning, and left mã in the hand of his counsell.* 3. By the definition of that liberty, which agreeth to man. For man worketh vpon deliberation, that is, freely, knowing, desiring, and refusing this or that obiect. And because the definition agreeth vnto man: therfore also doth the thing which is defined agree to him.

Gen. 1. 26. Syrac.

The doctrine of Original sin not ouerthrowne by that liberty which wee hold to bee in man.

1. Ob. *If there be in mã liberty of will, the doctrine of Original sin is ouerthrown for these are cõtrary; not to be able to obey God, & to haue liberty of wil.* ans. They are not cõtrary, because we haue liberty to wil & do good, *only in part*, to wit, as we are regenerated by the holy Spirit, but not in whole, and ful, neither in that degree in which before the fall we had it, & shal haue it in the life to come. Againe, although the vnregenerate are only able to wil those things which are evil, yet they wil them *vpon deliberation*, without constraint, even by their owne proper and inward motion, and therefore freely.

2. Ob.

2. Ob. *He that hath not ability to choose as wel good as bad, hath not free-wvill and arbitrement. But man hath not ability to choose as wvell good as evil. Therefore he hath not free-will.* Anſ. The Maior conſiſteth of a bad definition of free-will. For the liberty of reaſonable creatures conſiſteth in the iudgment and deliberation of the minde, or vnderſtanding, & in the free aſſent of the wil, not in a power to wil as wel good as evil, or contrary. The good Angels by reaſon of the wiſedome & rightneſſe of their iudgment, & of the great & conſtant propentiõ or readines of their wil to that, which they know to be good & right, cannot wil evil & vniuſt things, but only things good & honeſt, and yet notwithſtanding they moſt freely chooſe and doe thoſe things which are iuſt. Right ſo, men by reaſon of their in-bred ignorance, and corrupt iudgment of thoſe things which are to be done, & of the end, as alſo by reaſon of the ſtubburnes & frowardnes of their wil, can wil only thoſe things which are evil, which alſo they follow & purſue with exceeding willingnes & pleaſure, vntil they are regenerated by Gods ſpirit. 3. Ob. *That is free, which is ruled of none other but of it ſelfe only, or which is bound to none. Mans wil is not ruled of it ſelfe only but of another, & is bound to the law: therfore it is not free.* Anſ. The Maior is true, if it be meant of that liberty which is in god, but falſe being meãt of mans liberty. For, man to be ruled of nõe, is not liberty, but a ſhãeful barbarity, and a wretched ſlauery. But the true liberty of the creature is to be ſubiect vnto honeſt and iuſt lawes, & to obey them: It is a power of liuing as thou wilt, according vnto the Law of God. 4. Ob, *That which is a ſervant and in bondage is not free. But our wvil is a ſervant and in bondage. Therfore our wil is not free.* Anſ. There is an ambiguity in this reaſon, for it affirmeth that to be ſimply ſo, which is but in ſome reſpect & ſort ſo; or the concluſion fetcheth in more, than was in the premiſes. That which is in bõdage, is not free, that is, not in that reſpect or conſideration as it is in bondage. Our arbitrement or wil is in bondage, to wit, vnder ſin. Therefore it is not free, that is, from ſin, which it is not able to ſhake off by anie force which it ſelfe hath, except it be freed and delivered by the grace of God. But thereof it followeth not, therfore ſimply no way it is free. For it is free, as touching the obiects repreſented vnto it by the vnderſtanding: becauſe it chooſeth or refuſeth them being once knowen: or ſuſpendeth & forbeareth her action, by her own & proper motion, without cõſtraint. The ſume

Ability to chooſe aſwel good as bad, is not neceſſarily ioined with free-wil.

The will of man is ſervant to ſin, and yet inclineth to ſin freely.

of all: We graunt the conclusion, if *free*, bee taken for that which hath ability to doe those things which are good and pleasing to God: (for so far is it in servitude vnder sin, and hath power onely to sin) but we deny the whole, if *free* be taken for voluntary, or *deliberatiue*, which chooseth the obiects represented vnto it by voluntary motion, not constrained or forced thereto by any external agent. ❧

4. *What manner of liberty of wil is in man, or how many are the degrees of free wil according to the foure estates of men.*

IT is farther questioned, and it importeth much to the knowledge of our selues, to enquire, *What manner of liberty*, or to what actions the liberty which was in mans will before the fall extended it selfe; and, *Whether it were anie or none at all*; and, if it were any, *In what state it remaineth after the fall*; and, *Whether it bee restored*; and, *Howe and by what meanes*; and, *Howe farre forth* it is restored. Whence it is apparent that the degrees of free-wil may most fitly bee considered and distinguished according to the foure estates of man; namely *of man not yet fallen into sinne*; *or fallen*; or *renewed and restored*; or *glorified*: that is, what manner, and how greate the liberty of mans wil was *before the fall*; what manner of liberty remaineth *after the fall, before regeneration*; of what condition it is in this life *after regeneration*, and what it shalbe in the life to come *after glorification*.

The first degree of liberty *in man not yet fallen* was *a minde lightned with the perfect and certaine knowledge of God, and a will by the proper inclination and free motion thereof yeelding perfect obedience vnto God; but yet not so confirmed in this knowledge & inclination; but that it coulde decline and defect from that obediente, by her owne proper and free motion, if hope or shew of any good to come by defecting were offered vnto it*: that is, the wil of man was free to good and evil; or freely chose good, but so, that it had an abilitie of choosing evill; so, that it might persist in good, GOD preseruing it; and might also fall into evill, GOD forsaking it. The former is prooued from the perfection of the image of God in which man was created: The latter is so evident by the event of the thinge it selfe, and by testimonies of Scripture: *God hath*

The first degree of *liberty before the fall.*

made man righteous: but they haue ſought many inventions. God hath ſhut vp al in vnbeliefe that hee might haue mercy on all. In which wordes Paule teſtifieth that God of eſpeciall deepe vviſedome confirmed not the firſt man againſt the fall, nor allotted him ſuch a portion of grace, that he might not be ſeduced by the Devill, and mooved to ſinne; but that hee therefore permitted him to bee ſeduced, and fall into ſinne and death, that as many as were ſaved out of the common ruine, might bee ſaued by his mercy alone. For if nothinge bee done without the everlaſting and moſt good counſell of GOD, the fall allo of our firſt Parents may bee ſo much the leſſe exempted from it, by hovv much the more GOD had preciſely and exactly determined from everlaſting concerning his chiefe vvorke even man-kinde, vvhat hee vvould haue done. h Eccle 7.3. Rom.11.32

* The creature canby no meanes retaine that righteouſnes, & cõformity with God, except God, who gaue it keepe it; neither cã he leeſe it, if God wil haue it kept: according to theſe ſayings. *Euerie good giving & every perfect gifte is from aboue, and commeth downe from the father of light. In it vvas life, and the life vvas the light of men, which lightneth every man that commeth into the worlde. Take not avvay thy holy Spirit frommee. If thou hide thy face, they are troubled. The foundation of God remaineth ſure, and hath this ſeale, the Lorde knoweth who are his.* And of our confirmation and eſtabliſhment in the life to come: *In the reſurrection they are as the Angels of God in heaven.* As then man could not haue fallen, except God had withdrawne his hand, and not ſo forceably and effectually affected his will, and ruled it in temptation: ſo neither could hee perſiſt in integrity, when he was tempted, except God had ſuſtained & cõfirmed him, evẽ as hee confirmed the bleſſed Angelles, that they ſhoulde not defect and fall avvay togither vvith the other Apoſtataes. Seeing therfore ſuch vvas the firſt mans eſtate, from vvhich hee vvittinglie and vvillinglie fell; the crime and faulte of ſinne neither can, nor ought to be laid on God, but on man only, albeit notwithſtanding hee fell by the eternal counſel and wil of God. Iames 1.17 Ioh. 1.4. Pſal.51.11. Pſ.104.29. 2.Tim.2.19 Mat.22.30.

The cauſes of humane reaſon refuted, which lay the fault of the firſt ſinne on God.

Humane reaſon fanſying her owne witte, in deriving the blame of ſinne from her ſelfe, when ſhee heareth theſe thinges, is troubled & keepeth a ſtirre, & faineth many abſurdities to follow, except ſuch

such a liberty of doing wel or evil be giuen to man, that his perseverance or falling depend of his owne wil alone. First, *that God was the cause of that first sin, and by consequent, of al other sins, as vvhich came all of the first fall.* Likewise, *that he was the cause of the sin of the Devill seducing man: especially seeing the first sinne is not to be accounted a punishment, as other sins: for no sinne had gone before, which shoulde bee punished with that sin: and therefore seeing God would not wil that as a punishment, he may seeme to haue willed it as a sin.* Ans. But although there be nothing to the contrary why sin may not be the punishment even of it selfe: wheras in the same action both the creature depriving himselfe of that confirmity which he had with God, might sinne, and God depriuing him of that good, which he of his owne accord casteth away, might punish, as it is saide of covetousnes, *There is nothing worse than when one envieth himselfe: and this is a reward of his wickednes.* Yet notwithstanding there are other endes besides punishment, for which it was convenient for God to wil the action both of the Devill and of man. God would *the temptation of man* vvhich vvas done by the Devil, as a trial of man, by which it might be made manifest, whether he would persevere in true piety towards God: even as God himselfe doth tempt Abraham immediatly, when he commaundeth him to doe that, which he yet would not haue done. God would that *assent of man*, by which he did yeeld vnto the Devil, against the wil of God, as a manifestation of the weaknes & feeblenes of the creature, which cannot keepe the giftes wherewith he was adorned by god, without Gods especial instinct & aide. Likewise, He would haue this done as an occasion or way to manifest his iustice and severity in punishing, and his mercy in saving sinners, As Exod. 9. Rom 9. Now God respecting and wiling these things in that perswasion & enticement of Satan, and in mans assenting & yeelding therevnto: did notwithstanding al this while hate the sinne of both, and therfore did not wil it, neither cause it, but justly permitted and suffred it to bee done. For first, *what soever things God doth, they are always iust.* 2. *He was not bound vnto man to preserue & confirme him in goodnes.* 3. *He would haue man to be tempted & to fall that he might trie mans perseverãce in true piety towards God.* 4. *That he might manifest the vveaknes of the creature* 5. *That his fall might be an occasion and vvaie, to manifest Gods iustice & mercy.* These things very wel agree with nature & law of God

How the first sinne might be a punishmẽt vnto it selfe and to that end permitted of God. Syrac. 14.

Other ends and causes why God vvould the action, though not the sin both of Satan and Adam.

Now

Now that they ſay, *That man did not fall of his owne free vvill, except he had equall power as well to perſiſt in obedience as to fall:* the conſequence is not of force, becauſe they reaſon from an ill definition *of mans liberty*, which they imagine *cannot ſtande, if it be determined & ruled by God*. But the whole Scripture witneſſeth that it ſufficeth for the liberty of the creature, *if the wil be inclinable of it ſelfe to the cõtrary of that which it chooſeth*, and doth of it owne accord chooſe that which the mind either liketh or diſliketh.

Math 18.7. Gods denial of grace no cruelty, but a way to greater mercy

And hence alſo is that diſſolved that they ſay, *that man is not iuſtly puniſhed of God, If he could not avoide his fall*. For he that ſinneth willingly, or doth draw on himſelfe the neceſſity of ſinning, is iuſtly puniſhed, his owne conſcience accuſing him: neither is it vniuſt that he is forſaken of God, and deprived of the grace of the holy ghoſt, who wittingly and willingly caſteth it away, and that he ſuffer the puniſhmẽt of this his ingratitude & contẽpt of God, although he cãnot, god forſaking him, doe othervviſe. For none is forſaken of God, except he be willing to be forſaken. As *It muſt needs be that offẽces ſhall come, but wo be vnto that man by whome the offence commeth.*

At length they ſay, *that God is made cruel, envious and farre from bounty and mercy, if he did not beſtowe that grace vpon man vvithout which he knew man could not ſtand or conſiſt in temptation; & yet would haue him tempted of the Devill.* But theſe and the like tantings and reprochings of the works and iudgments of God, out of doubt are ioined with greate impiety, becauſe they overturne the ground & principle, which is the firſt degree and ſtep to godlines & reverẽce toward God, that is, that whatſoever god doth, it is good & iuſt, and not diſagreeing from his nature & Law, whether the reaſon therof be known vnto vs, or vnknowen. Wherefore this anſwere ſhould ſuffice, that it diſagreeth not from the mercy and goodneſſe of god, whatſoever he doth. But there is not want alſo of other anſwers. As that that denial of grace doth not diſagree, but very well agreeth with the mercy and bounty of God, when god wil haue this to be an occaſion of beſtowing a greater grace and benefit: as it is apparent in the fal & reſtoring of man again, that that is not diſagreeing frõ mercy, or any other vertue, which doth appertaine to the manifeſting of the glory of the chiefe good, which is god. For although it be mercy not to reioice in the ruine or deſtruction of his creature, yet mercy ought not to

fight with iuſtice; now it is iuſt, that more regard ſhould be had of the chiefe good, that is, God, both by himſelfe and by others, than of al creatures: Wherefore very vvel do agree togither in God his mercy which wil not the death of a ſinner, and his iuſtice which ſuffereth mankinde to fall, that by his fal the ſeverity and goodnes of God may appeare. ✻

The ſecond degree of free-wil is *in man fallen, borne of corrupt parents, and as yet not regenerate.* In this ſtate the wil verely doth worke freely, but it is caried to evil onely, and can doe nought elſe but ſinne. The reaſon is becauſe the privation of the knowledge of God in the vnderſtanding enſued on the fall, and the wante of inclination in the hearte and wil vnto obedience; in whoſe ſteede blindnes and averſnes from GOD ſucceeded, which man cannot ſhake of, vnles he bee regenerated by the holy ghoſt. *Briefly* it is the fitnes and prones in man after his fall being vnregenerate to chooſe onely evil. Of this blindnes and corruption of mans nature after the fal it is ſaide; *All the thoughts of man are only evil. Can the Blacke-more chãge his skinne? &c. Every man from his youth is giuen to evil, & their ſtony harts cannot become fleſh. A corrupt tree cannot bring forth good fruite. VVe were dead in our ſinnes: by nature the ſonnes of vvrath. VVee are not able of our ſelues to thinke any thinge as of our ſelues.* VVith theſe teſtimonies concurreth every mans experience, and the very ſenſe of conſcience, which proclaimeth that wee haue no liberty and proanes of wil to do that which is good; but too greate freedome and readines to practiſe evil, vnles we be regenerate: as it is ſaide, *Convert thou mee and I ſhall be cõverted.* Wherfore there is no loue of god in vs by nature, & therefore vvee haue by nature no readines to obey god.

The ſecond degree of *liberty after the fall.*

Gen 6 5. Ier. 13. 23. Sirac. 17. 14 Math 7 18. Eph. 2. 1. 3. 2. Cor. 3. 5.

Ier. 31. 18.

✻ This liberty of the vnregenerate is the moſt wretched ſervitude of ſinne, and very death in ſinnes, whereof the ſcripture teacheth in many places. *VVhoſoever committeth ſin, is the ſervant of ſin. Knovve ye not that to whom ſoever ye giue your ſelues as ſervants to obey, his ſervants ye are to whome ye obey, whether it be of ſin vnto death, or of obedience vnto righteouſnes? Promiſing vnto them liberty, and are themſelues ſervants of corruption.* 1. Ob. *Nothing more eaſie,* ſaith Eraſm. *than to keepe a mans hand from ſtealing.* Againe. *Socrates, Ariſtides, and many others haue ſhewed and exerciſed many vertues. Therfore they had free-wil to do good before regeneratiõ.* Anſ. This is an il definitiõ of a good

✻ The liberty which is in man now after his fal & not yet regenerated and recovered, is the verie bondage of ſin. Rom 6. 16. 2. Pet 2. 19.

good worke and of free-wil to good, which is a power of yeelding obedience pleasing to God. The vnregenerate steale *within* by their lust and desire, though not by outward fact: That the vnregenerate containe their hands, that is, obserue outward discipline, this is also Gods benefite, who by his general providence governeth also the harts of the wicked, and bridleth their inbred wickednes, that it break not forth and infect that which it would. But hereof it followeth not that it is easie to beginne inward obedience, or that to containe their handes from stealing is simply a good worke. Neither are these good workes before God, that is, pleasing vnto God, which haue not ioined with them faith & inward obedience. But faith and inward obedience could not be in thē, because they were not regenerated. Repl. 1. *The workes of the Law are good: Heathen men did the works of the law: therfore the works of the heathen men were good And by cōsequence heathē mē, also or vnregenerate haue liberty of doing good.* We answere to the Maior by a distinctiō: The works of the law are good; true, by themselues: but they are made il by an accident: & so are the works of the Law made il by an accidēt, of the vnregenerate: because they are not done by them for that end, & after that sort, which God commanded. Repl. 2. *There remaine also many true notions in the minds of the vnregenerate, concerning God, & his wil, and the right ordering of their life. Wherefore the wil working according to these notions and the directiō of true reason, doth not sin, but worketh wel.* Ans. 1. Those *legal notions* whether they belong to the first, or to the secōd table of the Decalog they are not perfect & sufficient. And therfore God cannot be rightly worshipped according to these remaines or reliks of spiritual light, except there come therevnto the knowledge of God, and his diuine will out of the word of God which is delivered to the Church. 2. Mē not brought vp in the church, doe patch many false things with these true imprinted notions of nature, and doe heape sins vpon errors. 3. Such is the frowardnes of the wil and affections even against the iudgment of rightly informed and ruled reason, that they obey not so much as those natural notions, muchles those which are to be adioined out of the word of God. Wherefore also are those complaints even of the heathen: *I see the better, and I like them, but I follow the worse*; and that acculation of the Apostle: *The wrath of GOD is reuealed frō heauē against al vngodlines & vnrighteousnes of men, which withholde*

Free-wil to outwarde good actiōs without an inward faith and obedience is not free-wil to good

The outward actiōs good in thē selues are made evill by want of an inward faith.

The rēnāts of spirituall life in the vnregenerate are not sufficiēt to make their works good.

Rom. 1. 18

holde the truth in vnrighteousnes: wherfore those notions, without the grace of the holy Ghost, doe not ingender true godlines in them.

2. Ob. *God commendeth vs for good workes.* 5. *Therefore good workes are in our power and will.* *Ans.* This is a fallacie concluding of that which is no cause, as if it were a cause. God commendeth our good workes, not because they are or can be perfourmed of vs, without our renuing by the holy Ghost: but because they are agreeable vnto his law, and good & pleasing vnto him: yea because they are his own gifts & effects in vs, & we his instruments vnto whom he communicateth himselfe & his blessings: according as it is said *VVhō he predestinated, them also he called.* Repl. *VVho doeth not in such sorte vvorke vvell, as that it is in his owne power to doe either vvell or ill, hee deserveth neither commendation nor revvarde: but those good thinges vvhich men doe are not in their power and arbitrement, therefore they deserue not either commendation or revvardes for their vertues.* *Aunsw.* If the question bee of deserte, wee graunt the whole Argument. For it is true, that no creature can deserue or merite ought at Gods hand; neither ought the praise, or commendation, or glory be giuen to vs, as if the good which we doe were of our selues, it being god who worketh whatsoeuer is good in al. But if they say that neither reward or commendation is iustly giuē, more is in the conclusion than was in the premisses. For God, to testifie that righteousnes pleaseth him, and to shewe forth more and more his bounty & goodnes, doth adorne it with free rewardes.

The praise & commēdation which is giuen of God to our good works doth not prooue that they proceede from our selues, but rather are his giftes. Rom 9. 30.

3. Ob *VVhat God doth vvish and will to be done of vs, that we are able to perfourme by our selues: but* God *doth wish and will our conversion, and our good workes therfore we are able to performe them by our selues: And so consequently, we neede not the operation and working of the holy Ghost.* *Ans.* This reason is a fallacie deceiuing by the ambiguitie of the word *VVish.* For in the Maior proposition it is taken, as it vseth properly to signifie: in the Minor not so. God is said *to wish*, by a figure of speech, called *Antropopathie*, making god to be affected after the order of men; and therefore the kinde of affirmation is diuers in the Maior, and in the Minor. But God is said *to wish*, in two respects. 1. *In respect of his commaunding and inviting.* 2. *In respect of his loue towardes his creatures, and in respecte of the tormente of them that perish, but not in respect of the execution of his iustice.* Repl. 1. *Hee it is that*

How God is said to wish our conversiō & good workes, and yet they not thereby proued to be in our power. Deut. 32. 29 Luke 19. 41 Two waies God is said to wish any thing.

that inviteth others, and is delighted with their well-doing, it followeth thereof, that their well doing is in their owne power, and not in his, who inviteth thē. But God it is who inviteth vs, & is delighted with our well-doing: Therefore it is in our selues to do well. *Answere.* We denie the Minor; because it is enough that God inviteth vs: but our wil also to doe wel must bee adioined, which wee cannot haue but from God onelie. God therefore doeth wish our conversion, and doeth invite all vnto it, that is, hee requireth obedience towardes his lawe of all, hee liketh it in all, and for the loue which hee beareth vnto his creature hee wisheth nothinge more, than that al performe it, and al be saued: but yet a will to perfourme it they only haue, whom God doeth regenerate by his spirit. *Ye haue seene all that the Lord did before your eies: yet the Lorde hath not giuen you a heart to perceiue, and eies to see, and eares to heare vnto this daie.* Deut. 29. 2.

4. Ob. *That which cannot be auoided, is not sin. The vnregenerate cannot auoide sinne. Therefore their workes are not to be accounted sins.* *Ans.* We deny the Maior: For it is enough to make it sin, if it be voluntarie. And how much the more necessarilie men sin, with so much the greater wil they sinne. They cannot therefore pretende necessitie to cloake their fault. This doth the example of the Diuel proue, who sinneth so much the more grieuously, how much the more necessarily he sinneth, wittingly and willingly striuing against God and contumeliously dispiting him. But they doe vainely and wickedly cauil. *That the iustice of God doth not impute those sins to the Deuill, which he necessarily doth commit after his corruption*: Likewise, *That the Deuill is now finally and without hope of pardon cast away of God, but men haue power yet in this life either to persist in sin, or to forsake it, and therefore those actions only of theirs are sins, in which sin cannot be auoided.* For God is wrath with al sinnes of men and Diuels, and punisheth all sins with eternal paines, or with equivalent punishmēt vnto eternal. Neither doth therefore necessary and inevitable or vnavoidable sin cease to be sin, for that there is, or is not hope of obtaining recouery & pardon. For whatsoeuer is committed against the law of God, that is sin, whether it can be avoided, or not avoided, whether hee who sinneth forsaketh his sin, or persisteth in it.

The inevitableness of an il action doth not take away sinfulnesse frō it.

5. Obiect. *They who cannot but sinne, are vniustly punished. But the*

vnregenerate cannot but sin. Therefore God doeth vniustly punish them.

They whoe necessarily sinne, are vniustly punished, except that necessitie come voluntarilie and by their own wil. But men haue drawen vpon them that necessity voluntarilie, in the first Parents, and themselues also doe willinglie sinne. Therefore God doeth iustlie punish them.

Ans. They who necessarily sin, are vniustly punished, except that necessitie come voluntarilie and by their own wil. But men haue drawen vpon them that necessity voluntarilie, in the first Parents, and themselues also doe willinglie sinne. Therefore God doeth iustlie punish them.

6. Ob. *They who haue not equall and like ability to choose good or evill, must needes be either all good, or all evill. The vnregenerate haue not like ability to choose good and evill, but only liberty to choose evill. Therefore they must needes be all alike evill.* *Ans.* If the argument be vnderstood of humane nature, as it is without the grace of the holy spirit, it is wholy to be granted: for it is certaine that al men before regeneration are alike and equallie estrainged from faith and conversion, yea neither would they obserue outward discipline and behaviour, except God bridled them, that they should not commit outrages. *I kept thee, that thou shouldest not sin against me.* But if they cõclude that al must needs continue alike evil, when the holie spirite moveth and inclineth their hearts and mindes to conversion, there is more in the conclusion, thã in the former propositions. For as it is vnpossible that they should bee converted whom god moueth not; so is it not onlie *possible*, but also *necessary*, that they whom he vouchsafeth the grace of regeneration, should be converted. *All that the father giveth me, shall come vnto me.* Repl. It is saide, *Thy destruction commeth of thy selfe, Israell. Your iniquities haue seperated betweene you and your God. Therefore the cause of this difference, that some are converted, and some not; is in the wil of man, and not in the bestowing or withdrawing of Gods grace: that is, before the grace of regeneration is bestowed, so are some better than others, as that they take that grace which others refuse.* But Hoseas addeth an answere: *In me only is thy helpe.* He sheweth that our safety doth so depend on God, that we cannot haue it without his singular mercie and grace: wherefore destruction commeth of those that perish, as concerning the *merit* of punishment: but this taketh not awaie the superior cause, that is, *gods reprobation.* For the last cause taketh not awaie the first cause. The same is answered to that of Isaiah; *Sinnes seperate the chosen from God for a time, the reprobate for ever;* but yet the divine purpose & counsel of God going before, by which God decreed to adioine those vnto him, or to cast them from him, whom it seemed good

Gen. 20. 6.

Ioh. 6. 37. Hos. 13. 9. Is. 59. 2.

to him so to deale with. *He hath mercy on whom he wil, and whom he wil he hardeneth.* Rom. 9.18.

7. Ob. *He that hath no liberty to do good, and vnto whe evill is in vaine pressed with precepts and doctrine: but the vnregenerate haue not liberty to doe good workes and omit evill; therefore obedience is in vaine commanded them. Ans.* The Maior is to be denied, for when God doth suffer his wil to be denoūced to the wicked; either he doth togither lighten them, and moue them within by his Spirit to obey his voice; or pricketh them with the prickes of conscience, either to obserue external order and discipline, or not so much to persecute the known truth; or he doth discover their hypocrisie and madnes in oppugning it; or he maketh manifest their weaknes and ignoraunce, and at length maketh them inexcusable in this life, & in the last iudgement. Repl. 1. *Whose conversion and obedience dependeth of the grace of God, he hath no need of exhortations and precepts. But in them also who are converted, their conversion dependeth of grace. Therefore precepts are vaine and needelesse.* We make answere to the Maior, by a distinction. If conversion depend of grace, so that the spirite doth not adioine doctrine as an instrument, whereby to teach their mindes, and moue their heartes, let this verilie be granted: although as it hath beene before said, there remaine as yet other vses of doctrine. But when it hath pleased God by this instrument both to lighten and mooue or incline mens mindes to faith and obedience, the Maior is false. For it is written, *The Gospell is the power of God vnto salvation to every one that beleeveth.* Rom 1 16. 2. Repl. *It is not mercy, but cruelty to propound preceptes and doctrine to those who are denied the grace of obeying; and who are by it more hardened & more grievously condemned. God therefore doth not this, who is exceeding mercifull.* We denie againe the Maior. 1. *Because Gods exceeding mercie doth not take away his iustice.* 2. *Because he so will haue them to be made inexcuseable by the preaching of his heavenly doctrine as that in the meane season, he reioiceth not at their destruction, and punishment*: But for the manifestatiō of his iustice, (wherof that greater regard should be had than of al the creatures, even Gods iustice it selfe requireth) he wil that which otherwise he abhorreth in his mercy and goodnesse towardes al creatures, *I will not the death of him that dieth.* Ezek 18.32

The worde of God not without good cause declared to the vnregenerate.

4. Readines of mind to receiue grace is not before cōversion, but after.

8. Ob. *He that prepareth himselfe to receiue grace by which he may do good workes, he now doth workes pleasing to God: But men prepare themselues*

ſelues to receiue grace. Therefore alſo before regeneration they doe vvorkes pleaſing to God. We deny the Maior: which yet theſe places ſeeme to proue *Prepare your hart vnto the Lord.* The prayers and almes of Cornelius before he was taught and baptized of Peter, *come vp into remembrance before God.* But in theſe and the like places, *to prepare*, or *to haue in readines*, or *to confirme the heart*, is not to doe workes before the conuerſion, by which God may be inuited to beſtow the grace of regeneration vpon men: but it ſignifieth that a ready and firme wil of obeying God and perſuing in true godlineſſe is ſhewed of thoſe which are already regenerated and converted. For the people of Iſrael had repented when Samuel ſaide this vnto them. For there goeth before in the ſame place, *All the houſe of Iſrael lamẽted and followed the Lord.* Likewiſe Cornelius before he was taught of Peter that Ieſus was the Meſſias, is ſaide to haue beene then *godlie and ſeruing God*, and ſo called and invocated on him, that his prayers pleaſed God, and were harde.

1. Sam 7.3. Act. 10.4.

Ibid. verſ 2.

Albeit good workes are ſaid to bee ours, yet it followeth not that we are authors of them, but the inſtrumenst whereby the author worketh them.

9. Ob. *The works which are not in our power to performe, are not our works, neither are truly & properly ſaid to be done by vs. But good works are ſaid to be ours, and to be done by vs: Therfore it is in our wil to do thẽ, or not to do thẽ.* we deny the Maior. For they are not therfore ſaid to be ours. or to be done by vs, becauſe they are of our ſelues: but becauſe God worketh them in vs, as in the ſubiect, and by vs, as inſtruments, & that ſo, as our wil doth them of her own proper motion, although not except it be renued, raiſed, & guided by the holy ghoſt. For being regenerated & moued by him, we are not idle, but he worketh in vs, we our ſelues alſo worke wel, & that freely without conſtraint. For by regeneration the wil is not taken away, but corrected, as which before would onely that which is evil, wil now that which is good. *VVe are his workmanſhip created in Chriſt Ieſus vnto good works, which God hath ordeined that we ſhould walke in them.*

Eph. 2. 10.

God helpeth vs in working & yet beginneth our working in vs.

Mark 9. 24. Rom. 8. 26.

10. Ob. *He that is holpen by another in converſation & in beginning good works, doth ſomewhat of them himſelfe, before he is holpen. For he that hath helpe, beginneth the action. God helpeth vs, vvherfore it is of our ſelues to begin good works.* The Minor is proued, *Lord I beleeue, help my vnbeliefe, the ſpirit helpeth our infirmity.* Anſ. Nothing can follow in cõcluſion of meere particular propoſitiõs. For the maior here is not vniverſal, ſeing not only he may helpe who beginneth a worke, but he alſo

also in whom it is begun and accomplished by another. Now *so doeth God helpe vs*, that himselfe doth first breed & engender in vs true knowledge of him, & an inclination to obey him, & the beginnings of good motions, & doth encrease also & perfect the same begun by him. But he is therefore said *to helpe vs*, because he doth so worke in vs, that we are not idle, but worke while he worketh: and yet we are able no more to persist, or to bring it to an end, without him, than to begin it. And therefore we being inclined, moued, & governed by him, wil also our selues of our owne accord, and are able to worke wel, and doe worke wel, that is, because God worketh good things not only IN vs, but also BY vs, as iointe workers with him. *Hee that hath begun this good worke in you, will perfourme it vntill the day of Iesus Christ. It is God who worketh in you both the will and the deed, even of his good pleasure.* Phil. 1.6. & 2.13.

Repl. *The beginning, and proceeding, and accomplishment of conversion is the free worke and gift of God. Therefore mans will when he is converted doth nothing, but is meere passiue. There should be no vse also* (as hath beene said before) *of lawes, discipline, doctrine, exhortations, and such like.* *Answ.* We denie the consequence of this reason: because the reason proceedeth from the putting of the first cause, to the removing of the second or instrumental cause. Againe, it is a meere fallacy, concluding that to bee simplie so, which is but in some respect so. For 1. *The vvill*, as also the *whole man renued*, is both the *subiecte* and *instrumente* corporating and iointly working of his conuersion, that is, is conuerted of God, and doeth conuert himselfe. For the action of God conuerting and inclining the will, goeth before the assent of the will, not in time, but in nature onelie. 2. *The holy ghost* regenerating and converting vs worketh in vs both *newe qualities*, in receiving whereof wee are *meere passiue* and worke not our selues (for wee cannot make to our selues a fleshy heart of a stony, and God worketh in vs euen to wil) and also *newe actions*, in working which we are both *passiue* and actiue, For we being regenerated by Gods spirit, are not stockes, but iointe-workers with him, because we are made of vnwilling and vnfit to do good, willing and fit, and able to doe good. 3. The holy ghost worketh this regeneration *not without precepts*, doctrine & other means, *but by thē*: because it so pleased him. Wherfore they cannot bee neglected without shewing an impious and wicked contempte of God himselfe. But heere especially our aduersaries

No generall preventing grace in vs which wee haue in our owne power to vse or refuse: but the special grace of the spirite onlye worketh in vs conversion the vvante wherof causeth our cōtinuance in sin.

wil

wil reply againe, that *indeede we cannot be converted to God, except his grace prevent vs, and moue vs to conversion: but this* grace Preventing those who are to be converted, *is so farre given to all, as it is in themselues, or in their owne power to vse it or refuse it, that is, to bee turned from, or to persist in sin. And then at length, they who haue vsed rightly that first and* Vniversal grace preventing al men, *that is, haue by their liberty applied themselues to chuse that good, vnto the chusing whereof they are sollicited, but yet not effectually moued of God; vnto these is given also the* subsequent, and ioint-working grace, *so that what they could not haue performed without this, this now comming betweene, they may doe, that is, may truely turne vnto God & persevere* This they proue by sentences of scripture which seeme to hang the grace of God vpon the condition of mans wil. *Turne to me, and I wil turne to you. If ye consent, ye shall eate the good things of the earth. I called you, and ye answered not.* But it is certainely manifest out of the Scripture, that neither any man can be converted, except the holy ghost be giuen him, neither is he giuen to al men of God, but to those only, whom hee of his free mercie vouchsafeth this benefite, so that the cause is not to bee sought in men, but in God alone, why these rather than they, beleeue gods voice, and are turned vnto him: and therefore al truely might be converted as concerning the libertie and power of God, & the chãgeable nature of mãs wil, but not, both in respect of the averting of their nature from God, and of that in-bred corruption in al, which may indeed be taken awaie by God, but cannot without his working, be laide aside or put off by vs, and also in respect of the vnchangeable decree of God, whereby God hath determined to leaue some in sin and destruction, into which he hath permitted them to fall: and therefore either not to lighten their mindes with his knowledge, or not to renue their hearts and wils with new inclinations or powers; nor effectually to moove them to yeeld obedience to the knowne truth. Neither do the testimonies teach otherwise which the adversaries alleadge. God willeth vs *to turne to him, that he may turne to vs*, that is, may turne away and mitigate our punishments, and bestow his benefites vpon vs; not as if our conversion were in our owne power, but becaus he wil effectuate and confirme these precepts & commandements in the hartes of his chosen. *Hee promiseth good things to those who will obey him*, not as if it were in our power to wil obedience, but becaus hee will stir vp

Zach. 1. 3. Isa. 1. 19. Ierem. 7. 13.

by

by his promises that wil in vs. *He chargeth the stubborne with their wickednesse*, not as if it were in their owne power to put it off: but because he wil by accusing their wilful stubbornes take awaie all excuse from them when he iudgeth them. Againe they vrge, *Although no man can be converted to doe well without grace, yet not only the consequent giftes and benefites of God, but the first grace also of his holy spirit, whereby we are converted, all who are willing may haue, seeing God promiseth that he wil giue to al, that wil.* As, *All yee that thirst, come to the waters. But all may will. Therefore all may be converted.* We deny the Minor. Rep. *The will of receiving goeth before the receiving it selfe. Therefore they who as yet haue not grace, may haue will to receiue it.* We deny the Antecedent as cõcerning the grace of cõversion For no man can desire this, exeept he haue the beginning of it in him. For *it is God who worketh in vs, both to wil, & to do.* Wherefore the wil of beleeving and repenting is the verie beginning of faith & conversion, the which whosoeuer haue true and vnfeigned, it is encreased and perfected in them, as it is said; *He that hath begunne this good worke in you, will perfourme it.*

The will of receiving Gods grace goeth not before faith and cõversion, but is part & the beginning thereof. Isa. 55. 1. Philip. 2. 13

Philip. 1. 6. Math. 19. 17 Luke 10. 28

11. Ob. They gather also and collect these sayings which promise gods bounty with a condition of our obedience. As, *If thou wilt enter into life, keepe the commandements.* Likewise, *Doe this, and thou shalt liue.* Out of these, thus they reason. *A promise which hath adioined an vnpossible condition, is vnprofitable and mocketh him, vnto whome it is made. But Gods promises haue an impossible condition. Therefore they are all vncertaine, yea never to be performed, and nothing but a mockery.* Ans. We denie the Maior. For the promise even in those who receiue it not, hath this vse, that it may be made manifest, that God doth not reioice at the destruction of any, and that he is iust in punishing, when as he doth so invite them vnto him, who through their ingratitude cõtemne and refuse gods promises. 2. We distinguish: that vnto them indeed the promise is vnprofitable, to whom the condition adioined is neuer made possible through faith and grace of Iustification by Christ, and of regeneration of the holie Ghost. But so it is made *possible* vnto the elect. Wherefore God deludeth neither, but earnestlie declareth to both of them, what they ought to be, vnto whom hee giveth everlasting life, and how vnworthy they are of Gods benefites: & shal never bee partakers of them, vnlesse by the free mere, of God, they

Gods promises not vnprofitable, though made with an vnpossible condition to the vnregenerate, which yet is made possible to the regenerate, by Christ.

they be exempted from destruction: further also he allureth more and more and confirmeth the faithful to yeelde obedience. Lastly they cite also others sayings, which seeme to place conversion & good workes in the wil of men: *I haue applyed my hearte to fulfill thy statutes.* *Hee that is begotten of God keepeth himselfe.* These and the like sayings attribute the worke of God vnto men. 1. Because they are not onlie the *obiect*, but the *instrument* also of Gods working, which he holie spirite exerciseth in them. 2. Because they are such an instrument, which being renued and mooued by the holy spirit, doth also it selfe *worke together* and mooue it selfe. For there is not one effect ascribed vnto the holie Ghost, and another to mans wil, but the same to both: vnto the holy ghost as the principal cause, vnto mans wil as a secondarie and instrumental cause. ✻

Psalm. 119. 1. Ioh. 5. 18.

Two causes why the workes of God are attributed to me

✻ The thirde degree of liberty in man regenerated.

The third degree of liberty, belongeth to man in this life, as he is regenerated, but yet not glorified, or in whom regeneration is begunne, but not accomplished or perfected. In this state the wil vseth her libertie not onelie to worke euil, as in the second degree, but partlie to doe il, and partlie to doe wel. And this is to be vnderstood two waies: 1. *That some vvorkes of the regenerate are good and pleasing to God*, which are done of them according to Gods commaundement, *but some euill and displeasing to God*, which they doe contrarie to the commaundement of God: which is manifest by the infinite fallings of holy men. 2. *That even those good vvorkes, vvhich the converted doe in this life, albeit they please God by reason of Christs satisfaction imputed vnto them, yet are they not perfectly good*, that is, agreeable to gods Lawe, but vnperfect, and stained with many sinnes: and therfore they cannot, if they be behelde without Christ, stande in iudgement and escape damnation. The cause for which the wil beginneth to worke wel, is this: because by the singular grace or benefite of the holie spirite mans nature is renued by the word of God, there is kindled in the minde a newe light and knowledge of God, in the hearte newe affections, in the will newe inclinations, agreeing with the lawe of God, and the will is forcibly and effectuallie mooued to do according to these notions and inclinations, and so it recouereth both the power of willing that which god apptoueth, and the vse of that power, and beginneth to be conformed & agreeable to god, and to obey him. *The Lorde thy God will circumcise thy hearte and the*

The cause of the renuing and beginning of this liberty in man to good, is the spirit working by the wil.

Deut. 30. 6.

heart

hart of thy ſeede, that thou maieſt loue the Lord thy God with all thine hart. A new hart will I giue you, & a new ſpirit will I put within you, & I will take away the ſtony hart out of your body, & I will giue you an hart of fleſh, and I will put my ſpirit within you, and cauſe you to walke in my ſtatutes. The Lord opened the hearte of Lydia, that ſhe ſhould attende to thoſe things which were ſpokē of Paul. Where the ſpirit of the Lord is, there is liberty. The cauſes for which the will vſeth her liberty not only to the chooſing of good, but of evil alſo, are in number two. 1. For that in this life the renewing of our nature is not perfect, neither as concerning the knowledge of God, neither as concerning our inclination to obey God; & therfore in the beſt men, while they liue here, remaine ſtil many & great ſins both Originall, & others. 2. For that the regenerate be not alwaies ruled by the holy ſpirite, but are ſometimes for a time forſaken of God, either for to trie, or to chaſtice, or humble them, but yet are recalled to repentaunce, that they periſh not. Of the 1. cauſe it is ſaide. *I knowe that in mee, that is, in my fleſh dwelleth no good thing: for to will is preſent with mee, but I find no meanes to perfourne that which is good. I beleeue Lorde, but helpe thou my vnbeliefe.* Of the 2. cauſe it is ſaide, *Take not thy holy ſpirit from mee. O LORD, why haſt thou made vs to erre from thy waies, and hardened our heart from thy feare? Returne for thy ſervantes ſake. The LORDE our GOD bee with vs, that hee forſake vs not, neither leaue vs.* Therefore the regenerate man in this life doth alwaies goe either forward, or backward; neither continueth in the ſame ſtate.

Deut 30. Ezek 36.26

Act 16.14. 1. Cor 2.12

Why the will in the regenerate vſeth liberty not onely to good, but to evil alſo.

Rom 7.18.

Mark 9.24.

Pſal 51.11. Iſa 63.17.

1. Kin. 8.57.

* Hence are deduced theſe two concluſions: 1. *As man corrupted, before hee bee regenerated cannot beginne newe obedience pleaſing and acceptable vnto GOD; ſo hee that is regenerated in this life, although hee beginne to obeie GOD,* (that is, hath ſome inclination and purpoſe to obeie GOD according to all his commaundementes, and that vnfained, though yet weake and ſtrugling with evill inclinations, affections, and deſires, and therefore there ſhine in his life and manners a deſire of piety towardes god and his neighbour) *yet can hee not yeelde whole and perfect obedience to God:* becauſe neither his knowledge, nor his loue to god is ſo great & ſo ſyncere, as the law of god requireth, & therefore is not ſuch righteouſnes, as may ſtande before God; accor-

*

ding to that saying. *Enter not into iudgment with thy seruant, for in thy sight shal none that liueth be iustified.* 2. *They who are conuerted, can no farther retaine good inclinations, neither thoughtes and affections, and a good purpose, to persevere and goe forward therein, thā as the holy Spirit worketh and preserueth these in them.* For if hee guide and rule them, they iudge and doe aright: but if he forsake them, they are blind, they wander, slip and fall away: yet so, that they perish not, but repent & are saved, if so be they were ever truly converted. *What hast thou that thou hast not receiued? If thou hast receiued it, why reioicest thou as if thou hadst not receiued it? I am perswaded that hee who hath begun this good worke in you, will perfourme it vntill the daye of Iesus Christ. It is God that worketh in you both the will and the deede, even of his good pleasure. Without me you can doe nothing. Who shal also confirme you to the end that yee may be blameless in the day of our Lorde Iesus Christ. God is faithfull, which wil not suffer you to be tempted aboue that you be able, but will euen giue the issue with the temptation, that ye may be able to beare it. You are kept by the power of God through faith to saluation.*

Psal. 143. 2

1 Cor. 4. 7
Philip. 1. 6. & 2. 13

Iohn 15 5.
1 Cor. 1. 8. & 10. 13.
1. Pet. 1. 5.

Reasons to proue the former doctrine

1 Iam. 1. 17.

This doctrine, that the regenerate neither *perfectly* nor *continually* canne obey God, and that as the *beginning*, so the *continuance* of our conversion dependeth of God, is cōfirmed, besides these testimonies, by evident reasons; as. 1. We receiue al good things from God, much more then these good things which rare the greatest of al, that is, our conformity with God, and perseverance therein.

2 2. Nothing can be done besides the eternall decree of God. But the good works, which the converted do, god from everlasting did decree. *We are his vvorkmanship created in Christ Iesus vnto good vvorkes, which God hath ordained that we should walke in them. Before I formed thee in the wombe, I knew thee, & before thou camest out of the wombe, I sanctified thee.* Wherefore they are able to doe neither more nor lesse of such workes, than God hath decreed to worke in them by his spirit.

Eph. 2. 10. etc. 5.

3 3. The gifts of the holy spirit are not in the wil & power of men, but in the power of the spirit who dispenseth them. *All these things vvorketh euē the selfe same spirit distributing to euery man severally as he will. Vnto euery one of vs is giuē grace, according to the measure of the gift of Christ. Al mē haue not faith.* Now perfe. erance in true godlines,

1 Cor. 12. 11
Eph 4. 7.
2. Thess 3 2

and

and a wil & desire to persevere, & the craving of the confirmation, strengthning, and aide of the holy spirit, are no lesse the gift of the holy spirit, than regeneration it selfe, and faith, and conversion, as hath beene shewed before. Wherefore to persevere in faith and conversion, is no more in our power, than to beleeue, & be converted.

4. In whose power & arbitrement our perseverance is, he is the preservation of our safety. But god, & not we, is the author & preserver of safty. *No man shal plucke my sheepe out of my hand.* Therfore our perseverance is not in our owne power and arbitrement, but in Gods. Ioh. 10. 28.

5. As our conversion, so also our perseverance is the free gifte of god: that is, As God findeth no cause in vs why to convert vs: so neither findeth he cause in vs whereby he should be moued to keepe vs being converted, that we do not defect or fal. For neither is there cause in vs why he should more keepe vs fro falling away, tha our parets in Paradise: Neither is the chiefe cause in the Saintes themselues, whye God should defend some rather the some against teptations & sins, as Samuel and Iosaphat, rather then Sampson and David. But if to persevere were in our power, or not to persevere, then the cause of this diversity should bee in vs. Wherefore perseverance in godlines, and abstening from sin, is not to be ascribed to our selues, but to the mercy of God.

But against the former sentence, to wit, that even the best workes of the Saintes in this life are not *perfectly good*: and therefore are not able to stand in the iudgment of God, and to please God, but by the imputation of Christs satisfaction, the Papists oppose themselues.

1. Ob. *The workes of Christ and the holy spirit*, say they, *cannot be impure and not please God. The good workes of the regenerate Christ worketh in them by his spirit. Wherefore it is necessary and must needes be that they are pure and perfecte, and please God, even as they are considered in themselues. For God cannot condemne his own workes, although he examine them according to the rigor of his iudgment.* We answere to the Maior: The workes of God are pure and worthy no reprehension as the workes of god, and such as god worketh: but not as they are depraved by the creature: neither are they alwaies pure, which are not the workes of GOD onely, but the creatures also: For these, as they are of GOD, are voide of all fault: but as they are done by the creatures, they are good also and without reprehension, if the

The good workes of the regenerate are not perfect so long as the doers themselues who worke iointly with the spirit, are not perfect.

creature, by which God worketh them, be perfectly conformable to the wil of God; but impure & vnperfect, & according to the sentence of the Law, subiect to damnation, if the creature, by which God worketh them, be corrupt and vicious, that is, depraued by the not knowing of God, and by auerting from God.

Rom. 8. 1.

2. Ob. *God cannot condēne the members of his Son. There is no condēnation to them that are in Christ Iesus. The regenerate are the members of Christ. Therefore, euen as they are considered of them selues, they & their workes cannot be condemned in the iudgmēt of God.* Anf. There is more in the conclusion than in the premises. For this onely followeth, That the saintes cannot bee condemned: but this commeth in respect of Christ his satisfaction imputed to them, not in respect of their owne obedience, which pleaseth God, not because it perfectly agreeth with the Law, but because the defectes, & faults which cleaue vnto it, are pardoned through Christ.

The imperfections of the regenerate and their workes are blotted out & pardoned in Christ.

3. Ob. *Christ in iudgment wil render vnto euery one according to his workes. But the seuerity of Gods iustice doth not render good according to workes which are not perfectly good. Wherefore the workes of Saints here, so perfect, as that they cannot be condemned in the iudgment of God.* We answere vnto the Maior: The iustice God doth not render good, but according vnto perfect works, if he iudge *legally*, according to the covenant of perfect obedience towards the Law. But hee rendereth good also, according to the imperfect workes, and such as deserue damnation, except the sinne that cleaueth vnto them bee pardoned, *when as he iudgeth according to the Gospell*, that is, not according to the covenāts of workes, or our owne obedience, which should satisfie the Law, but according to the covenaunt of faith, or of the righteousnesse of Christ applied vnto vs by faith: & yet according to works, as according to the tokens, or testimonies of faith, from which they proceede, & which they, as effects therof doe shew to be in men.

How Christ wil render vnto every one according to his workes.

4. Ob. *The scripture in many places ascribeth perfection of good workes to Saints, euen in this life, and saith that they are perfect, & did walke with their whole and perfect heart before God. I haue sought thee with my whole hart.* And in the same Psalme, *Blessed are they that keepe his testimonies, and seeke him with their whole heart. Noah was a iust and vpright man in his time. The heart of Asa was perfect in all his daies. Bee yee perfect, as your Father in heauen is perfect.*

Psal. 119. sect. 1. & 2. sect. 11. Verse 2. Gen. 6. 9. 2 Chron. 15. 17. Matth. 5. 48.

Aunf.

Anſ. Firſt, theſe and the like ſpeeches ſpeake of that perfectiō which is not of *degrees*, but of *partes*, or of the integrity and ſincerity of the obedience begun in them. *Perfection of degrees*, or obedience perfect in degrees, is that which hath not onely al the parts of obediēce, but that degree alſo, which the lawe requireth in vs. Such a perfection haue not the regenerate in this life: They haue indeede al the partes of obedience begunne in them, but yet weakely ſo that they are here daily more and more perfected, but attaine not to the chiefe & due degree thereof, vntil they inioy the life to come. *The perfection of partes*, is the integrity of obedience, or whole obedience, begunne according to the whole Lawe: or it is a deſire and endevour to obey God, and with-ſtand corrupt luſts, according not to ſome onely, but to all the commaundements of his Law. The *perfection of ſincerity*, is a deſire or ſtudy of obedience & godlineſſe, not fained, but true and earneſt, albeit ſomewhat be wanting to the partes, as touching the degree. This perfection to wit, both the integrity and ſincerity of obedience, is in all the regenerate. For vnto them is it proper, to ſubmit themſelues to the commandements of God, even to al without exception, and to beginne in this life all the partes of true godlines, or obedience. This is called alſo *the iuſtice of a good conſcience*, becauſe it is a neceſſary effect of faith, & pleaſeth God through Chriſt. And albeit in al men, even in the moſt holy, much hypocriſy remaineth, as it is ſaid, *Every man is a lier*: yet there is a greate difference betweene them, who are wholy hypocrites, & pleaſe themſelues in their hypocriſie, hauing no beginning or feeling of true godlines in their hearts, and thoſe, who acknowledging and bewailing the remnantes of hypocriſie which are in them, haue withal the beginning of true faith and converſion vnto God. Thoſe hypocrites are condemned of God: theſe are receiued into favour, not for this beginning of obedience in them, but for the perfect obedience of Chriſt which is imputed vnto them. And therefore to this declaration or expoſition, another is alſo to bee added: That they vvhoe are converted, are perfect in the ſight of God, not onely in reſpect of the partes of true godlines which al are begun in them, but alſo in reſpect of the degrees of true & perfect righteouſnes of Chriſt imputed vnto them; as it is ſaid: *Ye are compleat in him. VVith one offering hath hee conſecrated for ever them that are ſanctified.* But they replie, *that*

In what ſenſe the Scripture ſometimes aſcribe *perfection* of workes to the regenerate in this life.

Rom. 3. 4.

Col. 2. 10. Heb. 10. 14.

1 Cor. 2, 6. & 14.20 Eph. 4.13. *The perfection also of degrees is attributed vnto the Saints in the Scripture, We speake wisdome among them that are perfect. Bee perfect in vnderstanding. Till we all meete together in the vnity of faith & knowledge of the Son of God vnto a perfect man and vnto the measure of the age of the fulnes of Christ.* But these places also do not cal them perfect, in respect of the law of God, that is, in respect of that degree of knowledge & obedience which the law requireth in vs: but in respect of the weaker, who haue lesse light & certainty & readines, confirmed by vse and exercise to obey God, to resist carnall lusts, and to beare the crosse. For so is this perfection expounded, *That we be no more childrē, wandring & carried about with every wind of doctrine. Not as though I had already attained to it, or were already perfect.* They oppose against these answers a place out of Ioh. *Herein is the loue perfect in vs, that we should haue boldnes in the day of iudgment: for as he is, even so are we in this worlde. There is no feare in Loue, but perfect loue casteth out feare, for feare hath paine: and he that feareth, is not perfect in loue.* But Saint Iohn meaneth not that our Loue towardes God, but Gods loue towardes vs is perfect, that is declared and fully knowen vnto vs by the effectes or benefittes of GOD bestowed vpon vs in CHSIST, or as Saint Paul speaketh, *Romanes 5.* Where he saith, *That the loue of God shed abroade in our hartes, by the holy ghost, is the cause,* why we doe without feare, and with boldnes expect the day of iudgment: & of this mercy and free loue of God towards vs, he signifieth, that by this token or testimony we are assured, because in this life we are reformed by the holy Spirit to his image. For by our regeneration we are assured of our iustification, not as by the cause of the effect, but as by the effect of the cause. Nowe though regeneration be not perfect in this life, yet if it be indeede begun, it sufficeth for the confirmation and proving of the truth of our faith vnto our consciences. And these very words, which S. Iohn addeth: *Loue casteth out feare*; shew, that loue is not yet perfect in vs, because wee are not perfectly delivered in this life from feare of the wrath & iudgmēt of God, & eternal punishmēt. For these two cōtrary motiōs are now together in the godly, evē the feare & loue of God in remisse & low degrees, their feare decreasing, & their loue & cōfort, or ioy in God encreasing, vntil ioy get the cōqueste, & perfectly cast out al trembling in the life to come, whē God shal wipe away every teare.

Eph. 4.14 Heb. 5 14. Philip 3.12 1.Ioh. 4.17. 18.

Our regeneration & newnes of life doth assure vs of our iustification, as being an effect therof. Rom. 5, 5.

Ioh 3.21. 1.Ioh 3.18. Psal. 119.

5. Ob.

5 Ob. *He that doth truth, commeth to the light, that his deedes might be made manifest, that they are wrought according to God If our hearte condemne vs not, then haue we boldnes towards God. I haue not declined from thy law. Therfore the good workes of the regenerate may bee alleaged and stand in GODS iudgment as perfectly aunswereable vnto his Lawe.* Aunſ. Theſe and the like ſayings doe not challenge to the godlie in this life perfect fulfilling of the Lawe; but the *vprightnes of a good conſcience*, vvithout which faith cannot conſiſt or ſtand: as neither can a good conſcience, without faith. As it is ſaid, *Fight a good fight, hauing Faith and a good conſcience.* And *Then being iuſtified by Faith, vve haue peace towardes God through our Lord Ieſus Chriſt.* For a good conſcience is a certaine knowledge, that wee haue faith and a purpoſe to obey GOD according to all his commaundementes, and that we and our obedience though maimed and ſcarce begunne, pleaſe GOD; not for that it ſatisfieth his Lawe, but becauſe thoſe ſinnes and defectes which remaine in vs, are forgiuen vs for the ſatisfaction of Chriſt which is imputed vnto vs. *For as nevve obedience is begunne by faith, ſo by faith alſo it pleaſeth GOD.* VVherefore the godlie ſlacke not to bringe foorth their life into the light, neither ſhake and ſhiver they at the tribunall of CHRIST, but comfort themſelues vvith the conſcience, or invvard knowledge therof.

These places of ſcripture are to be vnderſtoode of the vprightnes of a good conſcience, not of any perfect & fulfilling of the Law in the godly.

1. Tim. 1. 18. 19.

Rom. 5. 1.

2 Pet. 1. 10

1 Iohn 3. 9

6. Ob. *Giue diligence to make your calling and election ſure: for if ye doe theſe things, ye ſhall never fall. VVhoſoever is borne of God, ſinneth not:* Aunſ. Theſe ſentences in times paſt the Pelagians alſo and Catharistes, and now the Anabaptiſtes abuſe, to eſtabliſh perfection of new obedience in the regenerate: but to fall and to commit or doe ſin, ſignifieth in thoſe places of Peter and Iohn, to haue Raigning ſin, and to yeelde vnto it, and perſevere in it: and in this ſorte the regenerate ſinne not. But that there remaine notwithſtanding remnants of ſinne and defects in them, is expreſly ſhewed; *If we ſay we haue no ſin, the truth is not in vs.*

1 Iohn 1. 8. Math. 6. 22. Luc 11. 34.

7. Ob. *The light of the body is the eie: if then thine eie bee ſingle, thy whole body ſhall be light:* hereof they gather, *that the mindes of the regenerate are ſo purged in this life, that the whole heape and multitude of their workes, is light & pure, that is, perfectly anſwerable to the law.* But ſeeing the ſpeech of Chriſt is conditionall, it is manifeſt, that neither the antecedēt, nor Cōſequent, but only the ſequele therof is affir-

The ſimilitude which is vſed by Chriſt, calling the eie the light of the body, doth not inforce the lightſomenes of the minde.

med: and that the Antecedent also being supposed, the Consequent is no otherwise put, than the Antecedent. Wherfore Christ doth not affirme by this similitude of the eie guiding the body, that the mindes of men are light-some, & so al their actions to be wel directed, & without sin, but rather he accuseth the frowardnes of men, who goe about to oppresse and put out even that light which is left them by nature, and doe *with-holde the truth*, as Saint Paul speaketh, *in vnrighteousnes*, and therfore are wholy, that is, in al their actions, darke, corrupt, and worthy of damnation. Furthermore the purity of actions can be but so far supposed, as the purity and light of mens mindes is supposed. For the light of nature being supposed, actions morallie good follow; spiritual light supposed, actions also spirituallie good, or good vvoorkes followe: imperfect illightning supposed, imperfect obedience; perfect illightning supposed, perfect obedience also followeth. Seeing then in this life perfect light and knowledge of GOD and his wil, and as much as the Law of God requireth, is not kindled in the regenerate, but is differred vntil the life to come (*For vvee know in parte, and vvee prophesie in parte: but vvhen that vvhich is perfect is come, then that vvhich is in parte shall bee abolished*) therefore neither in other partes perfect conformity with the lawe can be in this life: yet nevertheles even now concerning *imputation* of perfect purity it is true, that the godly are pure and without sinne in the sight of God, when hee beholdeth them in Christ, which is then, when the light of faith is kindled in their hearts. So also that is to bee taken: *Christ gaue himselfe for the church, that he might sanctifie it, & cleanse it by the washing of water, through the word, that he might make it vnto himselfe a glorious church, not hauing spot, or wrinckle, or any such thing, but that it should be holy & without blame.* For the baptisme of water by reason of the word of promise adioined, signifieth & sealeth to the faithfull a cleansing by the bloode of Christ, which is most perfect, and presenteth vs in this life vnblameable before God: & a cleansing by his spirit, which is begunne in this life, and perfect in the life to come, & therfore cannot pacifie and quiet our conscience.

Rom. 1. 18.

1. Cor. 13. 9. 10.

Eph. 5. 25. 26. 27.

There are also obiections against the second parte of the former doctrine, *concerning the third degree of libertie*, by which obiections they contend that it is in the power of the regenerate, eyther to persevere in righteousnesse, or to departe from it.

1. Ob.

1. Ob. *They who haue liberty (say they) to choose good, haue liberty to perseuere. The regenerate haue liberty to choose good. Where the spirite of the Lord is, there is liberty. Therefore they haue power to perseuere.* 2.Cor.3.17.
Ans. If the conclusion of this reason be rightly ment, the whole reason may bee granted, to wit, *that the regenerate haue so farre forth liberty to perseuere, as they are lightened and guided by the holy Ghost.* For the liberty which they haue to choose good, dependeth vpon his working and motion. But if it be meant that the godly haue this liberty either alwaies, or so, that this perseueraçe depẽdeth of themselues, there wil be more found in the conclusion, than was in the premises: and that for two causes. 1. Because they haue liberty alwaies to perseuere, who are never destitute of the guiding of the holy spirit: which shall bee in the life to come. 2. Because their libertie also to good, who are never forsaken of the holy spirite, yet dependeth not of themselues, but of God. But heere they reply. *Hee that is not forsaken of the holy ghost, except himselfe first with-stand the motion of the holy ghost, hath alwaies the aid and assistance of the holy ghost readie, that he may persist in that good which he purposeth. But the godlie are not forsaken of the holy ghost, vnlesse thẽselues first with-stand him: therfore they haue alwaies the assistance of the holy ghost ready, that they may perseuere. But he who hath this, hath in his own power to perseuere, or to decline: because the cause is in his owne wil alone why he doth either obey or resist the spirit mouing him.* When we deny the Minor of this reason, they proue it thus. *The iustice of God doth not inflict punishmẽt, but on those who sinne. but to be forsaken of the holy ghost, is a punishment of sin and vnthankfulnes: Therefore no man is forsaken of the holy ghost, but who hath first deserued that forsaking through his owne stubbornes.* The answere hereof is double. 1. The argument may bee granted, as concerning the regenerate. For in them, as long as they are in this life, there is alwaies so much remaining of sin, as they deserue not onely temporall but eternall desertion and forsaking: and although, because the sinne which remaineth in them, is forgiuen them of Christ, therfore they are freed from everlasting punishments yet are they not free from chastisement, so long as the remnants of sinne abide in them. There is therfore in respect of their sinnes also alwaies most iust cause why sometimes for a season God would bereaue them of the grace and guiding of the spirite. As it is said: *And the wrath*

The regenerate deserue the departure of Gods spirit from them though their manifold sinnes, which yet the merite of Christ, and his power preserveth in thẽ 2.Sam.24.1

of

of the Lord was againe kindled against Israell, and he moved Dauid against them, in that he said, go and number Israell and Iuda. 2. We answere to the Minor, *that every forsaking is not a punishment*, or done to that ende as to punish: but sometimes also for triall, that is, for to make knowne and open the weaknes even of the best and holiest both to themselues & others, that they may learne that they cannot for one instant, or moment stand against the tentations and assaults of Satan, if they be not presently sustained and ruled by the conduct of the holy spirit; and that so they may be made more watchful, and more earnest to cal hereafter for the assistance of the holie spirit, and to beware of relapses and fallings. Lastly that both in this life, and in the worlde to come, they may the better know & set forth their owne vnworthines, and the mercie of God towards them, who hath reclaimed and recalled them out of so manie & grievous sins vnto himselfe, & hauing deserued a thousand times death and destruction, hath not yet suffered them to perish. For these causes it is said, *Least I should be exalted out of measure through the abundance of revelations, there was given vnto me a pricke in the flesh.* And *God hath shut vp all in vnbeliefe, that he might haue mercie on all.* Against this they saie; *That God doth promise the assistance of his holy spirit to al that aske it.* But this is general only concerning *final* perseverance, but not so as touching *continuall* perseuerance. For god promiseth no where that hee wil so guide his Saints by his spirit in this life, that they shal never fal.

Every forsaking, or rather sleeping as it were of the holy ghost in the regenerate, is not a punishment, neither done to that ende.

1 Cor. 12.

Rom. 11.

By this which hath beene said, that obiection also vanisheth to nothing, when they say; *That the converted seeing they haue in their owne power to depart from that which is right, and to resist, haue also perseverance in their owne power.* For although he constraineth not, or violetly draweth their wils, but maketh them of rebels, and enimies willingly and of their owne accorde to become the Sons of God; and as concerning mens wils in this life, there is nothing more prone than they to evil: yet as touching the counsel, purpose, and working of god, evidence of trueth constraineth euen the aduersaries themselues to confesse, that it cannot be, but that the wil of man must then obey, when God according to his euerlasting counsels hath decreed forcibly to moue and incline it either to conuersion, or to perseuerance. Neither doth this immutability and efficacy of Gods purpose take away the libertie of wil, in the conuerted, but rather increaseth and preserueth it;

and

and how much the more effectually God moueth it, with ſo much the greater propenſion, and readines it both wil and doth good, which the example of the bleſſed Angels confirmeth. This is alſo more frivolous that they ſay, *that the godly are made careleſſe and ſlothfull, & the deſire to perſevere is diminiſhed in them, if they here that their perſeveraunce depẽdeth of the grace of the holy ſpirit alone.* For we may very wel invert this and returne it vpon our aduerſaries: ſeeing nothing doeth more giue an edge vnto the Saints, and thoſe who are indeed godly, to a deſire and indeuour to beware of falling, and to a daily & earneſt calling vpon God, than if they knew, that they cannot ſo much as one momẽt ſtand againſt the tentation of the Diuel and their fleſh, except by the vertue and inſtinct of the holy ſpirit they be withdrawen from euil, & be forcibly moued to good: but contrariwiſe that opinion, as experience teacheth, maketh men careleſſe and leſſe minding to beware of ſin, by which men imagine that it is in their owne power, to depart frõ God, liſtning a while, and yeelding to their owne luſts, and to returne againe to God as oft as themſelues thinke good ſo to do. Now if ſo be this ſentence concerning true perſeverãce depending of the grace of the holy ſpirit, breed in the reprobate and prophane men a careleſnes and contempt of god; it is both fooliſh and iniurious, to iudge of the elect and godly by their humour, or for their frowardnes to hide and ſmoother the truth.

Laſtlie, againſt the defects of liberty in the ſecond and third ſtate of degree of man, they obiect after this ſort: *If the whole converſion and perſeverance do ſo depend on Gods will, and be the worke of God in men, that neither they can haue it in whom he doth not worke it, neither they cannot but haue it, in whom he will worke it: then not only the liberty, but all the action and operation of the wil is taken away, and there remaineth only that it be cõſtrained and ſuffer: which is againſt the ſcripture, experience, the inward ſtrife and combate of the godly, & our own confeſſiõ.* But we anſwere, that the wil is not therefore when as it doth not reſiſt the ſpirit forcibly mouing it. For to aſſent alſo & obey is an action of the wil. But when they reply, *That wee make that obedience of the will in converſion and perſeverance wholy the worke of God, and ſo leaue nothing to the will, what to do:* they run into an other paralogiſme of conſequent, whereas they remoue the working of the ſecond or inſtrumẽtal cauſe, for that the firſt cauſe or principall agent is put. For that which

The working of the inſtrumentall cauſe which is our will, is not taken away, whẽ we put the working of the principal cauſe, which is God.

which is so wholy the worke of God in man, that man is onely as the subiect, in which God worketh; in that we graunt the wil is only *passiue*, and suffereth, and doth worke nothing: as in imprinting, or working, or maintaining in the wil and hart new qualities or inclinations. But that which is so the worke of God, that the wil of man is not onely the obiect, but the instrument also of Gods working, and an agent by it own force giuen it of God in producing an effect, in that the wil is *not only passiue, but both actiue & passiue*, for as much as it is to this ende moued of the spirit to worke, that it selfe might doe that, which God wil worke by it: which also commeth to passe in al the good actions of the wil; even as in il actions also, when it is incited either by the Diuel or other causes, it selfe is not in the meane season idle. Wherefore in *Ezech.* it is added. *I will cause you to walke in my statutes, and yee shall keepe my iudgments, and doe them.* ❋

The fourth degree of liberty is in man perfectly regenerated after his glorification.

The fourth degree of Libertie is in man perfectly regenerated after his glorification, or after the end & cõsũmation of this present life. In this liberty the wil shal be only free to choose good, and not to choose evil: & this shal be the perfect liberty of our wil, by which we shal not only not sin, but shal abhorre nothing more thã sin, & also shal not be able to sin any more. The reasons thereof are these. 1. *Because in the mind shal shine the perfect knowledge of God, & his wil; in the will and hart a most perfect and exceeding inclination to obey God, an exceeding loue of God, & a ioy resting in God, & an agreeablenes or cõformity with God.* Wherfore no place shal be for ignorãce, for errour, or any doubting of God; yea or for the least stubbornes against God. 2. *That conformity in the elect, of al their inward powers & faculties with God, & the effectual guiding of the holy ghost shal be cõtinued to al eternity.* For the blessed Saints are never forsaken, but continually ruled by the holie ghost in al their actions, in the celestial life. For which cause it cannot possibly be that any motiõs or actiõs of mã there, should once swarue from righteousnesse. And therefore it is saide, *They are as the Angelles of God in heaven.* Neither by this meanes is the liberty of wil taken away, or diminished, but is truely confirmed and perfected in the blessed Angels & men: Forasmuch as both the vnderstanding is free from al error, ignorance, & doubtfulnes, & lightened with the perfect knowledge of God: and the heart and will free from al stubbornes, and vvithout all soliciting or suggestion to vvithstande GOD, is

1 2 Mat. 22. 30 This last degree of liberty after mans glorification greater than the first before his fall, because this excludeth al possibility of falling the other did not.

caried

caried with an exceeding loue of God, & an alacrity to obey the knowen wil of God. And hece it appeareth also how much more excellent our state shal be, tha was Adas before his fal. Adam truly before his fall was perfectly coformed to God, but he could wil both good & evil, and therfore had some infirmity ioined with his excellet gifts, eve a power to depart frō God & leese his gifts, that is, he was *changeably good*. But we shal not be able but to wil good only, and as the wicked are only caried to evil, because they are wicked: so that we also only loue & choose good, because we shal be good. It shal be therimpossible for vs to wil any evil, because we shalbe preserued by Gods grace in that perfect liberty of wil, that is, we shal be vnchangeably good.

❧ It is necessary that this doctrine *Of the similitude and difference of free-will which is in God, and his creatures, and of divers states and degrees of mans nature*, delivered hitherto out of the Scripture, should be manifest and knowen in the church for many and weighty causes. 1. That this glory may be giuen to God, that he alone is the most free agent, whose liberty and wisedome dependeth of no other: and that al the creatures are subiect to his gouernmt. 2. That we may remember, that they who wittingly and willingly sin, or haue cast themselues into a necessity of sinning, are not at al excused: and so not God, but their owne wils declining of their owne accord from Gods commaundements, to be the cause of their sins. 3. That we may know God alone to be of himself and vnchangeably good, and the fountaine of goodnes: but no creature to be able neither to haue, nor to keepe more goodnes, than God of his free goodnes wil work and keepe in him, & therefore we must desire it of him, and ascribe it received to him. 4. That we knowing God to be a most free governor of al things, may cōfesse that he is able for his glory & our safety, to change those thinges which seeme most vnchāgeable. 5. That we knowing frō what excellēcy of our nature we haue fallen by our owne fault, may the more deplore and bewaile our vnthankfulnes; and magnifie Gods mercy, who aduanceth & lifteth vs vp even to a greater excellēcy. 6. That knowing the misery, & naughtines of our nature & disposition, if once God forsake vs, we may be humbled in his sight, & ardently desire to wade & come out of these evils. 7. That hauing knowledge of that liberty into which the Son of God restoreth vs, we may the more desire his benefits, & be thankful vnto him for the. 8. That knowing we are by the mer-

The vse of this doctrine concerning the diversities of liberty which is in God & in man, & of the divers degrees of mans liberty.

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cie of God alone seuered from them that perish, that we, rather than they, might be conuerted, we be not lifted vp with an opinion of our goodnes or wisedome, but ascribe the whole benefite of our iustification & saluation, not to any cause appearing in vs, but to the mercie of God alone. 9. That acknowledging the weaknes and corruption which remaineth euen in vs regenerated, we may seeke for iustification in 9
Christ alone, and may withstand those euils. 10. That knowing our 10
selues not to be able to stande against tentations without the singular assistance of the holie spirit, we may ardently & daily desire to be pre- 11
serued & guided by God. 11. That vnderstanding that we are not pre- 12
serued against our will, but with our wils, we may wrastle with tentations and endeuour to make our calling and election sure. 12. That vnderstanding the counsaile of God concerning the conuerting of men by the doctrine of the gospel, and ministerie of the Church, we may imbrace earnestly and desirously the vse thereof.

The vse of this doctrine concerning the diuersities of men.

Ephe. 4. 24.

Quest. 9. *Doth not God then iniurie to man, who in the law requireth that of him, which he is not able to perform?*

Gen 3. 13. 1. Tim. 2. 13. Wisd. 2. 23.

Answ. No. For God had made man such a one as he might perform both. But man by the impulsion of the Deuill, and his owne stubbornesse, bereaued himselfe, and all his posterity of those diuine graces.

Gen. 3. 6. Rom. 5. 12. Luc. 10. 30

The Explication.

THis question is an obiection framed by humane reason against the question heere proposed. For if man bee so corrupt, that he is no way apt to doe anie thing well, in deede God seemeth and iustlie to require at his hands perfect obedience vnto the Law. Obiect. *He that requireth or commandeth that which is impossible to vnderstand, God in the law requireth of man that which is impossible, to wit, perfect obedience,*

which

which hee is not able to performe, Therefore God seemeth to be vniust. 1
Aunſ. The Maior is to be diſtinguiſhed. He is vniuſt that commandeth things vnpoſſible; 1. Except himſelfe firſt gaue an ability to performe thoſe things which he commaunded. 2. Except man, who is commaunded, couet that impotencie and vnabilitie, and of his owne accord hath purchaſed it vnto himſelfe. 3. Except the commandement which is vnpoſſible be a ſpurre vnto him, who is commaunded, of acknowledging and bewailing his inſufficiency. But God by creating man after his image gaue him *poſſibility*, that is, a power of performing that obedience which in right he requireth of him. Wherefore if man by his owne fault and follie loſt and caſt awaie this his good abilitie, and procured vnto himſelfe this vnabilitie of obeying God; God hath not therefore loſt his right to require due obedience of him. Nay rather becauſe we haue reiected this good by tranſgreſſing Gods commaundement, and becauſe God threatned puniſhment, to the tranſgreſſors, therefore he iuſtly puniſheth vs. Repl. *But not we, but Adam drewe on vs this ſinne.* Anſ Our firſt Parents being fallen loſt this abilitie both vnto themſelues, and to their poſterity; like as they receiued it for themſelues, and their poſterity. If a Prince giue vnto a noble man a Lordſhip, and he traiterouſly rebell againſt him, he leeſeth his Lordſhippe not onely from himſelfe, but alſo from his poſterity: neither doth the prince any iniury to his children, if he reſtore not vnto them the Lordſhippe loſt by their Fathers fault and diſobedience; And if he do reſtore it he doth it of free grace & mercy. Repl. *Hee that commaundeth things vnpoſſible doth in vaine commaund them, But God commaundeth things vnpoſſible to be performed by man nowe after his fall. Therefore in vaine he commaundeth them.* Anſ. 1. In this reaſon there is a Fallacy from that which is ſpoken and verified but in parte; as, God doth in vaine commaund, though we performe not that which he commaundeth; becauſe there are other endes beſides of the commaundement both in the godly and vngodly. For the commaundement requireth *of the godly*. 1. That they acknowledge their owne weakues and impotency. *By the lawe commeth the knowledge of ſin.* 2. That they know what they were before the fall. 3. That they knowe what they ought chiefly to aske of God, to wit, the reuiuing of their nature. 4. That they vnderſtand and conceiue what Chriſt hath performed on their behalfe, I mean, that hee hath ſatisfied for vs and

God commaunding things vnpoſſible do hyer commaund them for good cauſes, and to good endes, both in the godly, and vngodly. or. 7. 1. In the godly.

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Rom 3 20.
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3 regenerateth vs. 5. That a new kinde of obedience be begunne in vs: because it teacheth how we ought to behaue and carry our selues towardes God in lue of this benefit of freedome; or what God requireth againe on our part. Againe the vngodly are commaũded obedience; In the vngodly. 1 1. That the iustice of God in condemning thẽ may bee made manifest and conspicuous, because they know what they ought to doe. Whereas then they doe it not, they are iustly condemned; *That seruant that knew his masters will, and did it not &c.* Luk. 12.47. 2 2. That at least outward order and discipline might be obserued amongst thẽ. 3 3. That such amongst them as are to be converted may be converted. Aun. 2. We answere to the Maior of this syllogisme thus dihinguishing; *In vaine he cõmaũdeth who commaundeth things vnpossible, if withal he giue not the possibility.* But God commaunding the elect the performance of these things giueth them also power of obeying, beginning it now by the doctrine of the gospel, & in the end perfiting it: Augustine, *Giue, Lord, what thou commaundest, and commaund what thou wilt, and thou shalt not in vaine commaunde it.* De bono perseuer. cap. 20 Therefore this vnpossible exigent is the greatest benefite, because it is the high-way to attaine possibility.

Quest. 10. *Doth God leaue this stubbornes and falling away of man vnpunished?*

[b] Gen. 2.27 Rom. 5. 12 [b] Ps. 20 & 21. & 5.6. Nahum 1.2 Exod. 20.5. & 34.7. Rom. 1.18. Ephes. 5.6. [c] Deut. 25 26. Galat 3.10

Ans. No: but is angry in most dreadfull manner,[a] as well for the sins wherein wee are borne, as also for those which our selues commit, and in most iust iudgment punisheth them with temporall and eternall punishments,[b] as himselfe pronounceth; *Cursed be he that cõfirmeth not all the wordes of this Lawe to doe them.*[c]

The Explication.

IN this question is handled the other part of mans misery, even *the euill of paine and punishment*: and it is saide that god doth *most grieuously, most iustly, and most certeinely* punish sinne. *Most grieuously*; that is with hell and eternall paines for the greatnes of sin, because the infinite

infinite good is offended thereby: *Most iustly*; because every, even the least sin violateth Gods Law, & therfore by the order of Gods iustice meriteth eternal punishment and abiection: *Most certeinly*; because God is true and never changeth his sentence denounced in the Law; *Cursed is he that continueth not in all &c.* 1. Ob. *But the wicked flourish heere, and carry many things cleare without punishment. Therfore all sins are not punished.* Ans. Yea but they shal at length be paied home for them; yea & in this life they are punished. 1. *In conscience*, with whose gnawings the wicked are tortured. 2. *In those good things which they vse with greatest pleasure*, and verely so much the more, howe much the lesse they know & acknowledge themselues to be punished. For it is a most grievous punishment, not to receiue gods gifts in respect of Gods promise, not to know the right vse of thē, neither with his giftes to receue a wil, & ability also to vse thē wel. For if these things cōcurre not in the fruitiō of good things, mēs sins & punishmēt must needs be the more encreased & exasperated; & therby, except there come conversiō, eternal destructiō or death is certeinly purchased. 3. *They are afflicted with other punishmēts also most grievous of late times*, yet with more grievous in the life to come, where it shal be a continual death, not to be deade. 2. Ob. *God made not evill, and death. Therefore he will not so grievously punish sinne with them.* Ans. Hee made them not in the beginning, yet when sinne was committed, he in his iust iudgment inflicted death as a punishment on sinners according to his commination; *Thou shalt die the death*. Whence it is also saide; *Shall there be evill in a city, and the LORDE hath not done it?* 3. Obiect. *If God punish sinne with present & everlasting punishments, he punisheth the same twice, and is vniust. But he is not vniust, neither punisheth he the same offence twice. Therfore he will not punish sinne with temporall and eternall paines.* Ans. The Maior is denied; For the punishmēt which God inflicteth on the wicked in this life, & in the life to come is but one punishmēt, but hath several parts. For present punishmēts are but the beginnings of everlasting; neither are they a distinct or entire punishment severally, because they are not sufficient to satisfie Gods iustice. 4. Ob. *If God punish sinnes with eternall punishmentes; then either all of vs perish, or Gods iustice is not satisfied.* Ans. If God should punish our sinnes in vs with eternal punishmēts, we should all perish indeed: but he doth not punish thē in vs with eternal paines, neither

Gal. 3 10.

How the wicked are punished in his life

Gen. 2. 17. Amos. 3, 6.

yet is his iustice impeached or violated, because he punisheth our sinnes in Christ with a punishment temporall, but yet equivalent to everlasting. This equability doth the gospel adde vnto the Law. Repl. *If hee punish them in Christ, and he iust, he ought no further to punish them in vs. Therefore the godly are vniustly afflicted in this life.* Ans. The afflictiõs of the godly are not punishmẽts & satisfactions for their sins, but only fatherly chastismẽts, & the Crosse wherby they are brought to humility. Which that it may be the better vnderstood we are here necessarily to speake of afflictions or calamities: but first the next question is to be expounded.

Quest. 11. *Is not God therefore mercifull?*

Ans. Yea verely he is merciful,[a] but so that he is also iust.[b] wherefore his iustice requireth, that the same which is committed against the divine maiesty of God, should also be recompenced with extreme, that is, everlasting punishments both of body and soule.

[a] Exod. 34. V. 6. 7. & 20. 6.
[b] Psal. 10. 7 Exod. 20. 5. & 23. 7. & 34. 6. Psal 5. 5 6. Nah. 1. 2. 3.

The Explication.

THis question of the Catechisme is an obiection against that doctrine, *That God punisheth all & every sin with everlasting paines*; and thus it is framed. Ob. *It is the property of him that is exceeding mercifull to remit somwhat of extreme iustice But God is exceeding mercifull. Therefore he wil remit somewhat of extreme iustice, and will not punish sinne with eternal paines.* Ans. We answere to the maior on this wise. It is the point of him that is mercifull to remit something, but without breach of iustice if he be exactly iust. Now God is so *exceeding mercifull*, that he is also *exactly iust*. Therefore he will so exercise mercy, that notwithstanding he will not impaire his iustice. And the iustice of God exacteth that al sins committed against his sovereigne maiesty should be punished with most exquisite, that is everlasting paines both of body and soule, that there may be some proportion betweene the crime and the penaltie. Repl. 1. *Exceeding strict iustice doth not stand with exceeding mercy. In God there is exceeding mercy. Therfore in God exceeding*

strict

strict iustice standeth not with it. Anſ. the Maior is denied. Repl. thus it is proued. *Exceeding mercye admitteth mitigating equity. But stricte & exacte iustice, such as it in God, admitteth not this Ergo* &c. Anſ. Yes, the iuſtice of God admitteth mitigating equity & fauourablenes *not by omitting, but by transferring the puniſhment on ſome other.* Repl. 2. *With him that followeth extreme or ſtrict iuſtice, mercy and equitie hath no place. But God doth ſtrictly execute his law. Therefore with him mercy hath no place.* Or thus, *he who remitteth nought of extreme right, he is not mercifull, but onely iuſt. But God remitteth nought of his right, becauſe he puniſheth all ſinne with ſufficient puniſhment.* Aunſ. 1. We denie the Minor. For GOD remitteth a greate deale of his ſtrict right, though hee puniſh ſinnes vvith eternall paines. For *as touching the reprobate*, he vſeth much fauourable dealing towardes them, whiles hee both now differreth their punithmentes, and inviteth them by many benefites vnto repentance, and in the eternity it ſelfe of their puniſhment will puniſh them more mildely then they deſerued: *And as touching the elect*, hee vſeth much tolleration againe towardes them, becauſe he giueth vs his ſonne, and ſubiecteth him vnto puniſhment on our behalfe of his of his meere mercy, obliged and bound therto by no right or merite of ours. 2. The Maior is denied as falſe in reſpect of him, who for his wiſdome knoweth means of exerciſing mercy without breach of his iuſtice: alſo in reſpect of him, who whileſt hee executeth his iuſtice, yet reioyceth not in the deſtruction of man; but had rather hee vvere ſaued: as vvhen a Iudge condemneth a robber to the vvheele, and yet reioyceth not in his puniſhment; hee, though hee ſeeme to execute the extremitie of Lavve, yet vſeth lenity. Much more God mingleth marveilous equity vvith his iuſtice. For he is not delighted with the deſtruction of the vngodly (becauſe *hee vvill not the death of a ſinner*) and though he puniſh all ſinnes vvith everlaſting paines, yet hee alſo taketh pity on vs in deriving the puniſhment from vs, and laying it on his Sonne. ✻ Reply 3. *The Prophet Ieremy ſaith, Forgiue not their iniquitie, neither put out their ſinne from thy ſighte. The mercy therefore of God is not extended to the reprobate.* Anſ. 1. It is true, when God denieth his mercy vnto them repenting, &, except he haue iuſt cauſe why he doth not ſaue all. But God hath moſt iuſt cauſe, why he ſuffereth ſome to periſh, even the manifeſtation of his

Ezec. 33. 11.

✻ What mercy God extendeth to the wicked

iustice and power in punishing the wicked. 2. It is to be vnderstoode of that *degree* of his mercy, which he beweth towards his chosen, even of his mercy whereby he giueth them remission of sinnes, his holy Spirit, & life everlasting. But it is not to be graunted, concerning that generall mercie whereby he guideth and governeth all creatures. Repl. 4. *the Lord saith in Isaiah Ah, I will ease me of mine aduersaries. Therefore God is delighted with the destruction of his enimies.* Ans. I hose and the like speeches are spoken after the order of men by an *Anthropopathie*, or humaine affection, and by them is signified, that God will the execution of his iustice, but is not delighted with the death or destruction of men, as being his creatures. 5. Repl. *Nay neither on the penitent doth God exercise mercy: For if God punish all sinnes with sufficient punishmente in CHRIST hee is not mercifull.* Ans. I denie the consequence of this Proposition, because hee gaue vs his Sonne freely, vvhoe should satisfie for vs. This satisfaction did the Gospell adde. ❋

OF AFFLICTIONS.

Three principall questions there are touching afflictions.

1. *How many kindes of afflictions there be.*
2. *VVhat be the causes of them.*
3. *VVhat comforts are to be opposed against them.*

1 *How many kindes of afflictions there be.*

Two sorts of afflictiõs 1. Temporal. 2. Eternall. ✠

SOme afflictions are *temporiall*, and some *eternall*. *Eternall* are the torments of the soule and body ever to endure, & never to haue end; into which al the devils are to be throwne, & al wicked mẽ, who are not converted in this life. They are called in Scripture *hell fire*, *a worme*, *torment*, *everlasting death*, because the tortures shalbe perpetuall, and such, as men endure at the poinct of death, vvho by dying daily can never dye. For this shall bee everlasting death alwaies to dye, and never to bee deade, or a continuance

of death with infinite exceſſe of tormentes. The teſtimonies of ſcripture which demonſtrate that there are eternal paines are theſe; *Their worme ſhall not die, and their fire ſhall not be put out.* Is:66:24. *It is better for thee to enter into life maimed, then having two hands to goe into hell, into the fire that never ſhall be quenched, where their worme dieth not, & the fire neuer goeth out.* Mark:9:43. *Departe into everlaſting fire which is prepared for the Devill and his Angels.* Mat 25 41. *If the righteous ſcarcely be ſaved where ſhall the vngodly & ſinner appeare.* 1.Pet:4:18. The reaſon is evident; becauſe for ſin cõmitted againſt the infinit good, an infinite puniſhmẽt is iuſtly exacted, wheras by any tẽporal puniſhmẽt of a meer creature there could not be made ſufficient ſatisfactiõ vnto Gods infinit & eternal iuſtice. That eternal puniſhment is *both of ſoule & body* Chriſt teſtifieth; *Feare him who can caſt both ſoule and body into hell fire.* Mat:10:28. The ſoule is the cauſe and fountaine of ſins. The body as a thing without reaſon & brutiſh doeth execute that which the ſoule ſheweth and commandeth. Wherefore both the author & inſtrumẽt of ſin ſhalbe puniſhed. Ob. *He that is exceeding mercifull cannot beholde the eternall tormentes of his creatures much leſſe inflict thẽ. Gods mercy is great & far exceedeth our ſins. Therfore he cannot behold the eternal tormentes of his creatures.* *Aunſ.* We aunſwere to the Maior, that it is true, vnleſſe the ſame alſo be exceeding iuſt But god is ſo *exceeding merciful*, that he is alſo *exceeding iuſt*; as before hath beene declared.

Temporal afflictions are incident both to the godly, & to the vngodly, as diſeaſes, poverty, contempt, reproach, oppreſſion, baniſhment, wars, & other miſeries of this life, and laſtly temporal death it ſelfe. Theſe are either *puniſhments*, or the *Croſſe*. *The puniſhment is either deſtruction or torment inflicted by order of iuſtice on the perſon guilty of ſin.* And this is proper vnto the reprobate, becauſe it is inflicted on them to this end, that Gods iuſtice may be ſatisfied. For the Law bindeth al men either to obedience or to puniſhment. Obiect. *But the evils which the wicked ſuffer in this life are lighter, then that they ſhould ſatisfie Gods iuſtice.* *Aunſw.* They are a part of their puniſhmente, and a beginning of ſatisfaction which ſhal bee exacted thorough all eternity, though they be not their whole puniſhment. Now as everie part of the aire is called aire; ſo every part of puniſhmẽt is puniſhmẽt. Howbeit there are degrees of puniſhment. The firſt degree is *in this life.* For whẽ the conſcience of their miſdeeds doth gnaw, vexe, & terrifie

Temporal afflictions belõg both to the godly and vngodly.

Puniſhmẽt

In the wicked they are puniſhments, in the godly the Croſſe.

Degrees of puniſhmẽts of the vngodly;

rifie them, then beginneth their hellish and infernall worme. The second degree is *in temporall death*. For then they beginne to feele the wrath of God, when the soule is seperated from the bodie without all consolation, and is plunged into the place of torment. The third degree is *at the day of the last iudgment*, when both body & soule shall be cast into hel fire, and the everlasting paines of hel shal fall in troupes togither on al the wicked.

The Crosse

The Crosse is the affliction of the godly, which properly is not a punishment, because it is not inflicted, that thereby Gods iustice should be satisfied for their sins. Now the crosse is of foure sortes, which are

1. Chastisements

all distinguished by their endes. 1. *Chastisements*, which God layeth on the godly for their sinnes, but according to his mercy, as a Father gently chastiseth his son with much tolleration; and therfore they are not properly punishments, but fatherly corrections, wherby they are admonished of their vncleannes, their private sins, and peculiar falles, and stirred to repentance, and brought againe into the way; as David was expelled his kingdome for his fal. For even in the Saints singular & grievous corrections accompany singular & several sins. But they they are not a recompence for sin, but effects of Gods divine iustice, by which God ascerteineth vs and others of his iustice, that hee verely is angry with sinne, and wil punish it not onely in this life, but in that other also with death, vnlesse we make a speedy returne vnto him.

2. Trialles.

2. *Proofes and trials* of faith, hope, invocation, feare of God, & patience in the Saints, that they may goe forward in these vertues: and oftentimes that their infirmitie may be laide open to themselues and

3 Martyrdome.

others. Such was the affliction of Iob. 3. *Martyrdomes*, which are testifications of the Saints concerning their doctrine, when they confirme & seale with their bloud the doctrine which they professe, that it is true, and that they in the middest of death thence feele and haue experience of that cõfort which they did promise in teaching it vnto others, & that there remaineth another life, & another iudgmẽt after

4. Rãsome.

this life. 4. *Ransome* is the obedience of Christ alone, which is a satisfaction for our sinnes, consisting of his whole humiliatiõ, from the verie first point of his conception in the wombe, to his last agony on the Crosse.

Abriefe type or table of mans afflictions.

Afflictions are some
- 1. *Temporall* in the
  - *Wicked*: as punishments properly, and in speciall so called.
  - *Godly*: as the Crosse: and that is
    1. *Chastisements.*
    2. *Trialles.*
    3. *Martyrdome.*
    4. *Ransome.*
- 2. *Eternall*: as the hellish torments of the damned.

2. *What are the causes of affliction.*

THe causes of punishment in the wicked are. 1. *Sinne, the impellent cause*; That sinne may be recompenced with punishment. 2. *The iustice of* God, *the principall efficient cause*, inflicting punishment for sinne. 3. *Instrumentall causes* therof are divers; Angels, and men both good and bad, and other creatures, which are all armed against sinne, and fight vnder Gods banner.

Eight causes of the afflictions of the godly.

The causes of the Crosse of the godly are. 1. *Sinne*; but otherwise then in the wicked. For the godly are afflicted for sinne, not to satisfie Gods iustice, but that sin may be acknowledged by them, & purged out from among them by the Crosse. They are fatherly chastised for the acknowledgment of their falls, and these chastisements are vnto them sermons of repentance. *When we are iudged, wee are iudged of the Lord. It is good for me, O Lord, that thou hast humbled me.* But God giueth the raines to the wicked, that they may gallop to destruction; he endoweth them with the commodities of this life, and suffereth them to enioy a short ioy, therby to shew his loue towards them, as being his creatures, and to convince them of vnthankfulnes, and to take away all excuse from them. Now contrariwise by the Crosse hee amendeth the godly 2. That we may learne to hate sinne, the Devil, and the worlde; *If ye were of the world, the world would loue you. Wee wrestle not against flesh and bloud, but against principalities, against powers. Loue not the world, neither the things that are in the world.* 3. *Our exercise or triall*; that we may goe forward and increase in faith, hope, patience, obedience, & praier; or that we may haue occasion of exercising & trying our selues, & that both vnto our selues & others our hope, faith, & patience, may bee made knowen. For it is an easie

1 The acknowledging and purging out of sin. 1. Cor. 11. 31. Psal. 119. sect. 9. v. 3.

2 The hatred of the Devill and evill men. Ioh. 15. 19. Eph. 6. 12. 1. Ioh. 2. 15. 3. The exercise of godliness

matter to glory of our faith in prosperity: but in adversity the glory or grace of virtue is conspicuous & eminēt. *He that hath not beene tempted, what knoweth he? Experience bringeth hope.* 4. *Particular defects and fallings in the Saints.* Manasses had his faultes, Iosaphet his, & others haue other defects; therefore Gods chastisements are also divers, wherein he sheweth that he is angry also with the sinnes of the godly, and will more seuerely revenge them, vnles they repent. *The Servant which knew his masters vvill, and did it not, shall be beaten with manie stripes.* 5. *The revealing and setting forth of Gods glorie* in the deliverance of the church and the godly. For God oftentimes bringeth his in to extreme dangers, that their delivery may be the more glorious; as appeareth in the slauery of the Israelites in Ægypt, & their captivity in Babilō &c. that he may, I say, gloriously deliver them, & shew that he hath foūd away of delivery, where no creature could hope or looke for it. *The Lord bringeth downe to hell, & raiseth vp againe.* 6. The conformity of the mēbers with their head Christ in afflictiō & glory. *If we suffer with him, we shal also reigne with him. Those which he knew before, he also predestinate to be made like to the image of his son. The servāt is not greater thē his Lord, neither the disciple aboue his master.* 7. *The confirmation and testimony of their doctrine in their Martyrdomes.* For when faithful & godly men suffer any evils, & death it selfe for the confessiō & maintenāce of their doctrine, they giue ample testimony to the world that they are so verely persuaded of the truth of this doctrine, that by no meanes they can forgoe it; & moreover that this doctrine yeeldeth & ministreth true & solid comfort in death it selfe, and therfore of necessity is the very truth. Peter is foretold, *by what death he should glorify God.* 8. *The afflictiōs of the godly are a cōfirmatiō & testimony of the iudgmēt & life to come.* For the iustice & truth of God requireth, that at the length it goe wel with the good, & ill with the bad. But this cōmeth not to passe in this life; therfore there is remaining yet another life. *Which is a token of the righteous iudgmēt of God.* Out of these causes we are to answere the argumēt which the world vseth against the providence of God. Ob. *The church is oppugned throughout the whole world, & troddē vnder foote of all men. Therefore it is not the true church, nor protected by God.* Ans. Nay rather because it is persecuted by the vvicked ones of this worlde, it is apparentelie the true church. For *if it were of the vvorlde, the vvorlde vvoulde* loue her

Sira. 34.10
Roman. 5.4

4 Particular defectes in the godlie.

Luk. 12.47.

5 Gods glory in their deliverāce.

2. Sam. 2.6.

6 Conformity between them and Christ.

2 Tim 2.12
Rom 8.29
Math 10.24

7 Confirmation & testimony of the truth by their Martyrdoe

Ioh. 21.18.

8 A confirmation of the life to come.

2. Thes. 1.5

Ioh. 15.19

her owne. But the causes of the afflictions of the church are manifest and evident, and the event and ende of things shal one day convict the worlde.

3. *Comfortes to be opposed against afflictions.*

OF comforts in afflictiõs, some are *proper* vnto the church, some are *common* to it with Philosophie. *Proper* are the first, and two last of those which shalbe recited; the rest are *commõ*, & that but in outward shew only, & in name; but not being farther entered into & discoursed of. 1. *Remissiõ of sins.* This is the groũd & foũdatiõ of the rest; because without this the rest ministeer no comfort vnto vs, whilest we doubt of our reccõcilemẽt to God. For otherwise we alwaies doubt whether the promise of grace belõg vnto vs; But if this be once surely groũded, the rest are soone built vpõ it. For if God be our Father, he wil thẽ no way endamage vs, but be our guardiã in whatsoever distresses. *If God be with vs, who cã be against vs?* The reasõ is, because, take away the cause, & you take away the effect: take away sin, & the punishmẽt of sinne is also taken away. 2. *The will and providence of God*; or, the necessitie of obeying God in prosperitie and adversity, because either of these is according to his vvill and good pleasure. The reason of this consequence of obedience, is not onely because we are vnable to resist God, but especially we must therfore obey him. 1. *Because he is our Father.* 2. *Because he hath so deserued of vs, that for his sake we ought to suffer farre greater evilles.* 3. *Because the miseries he sendeth vs are his fatherly chastisements.* This comforte calmeth our storming stomackes, because it intimateth that it is our Fathers pleasure we should so suffer: *Loe though he slay me, yet wil I trust in him. As it pleased the LORDE so it is come to passe; blessed be the name of the LORDE. I became dombe, and opened not my mouth, for it was thy doing.* The Philosophers say that it is patiently to be suffered, which cannot be altered and avoided; they establish a fatal necessity, and therefore foolishnes it were to kicke against the prickes. But in the heate of calamities they submitte not themselues to GOD, nor acknowledge his indignation and vvrath, nor suffer adversitie to that ende as thereby to obeye him, but because they cannot shake them of, nor vvreste themselues out of them att pleasure

Comfortes in afflictiõ.

1. Remissiõ of sins and reconciliation vnto God

Rom. 8. 31.

2. The necessitie of obeying God, & the loue which we owe him.

Iob. 13. 15.
Iob. 1. 21.
Psa. 39. 10.

3. The worthinesse of vertue.

sure. This is a miserable cold comfort. 3. *The worthinesse of vertue*; that is of obedience towards God, which is true vertue, for which a man is not to cast awaie his courage in bearing the Crosse. Temporal goods are greate blessings of GOD; but farre greater benefites are obedience, faith, hope &c. Wherefore let vs not preferre lesse thinges before greater; neither let vs cast avvaie the thinges of greater value, to redeeme the losse of thinges of lesse worth. *Hee that hateth*

Mat. 10 37. & 16. 25.

not his father and mother for my sake, is not worthy of me. Hee that seeketh to saue his soule shall loose it. This dignity of vertue doe the Philosophers most of all vrge, but coldely, because they are destitute of true vertues. 4. *A good Conscience*; which is not really and truelie but in the godlie, who perfectly know that God is at peace with them by & through Christ the Mediatour. Now if God be favourable and gracious vnto vs, we cannot but enioie tranquillity and quietnes of minde. The Philosophers comfort not theirs on this manner. For the Philosopher being once afflicted thinketh; *why doth not good fortune follovv a good conscience?* and therefore he murmureth against God, & fretteth, as did Cato and others. 5. *The finall causes*, which are, 1. Gods glorie, which shineth in our delivery. 2. Our salvation. For *We are chastened of the Lord, because we should not be condemned with the worlde.* 3. The conversion of others, and the enlarging of the Church. For this cause *The Apostles reioiced that they were counted worthy to suffer rebuke for Christs name*; namelie, the conversion of others, and strengthening of manie in the faith. The Philosophers saie; It is a good ende for which thou sufferest, that thou maiest saue thy countrie, and attaine vnto everlasting renowme & glorie. But yet in the meane season, wretched man, he thinketh; What will these things profite me, when my selfe perish? 6. *The conference and comparing togither of events.* It is better for a short time to be chastised of the Lord, then to liue in plentie and aboundance of al things, & to be pulled from God, and to runne into everlasting perdition. The Philosophers conferring and comparing evils togither, finde but little good arising out of so manie evils: but the principal good for the obtaining whereof we ought to suffer whatsoever evils, they are wholie ignorant of. 7. *The hope of recompence or reward in this, and another life. Your rewarde is great in heaven.* We know that there remaine other blessings for vs after this life nothing to be compared with the momentary afflictions of this present world.

4. A good Cõscience.

5. The finall causes of their afflictions.

1. Cor. 11. 32

Acts 5. 41.

6. The cõparing of ends and events.

7 The hope of recompence.

Mat. 5. 12.

Even

Even in this life alſo the godly receiue greater bleſſings then other men. For they haue God pacified and pleaſed with them, and ouer & aboue ſpirituall giftes: Corporal bleſſings though they be ſmal, yet are they profitable for their ſalvation. *There is no man that hath forſaken houſe or &c. but he ſhall receiue an hundred fold now at this preſent, and in the world to come eternall life: A ſmall thing that the righteous hath, is better then great riches of the vngodly. VVe reioyce in afflictions, &c.* A recompence in ſmal evils doth in ſome ſort comfort the Philoſophers, but in great evils not at all: becauſe they thinke that they had rather want that recompence, then buy it ſo deare; becauſe it is but vncertaine, ſmal, and tranſitorie 8. *The example of Chriſt, and his Saintes. The ſervant is not greater then his Maſter.* And God wil haue vs to be made like to the Image of his ſon. Let vs accompany therefore Chriſt in ignominie and glory. This the thankefulneſſe which we owe requireth, becauſe Chriſt died for our ſalvation. Holy and godly Martyrs haue ſuffered, and haue not periſhed in afflictions. Wee are not to chalendge any peculiar eſtate vnto our ſelues, or better then theirs, ſith that we are not better then they, but much worſe. They haue endured the Croſſe, and haue beene preſerued by God amidſt their afflictions; let vs then expect the like event, becauſe the loue of God towards his is immutable, and knoweth no change. *So did they perſecute the Prophets which haue beene before you. Reſiſt ſtedfaſt in the faith, knowing that the ſame afflictions are accõpliſhed in your brethrẽ which are in the worlde.* 9. *The preſence and aſſiſtaunce of God in afflictions.* God is preſent with vs by his ſpirit, ſtrengthning vs, and comforting vs in our croſſe, not ſuffering vs to be tempted aboue that we are able, but euen giving the iſſue with the tentation, and alwaies peiſing in equal balance and proportion the *afflictions* and our *power*, that thereby we may be able to endure vnto the ende. *VVe haue the firſt fruites of the Spirit. I am with him in tribulation. Hee ſhall giue you another Comforter that he may abide with you for ever. I & my Father will come vnto him, and dwell with him. I will not leaue you comfortleſſe. Can a woman forget her childe, and not haue compaſſion on the ſonne of her wombe? Though ſhee ſhould forget, yet will I not forget thee.* 10. *The finall and full delivery is the period of all the reſt.* The firſt is the grounde and principal, but this the end & conſummation. For as of punithmentes, ſo alſo of delivery there are three degrees. 1. *In this life*, where wee haue

Mark: 10: 29 30. Pſal: 37. 17: Rom: 5. 3: Ioh: 15: 20: Philip: 2: 5: 2. Cor: 8: 9: 8. The example of Chriſt and his Saintes who haue ſuffered before vs. Mat. 5: 12: 1: Pet: 5: 9: 9 The certaine preſence & aſſiſtaunce of God. Rom. 8: 23: Pſalm 91: 15 Ioh: 14: 16: 18. 23: Iſai: 49. 15: 10 The finall and full delivery.

haue the beginning of eternal life. 2. *In our bodily death*, when the soule of poore Lazarus is caried into Abrahams bosome. 3. *In the resurrection of the dead, and their glorification after the resurection*, when we shal be both in body & soule perfectly blessed: *Then shal God wipe away al teares from their eies.* Wherefore as the first consolation is the foundatiō & beginning; so this last is the finishing and accomplishment of al the rest.

THE

THE SECOND PART.

OF MANS DELIVERY.

ON THE 5. SABBOTH.

Quest. 12. *Seeing then by the iust iudgement of God, we are subiect both to temporall and eternal punishments; is there yet any meanes or way remaining, whereby wee may be deliuered from these punishments, and be reconciled to God?*

Answ. God will haue his iustice satisfied:[a] wherefore it is necessary that we satisfie, either by our selues, or by an other.[b]

[a] Gen. 3. 17. Exod. 20. 5. & 23 7. Ezek. 18. 4. Mat. 5. 26. 2. Thess. 1. 8. Luk 16. 2.
[b] Rom. 8. 3.

The Explication.

AFter it hath beene shewed in the first Part that men are become obnoxious vnto euerlasting paines and punishmẽts by reason of obedience not yeelded vnto the law, a question by and by ariseth; *VVhether there is, or be grãted any escape or delivery from these punishmentes?* To this question the Catechisme maketh answere that a delivery is granted, so that perfect satisfaction be made vnto the law and the iustice of God by sufficient punishment, paied for the sins committed. For the law bindeth either to obedience, or, that being not performed, to punishment: the performance of both which is perfect righteousnes and iustice; and on both followeth the approbation and allowing of him, in whom that righteousnes is. Now the meanes and manner of satisfactiõ by punishment are two: *One, by our selues*; which the law teacheth & the iustice of God requireth. *Cursed is every one that continueth not in all things, &c.* This is, *Legall*. The other meanes of satisfying is *by an other*; which the gospel revealeth, & Gods mercy admitteth: *That that was impossible to the law, God sending his owne son &c. So God loved the world, that he gaue his only begottẽ son &c.* This is *Evãgelical* satisfactiõ. Indeede in the lawe it is not taught, but it is no where therein disallowed or excluded, neither is it repugnant to the iustice of God. For,

Legal satisfaction. Gal. 3. 10.

Evangelicall satisfaction Rom 8. 3. Ioh 3. 16.

so

so there be satisfaction performed by mā through a sufficient punish-ment for the disobedience of man, the law resteth contented, and the iustice of God permitteth that the party offendant be absolued, & re-ceived into fauour. This is the summe of al. Furthermore by this que-stion of the Catechisme here propounded two things are taught con-cerning mans delivery. 1. *That delivery is possible.* 2. *By what meanes it may be atchieved.* That these may be the more fully vnderstood we are to consider.

1 *VVhat mans deliverie is, and in what things it consisteth.*
2 *VVhether any such Delivery be possible, or might be wrought af-ter the fall.*
3 *VVhether it be necessary and certaine.*
4 *VVhether we may expect that it be perfect.*
5 *By what meanes it may be wrought.*

1 *VVhat mans delivery is, and wherein it consisteth.*

THis word *Delivery* is *Respectiue*. For al deliverie and liberty hath a respecte of the thinge *from which* it exempteth, and of the thing *into which* it freeth or deliuereth: as, delivery from captivity and bondage into libertie and freedome re-specteth *captivity*, whence it absolveth; and *libertie*, whereof it giveth vs possession. Now men are by nature the slaues of sinne, Satan, and death. Wee can therefore no way better conceiue and vnderstande what *Mans Delivery* is, then by a serious meditation and examination what his *Misery* is. Mans *Miserie* consisteth. 1. *In his losse of right-eousnesse, and his inbred corruption*, to wit, sinne. 2. In the *punishmentes of sinne*. His *deliverie* therefore from this misery requireth, 1. *A per-fect pardoning, and abolishment of sinne, with a renuing in vs the right-eousnesse we haue lost.* 2. *An immunity from all penalties and miseries which are the wages of sinne*. As then there are two partes of mans Misery, I meane, *Sin*, and *Death*: So there are on the other side two partes of his delivery to wit, *from sinne*, and *from death*. His delivery from sinne is *both a pardoning of the sinne, that it may not for ever bee*

Heb. 2. 14. 2. Tim. 2. 26

impu-

imputed; and *an abolishing of it in vs by the renuing of our nature, that it reigne not in our mortall bodie*. His delivery from death is *a delivery from desperation* or the feeling of Gods wrath, which being in the wicked here begunne shal continue everlastingly, and is called everlasting death: and secondly *from all calamities and miseries of this life*; and lastly *from temporall and eternall death*. Hence it appeareth what, and of what qualitie mans delivery is; to wit, *A perfect acquittall of man, being fallen, from all the miserie of sinne and death, and a full restoring by Christ of righteousnesse, holinesse, life, and everlasting felicity or perfect blessednesse, which in all true beleevers is begunne heere in this life, and shall be perfited in the life to come.* What mans delivery is.

2. *Whether any such Deliverie be possible, that is, might be wrought after the fall.*

THis question is necessary. For if there be no deliverie of vs out of miserie, in vaine make we question of the rest. Againe there is some cause to doubt thereof, to them especially vnto whom the doctrine of the Gospel is vnknowne. The deliverie therefore of man being fallen is possible; and the causes of the possiblenes thereof are in God alone, declared in the Scripture, which are these. 1. *Gods immeasurable goodnes and mercy*, which would not suffer al mankinde to perish for euer. 2. *Gods infinite wisedome*, whereby he was able to finde out such a waie of deliverie, whereby hee might shew his exceeding mercie towardes mankinde, and yet no whit impeach his iustice. 3. *Gods omnipotencie*, whereby as hee had power to create man of nothing after his owne image; so he had equal abilitie to restore him after his fal, and free him from sinne and death. To deny then the possibility of mans deliverie, is to spoile God of infinite wisedome, goodnesse, and omnipotencie; whereas verily in him there is no defect at al of wise counsel, immeasurable goodnes, & infinite power, as it is said; *The Lord bringeth downe to the graue and raiseth vp. To the Lord God belong the issues of death. The Lordes hand is not shortned.* Three causes of the possiblenes of mans delivery. 1. Gods goodnesse. 2 Gods wisdome. 3. Gods omnipotency. 1. Sam. 2. 6. Psal. 68. 20. Es. 59. 1.

But the question is moued especially concerning vs, *Whence wee know this deliverie to be possible*; and, *Whether mans reason without the word of God may attaine vnto the knowledge hereof*; and, *Whether Adam after his fall could haue a perfect knowledge and assured hope of*

the

[Humane reasō how it might know, or not knowe ought touching our delivery.

the same. [*Answ.* That our delivery was possible is now evident by the event and accomplishment thereof, and we know it by the Gospel or divine revelation: But humane reason knoweth no one title or iot of this delivery, or the manner whereby it was effected; although probably it may be cōiectured, that in humane reason it was not simply impossible; whereas there is no likelyhood at al, 1. *that so glorious & excellent a creature should be framed to eternall misery*: or, 2. *That God shoulde authorise such a lawe, as could never bee fulfilled.* Which two arguments of mans braine are in themselues powerful and invincible, but mans reason through her corrupt & weake iudgement giueth not credit to so apparēt a truth, neither assenteth vnto it, without the promise and grace of the holy Ghost; that is, is not able out of these two axiomes and principles certainely and necessarily to inferre, that he knoweth and hopeth for his deliverance out of paine and misery. As then they who are sequestred from the Church, and are ignoraunt of the Gospel, can haue no knowledge or hope of delivery: so Adam after his fal by the meere instinct and conduite of natural reason, without Gods especial revelation, & peculiar promise could not possibly haue intelligence or confidence thereof. For, sinne being once committed, nothing could be conversant in his minde and vnderstanding, nothing obvious to his eies but the seuere and *exact iustice* of God, which suffereth not sinne to escape vnpunished; and gods *vnchangeable truth*, which had pronounced: *In what day soever thou eatest thereof, thou shalt die the death.* Adam wel perceiued that this Gods iustice & truth must needes be satisfied with the perpetual ruine & destruction of the transgressor; and therefore out of this contemplation and consideration could collect no hold or hope of liberty. He might indeed probably gather, that a delivery might be compassed, if by any meanes this Gods iustice and truth might be satisfied; but he could neither hope for it, nor conceiue what manner of delivery it should be, or by whom it should be performed. Nay the very Angels themselues coulde not at any time haue complotted or deuised the meanes whereby this delivery might be wrought, had not God of his vnmeasurable wisdome and goodnesse invented it himselfe, and revealed it vnto men by his Gospel. But some man may except and say: *If delivery seemed vnpossible vnto Adam by reason of Gods iustice and trueth, then now also it may seeme vnpossible. For Gods truth and iustice may no more be impeached*

Gen. 2. 17.

ched now, then heretofore. But a ſinners recovery & eſcaping out of puniſhment & miſery would impeach the iuſtice & truth of God. Anſ. The eſcaping of a ſinner ſhould impeach the iuſtice and truth of God indeed, if it happened without ſufficient ſatisfaction mediating for the offence. This ſolution vnto the obiection propoſed if Adam ſawe, he had good ground why he ſhould not ſimply deſpaire of deliverie, eſpecially if vvithall he conſidered the nature of GOD, that is his vnlimited bounty, vviſedome, and power, and if he vprightly weighed the end of mans creation; that it was not meete that ſo gracious & good a God, ſo wiſe, and ſo mighty ſhould make ſo excellent a creature as man to ſuſtaine perpetuall miſery: or, that he ſhoulde deliver ſuch a Law to man, as could never perfectly be performed by him: yet on this could he not ground any conſtant perſuaſion or immoueable hope, becauſe, as hath beene ſaid, before the publiſhing of the Goſpel neither he, nor any creature was able, or ſhould for ever haue beene able of himſelfe to perceiue, or ſo much as imagine vnto himſelfe a maner of eſcaping puniſhment not repugnant to the iuſtice of God, except god had declared and revealed the ſame by his Son. The ſumme of al is this: Man being fallen coulde hope for no delivery from ſinne and death, before the ioyful and gladſome promiſe of the ſeede of the vvoman, vvhich ſhould breake and cruſh in pieces the head of the ſerpent: yet neither ought he heerevpon, neither indeed ſimply could he deſpaire thereof as of a thing impoſſible. For howſoever he could not conceiue anie neceſſarie ground or reaſon, vvhereby he mighr infallibly inferre and conclude his future deliverie, neither yet could vnderſtand the manner and meanes of making ſatisfaction; nevertheles inconſequent it is that, *if no creature could invent it, then neither could God deviſe it.* It behoued him therfore to depend & rely on Gods profound wiſdome, exceeding goodnes, & mighty power; & not in any caſe deſpaire heereof, though indeed al things ſeemed to ſolicit & provoke him to deſperatiō. Notwithſtanding except the voice of the Goſpel had alſo ſoūded in his eares, nothing could haue ſufficiētly cōforted & ſuſteined him againſt the devils tēptations. But when once the ſweet promiſe ſoūded in his eares, then he vnderſtood the means of ſatisfactiō by chriſt; & thē he might not only wax confident of his delivery, but by vertue therof reſolue al doubts to the contrary, ſuch as theſe are heere immediatly following.]

How Adam after his fall might *not deſpaire* of, & howe he could *not aſſuredly hope* for delivery, before by ſpeciall revelation he was aſſured of the promiſe.

1. Ob. *The iuſtice of God ſuffereth not thoſe to eſcape vnpuniſhed, who*

Argumẽts against the possibility of mans delivery.

deserue eternall damnation. But we haue deserued eternall damnation. Therfore in regard of Gods iustice our delivery is impossible. Ans. Adam saw an answere to the Maior of this Syllogisme; namely, that the iustice of God absolveth not, neither dismisseth vnpunished those that deserue everlasting damnation, except there be interposed a full and perfect satisfaction by condigne punishment for the offence. Ob. 2. *When that is not executed, which the iustice of* God *requireth, and his truth menaceth, they are both impeached. But if man escape out of misery, that is not executed which the iustice of God requireth, and his truth menaceth, to wit, due punishment, and everlasting death is not inflicted. Therefore mans escape and wading out of misery cannot be without the impeaching of both; which impeachment is impossible.* Ans. Heere againe Adam perceiued that the Minor was onely true, if no punishment at all were inflicted either on the sinner himselfe, or on some other, who offered himselfe to susteine the penalty in the sinners place. Now knowing thus much, he had also further learned out of Gods promise, that in mãs behalfe Christ the seed of the woman should breake the heade of the serpent. Ob. 3. *What the vnchangeable truth and iustice of God requireth, that is necessary and vnchangeable. But the vnchangeable iustice and truth of God requireth the casting away of a sinner into everlasting paines. Therefore the casting away and perdition of a sinner is necessary and vnchangeable.* Ans. He discerned heere also what might be aunswered to the imperfection of the Maior, namely that that is vnchangeable which the iustice of God requireth, to witt, *simply*, and *without all condition*; not that which is required *with condition*, and *by way of exchãge* in this sorte; that either there be a casting away of the sinner into everlasting punishments, or a satisfactiõ made by Christ. Ob. 4. *Whence wee haue no ability to come out, all delivery thence is impossible. But to shake of sin and death and come out of them we haue no ability. Therefore this escape is impossible.* Ans. Heere also he descried the falshood of the Maior, that the escape is indeed impossible, vnles God know the means, & lay open the way of escaping out of these evils, which in it selfe to humane reason, and to all creatures is vtterly vnknown, & impossible to be foũd out. [These & the like darts of Satã Adam had learned by the promise of the gospel to ward & shiver in pieces. But we at this day far more cleerly see and perceiue the virtue & efficacy of these solutions, thẽ heretofore Adam could; wher

as

as wee out of the goſpel,& by the evēt & accōpliſhmēt therof,& by the ſence & feeling of our privat cōſciēces haue an infallible knowledg that the delivery of man is not only poſſible,& ſhould one day be performed,as Adam ſaw;but that it is already finiſhed and atchieved by Chriſt. mās delivery therfore now is,& alwaies was poſſible vnto god]]

3. *VVhether delivery be neceſſary and certaine.*

ALthough God was not bound at al to deliver man out of his thraldōe of miſery,but it remained free vnto him to relinquiſh & leaue al mē in the power of death, & ſaue none; (For *VVho hath giue vnto him firſt,& he ſhalbe recompenſed?*) yet we may wel ſaie that *Mans delivery was,& now is neceſsary,not by any abſolute neceſsity*,but by ſuch as is called *neceſsity by ſuppoſition*,that is,with ſuppoſal of ſome ſpecial cōdition it was alwaies neceſſary. 1.Becauſe God hath moſt freely & vnchangeably decreed & promiſed this delivery publiſhed;& impoſſible it is that he ſhould lie,or be deceiued. *As I liue, I deſire not the death of a ſinner,but that the wicked turne from his way, & liue*.2.Becauſe god in the beginning created man that he might for ever be magnified of him:*He hath made vs to the praiſe of the glory of h s grace*.And,*Haſt thou made all men for nought?* 3. Becauſe God did not in vaine ſend his ſon into the world, neither did Chriſt die to noe purpoſe.*I came downe from heaven to doe his wil that ſent mee. And this is the Fathers will which ſent mee, that of all which hee hath giuen me, I ſhould loſe nothing. I am come to call ſinners to repentance., The Sonne of man is come to ſaue that which was loſt. He died for our ſins, & is riſen againe for our iuſtification. If righteouſnes be by the Lavv, then Chriſt died without a cauſe*.4.Becau'e God more inclineth to the exerciſing and ſetting forth of his mercy, then of his anger. But hee ſheweth his anger in puniſhing the wicked. Therfore much more will he ſhew his mercy in ſauing the godly.

Rom 11.35
1 The neceſſity of mans delivery not abſolute,but depēding on the vnchangeable wil and decree of God.
Ezek 33.11
2.From the ende of the Creation.
Epheſ. 1.6.
Pſal.89 46.
3 From the end of ſending his ſon into the world.
Io.6.39.40.
Math 9.13.
Math. 8.11
Rom.4 25.
Gal.2.21.
From the nature of God.

4. *VVhether wee may expect and hope for perfect Delivery.*

THe delivery & ſetting of mā at liberty is in this life compleat & perfect but *as by a beginning only,& in ſome meaſure, or degree*: in the next it ſhalbe perfect *by a final conſumatiō,& in al competent degrees*. Our deliverie is novve perfecte but as concerning the

How our delivery is perfect.

partes thereof from both evils, both of *crime* and *paine*; that is, al the partes of obedience are begunne in the redeemed or beleeuer, so that as long as we liue heere, it is dayly augmented by new accessions and encreasing: But then it shalbe perfect also in *degrees*, whē al teares shal be wiped from our eies, the perfect Image of God renewed in vs, and God shalbe al in all; that is, shal immediatly blesse vs with exceeding happines, so that nothing shall remaine in vs repugnant to God, but whatsoever shalbe in vs, that shalbe of God. This is proued, 1. Because God is not a deliverer in part only; but saueth and loueth perfectly those whome he saueth. *The bloud of Iesus Christ cleanseth vs from all sin*: to wit, as touching both the formal parts therof, the *guilt*, and the *corruption* of sin. 2. Because he wil perfectly punish the wicked that they may exactly satisfie his iustice by their punishments. Therfore wil he likwise perfectly deliver the godly from punishment, because he is more inclined and propense to mercy, thē to anger. For Christes benefite is not imperfecter, or of lesse force then the sinne of Adam; which it would be, if he did not perfectly deliver, because we all haue lost al our righteousnesse, salvation, and blessednes in Adam. We must therefore expect and looke for perfect delivery, but *by degrees*, as hath bin declared: namely, in this life, *perfect*; in the resurrection, *more perfect*; and in our glorification, *most perfect*.

1. Ioh. 1. 7.

5. *By what meanes delivery may be wrought.*

Two necessary meanes of our delivery.
1. Satisfaction.
2. Regeneration.

THis our delivery may be wrought and accomplished. 1. *By a full and sufficient satisfaction for our offence committed*; that is, by eternal punishment, or such a temporal punishment, as is correspondent & equivalent with eternal. 2. *By a purging and abolishmēt of sin in vs, & a renewing of our nature*; that is, a restoring of the righteousnes we haue lost, & new fashioning of the image of God in vs, or a perfect regeneration of our corrupt nature. Both these are necessary for our delivery.

Why satisfaction is necessarie.

1. *Satisfaction is necessarie*, because the mercy of GOD (as heeretofore hath beene shewed) overthroweth not his iustice, which must bee satisfied; and the Lawe bindeth vs either to *obedience* or *punishmente*. Nowe by obedience satisfaction cannot bee made, because our *precedent obedience* is alreadie impaired by the fall; & our obedience (were it any) *which hath*

follow

followed since the fal, cannot satisfie for the former offence, whereas man is everie moment obliged therevnto, as to a present debt. Therfore obedience being once defectiue, there remaineth according to the commination, *If thou shalt eate thereof, thou shalt die the death*, no other satisfaction, but by enduring punishment; which punishment being once sufficienly payed, God is reconciled with the offendor, & delivery may followe theron. [2. *The clensing from sinne, and renewing of our nature is likewise required.* For God will of that condition accept of this satisfaction, and for it pardon our sinne, so that wee leaue of to offend him hereafter through our sinnes, and be thankfull vnto him for our reconciliation. For to be willing to bee receiued into Gods favour, and yet not to be willing to cease from sinning, is to mocke God. But we cannot cease from sinning, vnles our nature be renewed. Thus then mans delivery is possible to be effected, to wit, if such a satisfaction be made, whereby condigne punishment & equal to the fault is suffered, & which no after-slip & offence annihilate or make voide.]

Why regeneration is necessarie.

Quest. 13. *Are we able to satisfie by our selues.*

Ans. Not a whit. Nay rather we doe every day encrease our debt [a]

[a] Ioh:9:1:&15:15: Psa:130:3 Math:6:12: & 16:26:&18:25:

The Explication.

SInce it is out of doubt, that the meanes of our delivery consisteth in the satisfaction and clensing of our sin; it is farther demaunded *by whome* this satisfactiō & cleansing of sin may be performed; *whether by vs, or by some other*; & if by some other *whether by any meere creature*; and if by no meere creature *by what* then, & *what kinde of Mediator*. To the first of these interrogatories aunswere is made in this 13. Question; to the other two which follow, in the 14 & 15. Questions of the Catechisme.

Satisfactiō cānot be performed of vs & by vs, neither *by obedience*, nor *by punishment*. *Not by obedience*; 1. *Because what good soever we do,*

Two causes why we cā make no satisfaction by obedience.

by vertue of present bonde and obligation we owe it vnto God. By it therefore we cannot satisfie for our former faultes. For we can deserue nothing at Gods hands for the present, much lesse for time to come: neither can a double merit for the time both present & to come issue out of one satisfactiō. 2. In the Catechisme a more familiar reason is yeelded, *because we daily heape vp offences and debts.* For we sin vncessantly, and by sinning heape vp & increase our guilt, & Gods wrath. Now he who goeth on stil in offending, neuer appeaseth the party offended, as the debter neuer riddeth himselfe out of debt, who without any acquitance of ancient bils, entereth daily new bonds & couenants. Neither yet can we satisfie *by our punishment, because our offence being infinit deserueth infinit punishment, that is, eternall: or if temporal, yet answering in equality to eternal.* For al sin is an offence against the infinit good, & meriteth everlasting damnation, or at least such a tēporal cōdemnation, as yet is equal to eternal. *Eternall punishment* we cannot sustaine; because thē we should neuer be delivered or recovered thēce We should indeed be alwaies *satisfying* Gods iustice, but it could neuer be said that we had *satisfied*; our satisfaction would neuer be perfect, we should neuer returne with conquest of sinne and death, but our satisfaction continuing stil vnperfect, should be proroged vnto al eternity, which satisfaction is such as is the punishment of the Divels and reprobate men, which neuer shal haue end. Now for *a temporall punishment which should be answerable and equall to eternall*, such as is required to the intent that the satisfaction may proue a victory ouer death, and a quelling and suppression thereof, there is no creature (as shortly shalbe proued) by reason of manifold imperfection, who can performe it. Since then we are not able by our selues, if wee covet our delivery, we must needs make satisfaction by another. Hence we easily deduce an answere to this obiection. Obiect. *Wee never satisfie the Law, neither by obedience, neither yet by punishment. Therefore thus manner of delivery by satisfaction is vaine and imaginary.* Answ. It is no way frivolous, because though we be not able to satisfy by obedience, yet we are by paying the ful penalty, not in our own person, but in the person of Christ, who amply satisfied the law both by obedience, and by punishment. Repl. 1. *The Law requireth OVR obedience or punishment, because it is written HE which doth these thinges shall liue by them. Cursed is HE, who continueth not in all.* Answ. Verily the Law requi-

We cannot make noe satisfaction by sufficiēt punishmēt Not by *eternall* punishment.

Nor by *temporall.*

Gal. 3. 10.

requireth *our* obedience, or *our* punishment, but *not exclusiuely*: to wit, so that it doth not admit it to be performed by another for vs. For it no where excludeth or disalloweth anothers satisfaction on our behalfe, albeit it teach not, or know not the same. But this the Gospel revealeth, and pointeth it out vnto vs in Christ. Repl. 2. *That another should be punished for offendours is vniust. Therefore Christ coulde not vndergoe our punishment.* *Aunſ.* That another should be punished for offendours is not disagreeing with Gods iustice if these conditions cõcurre withal. 1. *If he who is punished be innocent.* 2. *If he be of the same nature with the offendors.* 3. *If of his owne accorde hee offer himselfe to punishment.* 4. *If of himselfe be able to recover out of punishment.* And this is the cause that men cannot iustly punish ones offences in another, becaule they cannot bring to passe, that the party punished should not perish in the punishment. 5. *If hee wish and attaine vnto that ende which Christ respected, even the glorie of God, and salvation of men.*

1 The coditions to bee respected in him, who may be punished for another.

Queſt. 14. *Is there any creature able in heaven or in earth, which is ONLY a creature, to satisfie for vs?*

Aunſw. None. For first God will not punish that sinne in any other creature, which man hath committed. [a] And further, neither can that which is nothing but a creature, sustaine the wrath of God against sinne, and deliver others from it. [b]

[a] Ezek. 18:4 Gen. 3:17.

[b] Nah. 1:6. Psal. 130:3.

The Explication.

THE excluſiue particle, *Only*, is added in the question, that the Negatiue answere may proue true. For it was behoueful that a creature should satisfie for the sinne of a creature, but not such a one as was meerely or only a creature; becaule such a one could not satisfie, as hereafter shal appeare. Wheras then we are to satisfie *by an other*, the question is, 1. *Whether that other by whom wee must satisfie may bee any*

1 No other creature but man could satisfie for man.

creature besides man. 2. And that a meere & bare creature Both of these is on good reason denied. The reason of the former is; *because God will not punish that in an other creature, which man hath committed*; & this he doth according to the inviolable order of his iustice, which permitteth not, that one creature offend, and another beare the punishment. Eze. 18. 20: *The soule that sinneth shall die.* This reason demonstrateth, that no creature but man could satisfie for man: that God could not bee satisfied for the sinne of man, no not by the vtter & eternal destruction of heaven, and earth, or the Angels themselues, and al creatures els whatsoever. The reason of the latter is; 1. *Because the power and vigour of no creature is such, that it may sustaine a finite and temporall punishmente equivalent to infinite & eternal, due to the infinite crime of man.* For sooner should the creature be wasted and consumed to nothing, then it could satisfie God by this means. Deut: 4: 24: *For God is a consuming fire.* Psal: 30: 3: *If thou shalt marke what is done amisse, O Lord, who may abide it?* Rom: 8. 3: *Because the Law was not able to iustifie, in as much as it was weake through the flesh, God sent his son in the similitude of sinful flesh, &c.* This reason proveth that no creature in the whole frame of nature was able so to satisfie God by enduring punishment, that it coulde it selfe wade out of the brunt and peril thereof, which escape is necessary to the accomplishment of delivery. By reason therefore of the infirmity and weakenesse of the creature, there would not be any iust proportion betweene the punishment and the sin. 2. *Because the punishmente of a meere creature would not be a price of sufficient worthines & value for our redemption.* 3. *Because a bare creature could not haue purged humane nature from the contagion & corruption wherewith it was infected, neither yet could effect that from hence forth we should sin no more; al which it behooued our Deliverer to performe.*

2 No meere creature could satisfie for man.

Deut: 4: 24:

Psal: 30: 3:

Rom: 8. 3:

Quest. 15. *What manner of Mediator then and Deliuerer must we seeke for?*

Answ. Such a one verily as is very man, [a] and perfectly iust, [b] and yet in power aboue all creatures, that is, who also is very God. [c]

[a] 1 Cor: 15: 21:
[b] Heb: 7: 26:
[c] Isa: 7: 14: & 9: 6 Ier: 23: 6: Luk: 11: 22:

The

The Explication.

SInce then we our selues are not able to satisfie God, but haue need of some other to become a satisfier and Mediator in our behalfe; the next question is, *What kinde of Mediatour he ought to be, who should satisfie in our steede.* For of force and necessity hee must bee either a *creature alone*, or *God alone*, or *both in one*. A *sole creature* he may not be for the causes before discovered and expressed. *Meerely God* he could not be, both 1. *Because not* God, *but man sinned*: and also 2. *Because it behooved the Mediatour to suffer & die for the sin of man*; neither of which are incident to the deity; so that God can neither suffer, nor die. It remaineth therefore that we stande in neede of such a Mediator as is *both in one*, that is to say, which is both God and man. The causes hereof shalbe assigned in the questions immediately following.

Meerely God could not satisfie for man.

Quest. 16. *Wherefore is it necessary that he be very man, and perfectly iust?*

ON THE 6. SABBOTH.

Answ. Because the iustice of God requireth that the same humane nature which hath sinned, doe it selfe likewise make recompence for sinne, [a] but hee that is himselfe a sinner, cannot make recompence for others. [b]

[a] Ezek: 18: 4 20 Rom: 3: 18: 1. Cor: 15 21 Heb: 2: 14 15: 16: [b] Heb: 7: 26: 27 Psa: 49: 7 8: 1. Pet: 3: 18:

The Explication.

IT behooued our Mediatour to be 1. *Man*, 2. and indeede *very man*, 3. and that man also *perfectly iust*.

1. He ought to be MAN. 1. Because it was man that sinned; therefore man must make recompence. *As by one man sinne entered into the worlde, and death by sin, & so death &c. Since by man came death, by man also came the resurrection of the deade.* 2. That hee might

1. Our Mediatour must be Man. Rom: 5: 12: 1. Cor: 15: 21:

might suffer death. For he ought to make satisfaction for vs by dying & sheading his bloud; becaule it was laide: *Thou shalt die the death.* Gen.2.17. Heb.9.22. *Without sheading of bloud is no remission.*

II. He must be True man.

II. *Hee ought to be TRVE MAN*; that is, descending and springing of mankinde which had sinned; not created of nothing, or comming from heaven, but every way subiect to all our infirmities, sin only except. 1. Because of Gods iustice; which required that the selfe same humane nature, which had sinned should pay for those sins. For, *The soule which sinneth shall die.* And, *In the day that thou eatest thereof, THOV shalt die the death.* Wherefore true man, of the posterity of Adam which transgressed, ought to pay for men, that which was required at their handes. Hitherto tend those sayings; *Since by man came death, by man came also the resurrection of the deade. There is one God and one Mediator betweene God and man, which is THE MAN Christ Iesus. He tooke the seede of Abraham. Wherefore in all things it became him to be made like vnto his brethren &c.* Hereof the Apostle also saith, that We *are buried with Christ through Baptisme, in whom we are also raised vp together &c.* And Augustine in his booke of true Religion saith; *The same nature was to be taken, which was to be deliuered.* 2. For the truth of God; who often by the Prophets describeth our Mediator to be such a man, as is *poore, weake, contemptible.* And of Esaias especially is he described to be such a one. 3. For our comforte; For except we knew him to haue come out of Adams loines, & sprog of his bloud, we should never be able to resolue that he is the promised Messias and Saviour, and our naturall brother. For it is registred in Scripture that; *The seede of the woman shall breake the heade of the serpent. In thy seede shall all nations of the earth be blessed.* Whence the Apostle teacheth that, *He that sanctifieth, and they that are sanctified are all of one;* (that is, of the same humane nature) *wherfore hee is not ashamed to call them bretheren.* Now therefore that he might be our *brother* it was requisite that he should be borne of Adam. For, *Forasmuch as the Children were partakers of flesh and bloud, hee also himselfe likewise tooke part with them &c.* 4. That hee might bee a faithfull High Priest, and might helpe and relieve our infirmities. For, *It became him in all things to be made like vnto his brethren, that he might be mercifull and a FAITHFVLL HIGH PRIEST in things concerning God, that he might make reconciliation for the sinnes of the people. For*

Ezek.18.10 Gen.2.17. 2.Co.15.21 1.Tim.2.5. Heb.2.16.17 Coloss.2.12 Aug.lib.de vera Relig. Cap.53. Gen.3.15. Gen.22.18. Heb.2.14. Heb.2.17. 18.

in

in that he ſuffered and was tempted, hee is able to ſuccor them that are tempted.

111. *It is neceſſarie that he be a man perfectly iuſt*, that is defiled with no ſpot of Originall or actuall ſinne, that he might worthely bee our Saviour, and his paſſion and ſacrifice bee a ranſome not for himſelfe, but for vs. For had he himſelfe beene a ſinner, hee muſt haue ſatisfied for his owne ſinnes. Hence the ſcripture teſtifieth of him; *My righteous ſervant ſhall iuſtifie many. Who did no ſin, neither &c. Chriſt hath once ſuffred for ſin, the iuſt for the vniuſt, that he might bring vs to God.* Yea if the Mediator himſelfe had bin ſubiect to any ſin, he ſhould not haue bin able to haue avoided the wrath of God, much leſſe to haue merited for others freedome from puniſhment, and the favour of God, neither could his paſſion, and death, who had not ſuffered as an innocent, haue beene the price and ranſome of others ſins. Therefore *God made him to be ſinne for vs* (that is to be a ſacrifice for ſinne) *which knew no ſinne, that we ſhould bee made the righteouſnes of God in him. For ſuch an high Prieſt it becãe vs to haue, which is holy, harmeles, vndefiled, ſeperate from ſinners, & made higher then the heavẽs, which needeth not daily, as thoſe high Priests, to offer vp ſacrifice firſt for his owne ſinnes, and then for the peoples.* Now foure manner of waies was the *man Chriſt* perfectly iuſt, or, hath perfectly fulfilled the Law. 1. *By his owne righteouſnes.* For Chriſt alone performed perfect obedience, ſuch as the law requireth. 2. *By paying ſufficient puniſhmẽt for our ſins.* It was neceſſarie that this double fulfilling of the Law ve ſhould bee in Chriſt. For had not his righteouſnes beene full and perfect, he could not haue ſatisfied for the offence of others. And except his ſuffering of puniſhment had beene ſufficient, we by it ſhould not be delivered frõ everlaſting puniſhment. The former of theſe is called *the fulfilling of the law by obedience*, wherby himſelfe was conformable in all pointes to the Law: the later is tetmed *The fulfilling of the law, by puniſhmẽt*, to wit, which he ſuffered for vs, leaſt we ſhould remaine ſubiect vnto everlaſting death. 3 He doth fulfil the law in vs *by his ſpirit*, whẽ as he regenerateth vs by the ſame ſpirit, and by the Law traineth vs to obedience both outward and inward, which the Law challengeth of vs, and we begin it in this life, but ſhal performe it wholy and fully in the life to come. 4. Chriſt fulfilleth the law *by teaching it, and purging it of errours and corruptions*, and by reſtoring the true ſence, doctrine, and

111. He muſt be *perfectly iuſt.*

Eſa 53. 11. 1. Pet. 2. 22. 1 Pet. 3. 18.

2. Cor. 5. 21. Heb 7. 26. 27.

Chriſt ſaid to be *perfectly iuſt* foure ways

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Math.5.17. vnderstanding therof: as it is said; *came not to destroy the Lawe, but to fulfill it.* or (as it appeareth by the Evangelist S. Math.) the Scribes and Pharisees had so corrupted the spiritual meaning of the Lavve, wholy restraining it to *bodily* actions; that Christ was enforced therby to giue the right sense of many places thereof, and so by the light of the truth to scatter the mist of their corruptions.

Quest. 17. *Why must he also be very God?*

[b] Isa 9 6. & 63.3. [b] Isa.53.4. 11. [c] Deu.4:24 Nah. 1.9. Psa.130: 3: [d] Isa:53: 5: 10:

Ans. That he might by his God-head [a] susteine in his flesh [b] the burden of Gods wrath, [c] and might recover & restore vnto vs that righteousnes & life which we lost. [d]

The Explication.

Our Mediator must be *true God*

IT was requisite that our Mediator should be not onely *man*, & that *true* and *verie man*, and that *man perfectly iust*; but besides al this that he should be *God* also, and that a true and mightie GOD, not an imaginarie and onely adorned vvith excellent gifres aboue al the Angels and Saintes, as Heretikes descipher him. The reasons hereof are these vvhich heere followe 1. *That by the povver of his diuinity hee might susteine in his flesh the infinite vvrath and indignation of GOD against sinne, and endure such a punishment as in durance should indeed be temporall, but infinite in vveight, vvorth, and value.*

Because of the grievousnes of the punishment hee was to endure.

For certeinely he had beene brought to nothing by reason of infirmitie, whosoever, being but meere man, had adventured to vndertake the huge heape and heavy burthen of GODS indignation. It was therefore behouefull that our Mediator should be of infinite strength, and so to bee GOD, who should suffer vvithout falling into despaire, or being brought vnto nothinge, so vnmeasurable punishment. Now it was necessarie that the punishment of the Mediator should be of infinite valew, and equivalent to eternall; that there might be a proportion betwixt the sin, and the punishment thereof. For there is no one sinne, amongst al the sinnes committed from the beginning of the vvorlde vnto the end thereof, so little,

Which punishment was of infinite valew

as

as that it deserueth not everlasting death: they are also exceeding evil, that they cannot bee expiated and done away by the endlesse destruction of any creature. Notwithstanding this punishment ought to be *finite in respect of time*; because it behoued our Mediator not to be shut vppe in death for euer, but to wrest himselfe out of the povver thereof, to the intente that hee might accomplish the benefite of our Redemption; that is to saie, that hee might merite perfectly for vs our redemption; and now, when it was perfectly merited, apply it, or bestow it vpon vs by his forcible working, and effectually saue vs. For it became our Mediator to performe both; namely, to *merite* first, and then to *bestow* righteousnesse, that thence he might proue a perfect Saviour as well in *efficacie*, and fruite, as *in merite and deserte*. These things could not haue bin done by a meere man, who, of whatsoeuer strength he be, cannot by his owne force or power wrastle out of the hands of death. Wherefore it was requisite, that he which was to saue others from death, should by his power overcome death, and first depell it and shake it of from himselfe; which thing hee could not accomplish, except he were God.

But finite in time.

2 *It vvas needefull that the price or ransome which our Mediatour paide shoulde bee of infinite value, that it mighte bee a sufficient and full vvorthie ransome for the redemption of our soules*; that is, that it might be reputed sufficient in Gods iudgement for the purging and putting awaie of our sinnes, and for the repairing of that righteousnesse and life which we had lost: Therefore it became the person also that should pay this price to be of infinite worthinesse, to wit, *verie God*. For the worth of this price for which it is acceptable vnto God, and is of infinite estimate though it were but temporall, consisteth in two things; 1. *In the worthinesse of the person paying it*: 2. *In the grievousnes and extremity of the penalty endured. The worthines of the person* herein appeareth, that the person which suffered is God himselfe the Creator of al things. For that he should die for the sinnes of the world, is by infinite more then the death & destruction of al creatures, and is at higher rate and reckoning, then the conformity or correspõdence of al the Angels and holy men with God. Wherfore the Apostles when they speake of Christs passion, euer almost make mentiõ of his godhead. *God hath purchased the Church with his bloud. The blood of Iesus Christ cléseth vs frõ al sin. Behold the lãb of God which taketh away*

2 Because of the worth of the ransome hee was to pay.

Which worth consisted. 1. In the worthines of the person paying.

Act 20. 28. 1 Ioh. 1. 7. 1 Ioh. 2. 2. Ioh. 1. 29.

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Ioh.1.29. *the sins of the world.* Yea god himselfe in Paradise ioineth these two; Gen.3.15. *The seed of the woman shall breake thine head, and thou shalt bruise his heele. The grievousnes of the punishment* was, that Christ sustained the dreadful torments of hel, and the heavy wrath of God against the sins of the whole world. *The paines of hell came about me. God is a cõsuming fire: The Lord hath laid vpon him the iniquity of vs all.* Whence it is vnderstoode why Christ did so greatly tremble at death, whereas many Martyrs haue without feare or trembling offered their throates to the persecutors. Ob. *The perfect fulfilling of the Lawe by obedience mighte haue beene a satisfaction for our sins. But a meere man, so he were absolutely iust, might by his obedience haue perfectly fulfilled the Law. Therefore meere mã, being perfectly iust, might satisfie for our sins: & by force of Consequent, it was not necessary that our Mediatour shoulde bee God.* *Ans.* 1. The Maior is false, because, as hath before beene shewed, obedience being once forsaken and shaken of, Gods iustice could not bee satisfied for our offence, but only by sufficient and due punishment in Gen. 2. 17. regard of his commination once vttered; *In the day that thou eatest thereof, thou shalt die the death.* *Ans.* 2. Though we grant the Minor, that, forsooth, *a meere mã by his obedience might perfectly fulfil the law;* yet this obedience coulde not haue beene a price for anothers debte, since every man is bound to performe the same. It was required therefore that our Mediator should pay a sufficient punishmenr for vs, and in regard hereof be armed with the power of the God-head. For the Divels themselues are not able to sustaine the weight of gods wrath against sin, much lesse should man be able to doe it. Repl. *But all the Devils and wicked men beare and sustaine, and are constrained to beare & sustaine the everlasting wrath of God.* *Ans.* They indeed beare the immeasurable wrath of God, but so that they neuer satisfie gods iustice, neither recover out of punishment. For their punishment is extended to al eternity. But it beseemed the Mediator so to beare the burthen of gods wrath, that, after he had satisfied for our sinnes, he might shake of that burthen, and take it away both from himselfe, and from vs.

In the grievousnes of the punishment. Psal.18.4. Deut.4.24. Es.5.36.

Wicked mẽ and Divels satisfie in never satisfying.

3 Because of revealing Gods will vnto vs.

3 Our Mediator must be God; *That he might reveale and make known vnto vs the secret will of God concerning the redemption of mankinde, whereof, except he were God, he could haue no knowledge.* For no creature could at any time haue searched out the bottomlesse depth thereof; and

and conceiued ſo intricate a myſterie, had not the Sonne of God diſplaied, and laid it open vnto vs. *No man hath ſeene God at any time: the only begotten Sonne, which is in the boſome of the Father, hee hath declared him.* Ioh.1.18.

4 Our Mediator muſt be God; *That hee may giue the holy Ghoſt, by whom he may gather in one his Church, be preſent with it in the worlde, and beſtow on vs, mainetaine, and perfect in vs the benefites purchaſed by his death*; to wit, remiſſion of ſinnes, righteouſnes, newe obedience, and life everlaſting. For it is not ſufficient for our Mediatour to bee made a ſacrifice for vs, to breake the bondes of death, and make interceſſion with God for vs: but it is neceſſary alſo, that he promiſe on our behalfe that we ſhal embrace the decree concerning our redemption by our Mediator, & ceaſe at length to offend God through our ſinnes: which is the other part of the Covenant made betweene God and vs, and is performed by vs, that the Covenant may remaine firme and ratified. But this by reaſon of our corruption, could bee promiſed of no man in our behalfe, except he haue the power alſo of giving the holie Ghoſt, by whom he might worke in vs to aſſent, and to bee more and more conformed to the Image of God. Now to giue the holy Ghoſt, and by him to regenerate our heartes, and worke forcibly in vs faith, converſion, and ſalvatiõ, belongeth to God alone, whoſe alſo is the Spirite; *VVhom I will ſende you from the Father.* For only the Lord of nature is able to reforme nature. 4 Becauſe of giving the Spirit. Ioh. 15.26.

5 Laſtly it behoued the Meſſias to bee *the Lorde our Righteouſneſſe.* Obiect. *The party offended cannot bee Mediatour. Chriſt is the Mediatour. Therefore hee cannot bee the party offended, that is, God. Anſ.* The Maior propoſition is true, if the party offended be ſuch a one, as in whõ there are not more perſons. ✲ But a moſt cleere teſtimonie whereby are taught in fewe wordes thoſe three former, to wit, *That the Mediatour is both true man, and perfectly iuſt, and true God*, is extant, when it is ſaid; *God hath purchaſed the Church vvith his bloude.* For hee is true man, *vvho ſheddeth his ovvne bloude.* He is perfectly iuſt, *vvho ſheddeth it for the Redemption of others.* He is true God, *to vvhom both the name and properties of true God are given*, which is, *to bee a Redeemer both by his merite, and alſo by his efficacie and povver*, and that, *of the Church*, that is the Elect and choſen. ✲ 5 Ier.23.6. ✲ Act. 20.28. ✲

Queſt.

[a] 1. Ioh. 5. 20 Rom. 9. 5. Galat. 4. 4. Is: 9: 6. Ierem: 23: 6 Malac: 3: 1: [b] Luc: 1: 24: & 2: 6: 7: Rom: 1: 3: & 9: 5: Phil: 2: 7: Heb: 2: 14: 16: 17: & 4: 15: [c] Is: 53: 9: 11 Ierem: 23: 5 Luk: 1: 35: Ioh: 8: 46: Heb: 4: 15: & 7: 26: 1. Pet: 1: 19: & 2. 22: & 3 18. [d] 1. Tim: 2: 5 & 3: 16: Math: 1. 23: Heb: 2: 9: Luk: 2: 11: [e] 1. Cor. 1. 30.

Quest. 18. *And who is that Mediator which is togither both verie God,[a] and a very [b] perfectly iust man?* [c]

Aunsw. Even our Lord Iesus Christ, [d] who is made to vs of God wisedome, righteousnesse, sanctification, and redemption. [e]

The Explication.

What kinde of Mediatour is necessarie for vs hath already beene declared: Nowe the question is of the person, *who* is such a Mediator. This Mediator therfore is *Iesus Christ alone the sonne of* GOD *manifested in the flesh.* Which position is proved by these reasons. 1. Our Mediatour must be *true* God, as heretofore hath beene evidently shewed. But God the Father could not be Mediatour; because he worketh not by himselfe and immediately, but mediately by the Sonne and the holy Ghost. Neither is he the Messenger; because he is sent of none, but he sendeth the Mediatour. Neither yet could God the holy ghost be Mediatour; because hee was to be sent of the Mediatour into the heartes of the Elect. Therefore necessarily the Sonne, and he only, was to be our Mediatour. 2. That which our Mediatour should impart vnto vs, he must needes first haue it himselfe. But it belonged vnto him to conferre and bestowe on vs the right and title of the sonnes of God, whence we were fallen; that is, to worke that through him we might be adopted of God to be his sons, because this was in his power alone; sith he alone had the sole claime and interest herein. For the holy ghost had it not, because he is not the Sonne: neither had god the Father it, because he also is not the Sonne, and was to adopte vs by his Sonne to be his sonnes. *The VVorde* therefore only, which is that natural sonne of God, is our Mediatour, in whom, as in the first begotten of God, we are adopted to be the sonnes of God; as it is said; *If the Son shall make you free, yee shall bee free indeede.* *As many as receiued him, to them he gaue power to be the sons of* God: *who hath predestinate vs to be adopted through Iesus Christ vnto himselfe. VVith his*

The Mediator was to be God; yet not the Father, nor the holy Ghost, but the Sonne only.

Eight reasons hereof

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Ioh: 8: 36: Ioh: 1: 12: Eph: 1: 5: 6:

grace

grace he hath made vs accepted in his beloued. 3. The Sonne alone is *the worde*, his Fathers Embassadour & delegate, & that person which is sent vnto mankind, by whome the Father openeth his wil, by whom he worketh, and giueth his holy Spirit, by whome also is made the second creation. For by the Sonne vve are made newe creatures. Therefore the Scripture every where ioyneth the first creation with the second; because the second creation was to be made by the same partie, by whome the first was wroughte. *By the Sonne vvere made all things*. But this was proper vnto the Mediator to be a Messenger and truce-man betweene God and vs, and to regenerate vs by his Spirit. Therefore onely the Sonne must be this Mediator. 4. It belongeth vnto the Mediator immediately to send the holy Ghost. But the Sonne alone *immediatly* sendeth the holy ghost. The Father also in deede sendeth the holy Ghost, but *mediatly* by the Sonne: The Sonne immediatly from the Father, as himselfe testifieth: *whom I will send vnto you frō the Father.* 5. It belongeth to the Mediator to suffer & dye for vs: But the Son only is he who taking our flesh on him hath suffered in it, & died. *God is manifested in the flesh &c. Christ was put to death concerning the flesh* &c. Therfore he only is the Mediator. 6. That the Son is the Mediator, is proved by cōference of reuelatiōs & prophesies in the old Testamēt, & by the fulfilling of the same in the New. 7. The same is proved by the workes & miracles which Christ wrought; *The vvorks that I doe, beare witnes of mee, that the Father sent mee. VVhen CHRIST commeth, vvill hee doe moe miracles then this man hath done? Beleeve my vvoorkes. Goe and shevvve Iohn vvhat thinges yee haue heard and seene: the blinde receiue sight &c.* 8. By testimonies of Scripture: *There is one Mediator betweene God and man, which is the the man Christ Iesus. Christ Iesus of God is made vnto vs wisdome, and righteousnes, and sanctification, and redemption.* that is to say, he is made vnto vs a teacher of wisedome, a Iustifier, and Sanctifier, and Redeemer, to wit, a Mediator and Savior in ful merite and efficacy. For in this speech of the Apostle the *Abstracts*, Wisedome, Iustification, Sanctification, and Redemption are put for the *Concrets*, *a Teacher of wisedome, a Iustifier, a Sanctifier, a Redeemer*. [In this sentence of the Apostle that is worthy observation, whereas he saith that the Mediator *was made vnto vs of God*, hee meaneth was appointed and giuen. A Mediator shoulde haue beene giuen by

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Ioh:1:3:
1:Cor:5:17
Gal:6:15:
Eph:1:10:
Col:1:16:
Heb:1:2:

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Ioh:15:26.

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1:Tim:3:16
1:Pet:3:18.

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Ioh:5:36:
Ioh:7:31:
Ioh:10:38:
Matt:11:5

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1 Tim. 2:5:
1.Cor:1:30

The Mediatour was giuen vs by God.

by vs; and proceeded from vs: because we were the offenders. But we were vnable to supply any from amongst our selues, because we were al the Sonnes of wrath. Wherefore it was necessary that a Mediatour should be giuen vs of God. Here we are to note farther that Iustice or Righteousnes, and Sanctity or Holines in vs *before the fall* were one & the same thing, to wit, an inherent conformity in vs with God & the Law; as at this day in the holy Angels they are one and the same. But now *since the fall* they continue no longer the same in vs. For nowe *Christ* is our *Righteousnesse*; and our *Iustification* is *the imputation of Christes righteousnes*, wherby we are accoũted righteous before God. *Holines* also is our *inchoatiue or new-begunne conformity with God*; and *Sanctification is the working of a conformity with God in vs*, which is here imperfect, and shalbe perfected in the life tocome, where holines and righteousnes shalbe againe one & the same even in vs. Now followeth a briefe recapitulation of the whole doctrine touching the Mediator.]

How iustification & sanctification, and iustice and Sanctity are now since the fall differẽt and divers in vs.

OF THE MEDIATOR.

THe doctrine touching the Mediator (wheras it so neerely cõcerneth Gods glory & our comfort) is to be helde & diligently cõsidered for these causes. 1. *That we may acknowledge and magnifie the mercy & goodnes of God towards vs*, in that hee hath giuen vs his Son to be our Mediator, & to be made a sacrifice for our sins. 2. *That we may know that God is iust*, & doth not of any levity pardon sins, but is so grievously offended therewith, that hee graunteth no pardon to them, except the satisfaction of his Son mediate & come betweene. 3. *That we enioying such a Mediator may be assured of eternall life*; because this our Mediator is both willing, & able to grant it. 4. *Because it is the foundation & short summe of Christian doctrine*. 5. *Because of heeticks* who at al times most grievously oppugne this doctrine, that against them we may be able to defend it. The doctrine concerning the Mediator seemeth to belong to the Place of *Iustificatiõ*; because there also the office of the Mediator is declared. But it is one thing to teach, *What, & what manner a benefite the benefite of Iustification is, & how it is received*, which is performed in the Common place touching *Iustification*: another thing to shew *whose that benefite is, & by whom it*

The causes why this doctrine of the Mediator is to be held in the Church.

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is bestowed, which is proper to this present Place heere handled. And these are different and divers propositions: *Iustificatiō belongeth to the Mediator*, or, *is wrought by the Mediatour*: and; *Remission of sins is our Iustification*. In the former proposition *Iustification* is the *subiect*, that is, it is that wherof another thing is affirmed: in the latter it is the *Attribute* or *predicate*; that is, Iustification it selfe is affirmed of another thing, even of remission of sins.

The principal questions touching the Mediator are these.

1 *What in generall a Mediator is.*
2 *Whether we neede any Mediator with God for vs.*
3 *What his office is.*
4 *What manner of one is necessare.*
5 *Who, or what person is, or may be our Mediatour.*
6 *Whether there may be moe Mediatours.*

1 *What a Mediator is.*

A *Mediatour in generall* signifieth him who reconcileth two parties at variaunce, by interposing himselfe and mitigating the offence, or appeasing the offended by *intreatie*, *satisfaction*, and *caution* least the like offence be againe occasioned and committed. For, *to reconcile*, is, 1. *To make intercession or intreatie for him, who offendeth, vnto him who is offended.* 2. *To make satisfaction for the iniurie offered.* 3. *To promise, and to bring to passe that the partie, who hath offended, offend no more.* For except this be brought to passe and effectuated, the fruit and commodity of the intercession is lost. 4. *To bring them to an attonement and agreement who were before at enmitie.* If one of these conditions be wanting, there cannot bee any true reconcilement. But *in speciall*, and as here it is vsed and meant of Christ, *A Mediatour is a person reconciling God who is offended and angry with sinne, and mankinde offending and subiect to eternall death for the same; and that, by the satisfying Gods iustice by his death, 2. by praying and intreating for the guiltie, and by applying forcibly and effectuallie his merite through faith on them that beleeue, and regenera-*

What a Mediator is in generall

To reconcile hath foure parts.

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A mediator in speciall

nating them by his holy Spirit, effecting that they cease from sinning, and lastly hearing their groanes and petitions when they call on him. Or, 3. *A Mediator is a pacifier or reconciler of God and men, assuaging Gods wrath, and restoring men into Gods favour, by intercession and satisfaction for their sinnes, & by causing God to loue men, and men to loue God, so that hence issueth an inviolable peace & agreement betweene God & man.*

How a Middle person, & a Mediator differ: & how Christ is the one, and the other.

A middle person, & *a Mediator* are differēt; because that is the name of the *person*, this of the *office*: Both which Christ is betweene God the Father & vs. He is *a middle person*, because in him both natures, divine and humane, are vnited personally: And *a Mediator*, because he reconcileth vs to God his Father: albeit in some sort hee is also in the same respect the *middle person*, in which he is *a Mediator*, because in him two extreames are ioined, God & mā.* It is demaunded, *Whether Adam had neede of a Mediator before his fall?* Answere is to be made by distinguishing of the divers meanings & significations of a Mediator. If a Mediator be ment to be such a one, *through whose mediation, or by whome God doth bestow his benefits, and communicate himself vnto vs*, Adam verely even before his fall had neede of a Mediator, because Christ ever was that person, by whome God the Father createth and quickeneth all things. For *In him was life*, to witt all both corporal & spiritual life; *and the life was the light of men*. But if the Mediator be vnderstood to be him, *who performeth both these, and all other parts of a Mediators office*, Adam did not stand in neede of a Mediator before his fall. We must obserue notwithstanding that in the Scriptures this Phrase is not founde, wherby Christ is saide to haue beene the Mediator also before the fal of man.*

II. *Whether we neede any Mediator with God for vs.*

No reconcilement without a Mediatour.

A Mediator is necessary for vs 1. *because the iustice of God admitteth no reconcilemēt without the recovery & new purchase of his grace & favour*, therfore it is very requisit that we haue an Advocate: *neither yet without intercessiō*; therfore we haue need of an intercessor: *neither without satisfactiō*, therfore a Saviour is necessary for vs:

neither without an applying of these severall benefits; (for the benefit must be receiued) Therefore it became vs to haue such an applier. Lastly, *not without a purging of sinne, and a restoring of Gods Image in vs, to the ende we may cease to offende him;* Therefore of force we ought to haue such a clenser of our sinneful corruption, and renewer of a better nature. Now we are not able to performe this, to wit, to appease God being offended with vs, and to make our selues acceptable vnto God: we haue need therfore of another Mediator who may performe this for vs. 2. *God required a Mediatour of the partie offending.* For God, as God, woulde not receiue satisfaction of himselfe, but would for his iustice sake, that the party offending shoulde perfourme the same, or els obtaine favor by a Mediator, and should himselfe present such a one as should be able to make perfect satisfaction, & also should be most acceptable vnto God, least he might suffer a repulse; & farther such as a one as might easily by his favor, whereby he should prevaile with God, recõcile vs vnto him through satisfying, & making entreaty & interceſſiõ for vs. Now we were not able to beare this persõ, neither yet to supply any of our race & line sufficient to sustaine the same; because we were al the childrẽ of wrath. Therfore we stood in neede of a third Mediator; which third God tẽdered vnto vs, evẽ such a one as was both a mã, & a mã most acceptable to God. 3. *They who, to procure their delivery, must necessarily satisfie Gods iustice either by thẽselues, or by an other, & are not able by thẽselues; haue need of a Mediator.* But we, to purchase our freedome, must satisfie Gods iustice either by our selues, or by another; & by our selues we are not able. Therfore we haue need of a Mediator. But exception is made against the distinctiõ of the Maior propositiõ of our reasõ in appointing *either our selues, or another*, thus: Ob. *Where only one means of satisfying is set downe, there no other may be inquired after, or proposed. But the lawe acknowledgeth & assigneth only one means & way of satisfying, to wit,* BY OVR SELVES. *Therefore we must not set downe anie other, neither must wee say;* EITHER BY OVR SELVES, OR ELS BY ANOTHER *Answ.* Wee graunte the whole reason beeing vnderstoode of the lawe, or according to the declaration of the Law. For in the lawe one only meanes of satisfying is prescribed, and in vaine is any other soughte after: yet so the lawe assigneth one meanes, that it denieth not another. For the law verily saith that we must satisfie BY OVR SELVES; but it no where saith,

The law requireth our selues to satisfie: the Gospell sheweth, & Gods mercy admitteth another to satisfie.

faith ONELY *by our selues*. Therefore it no where excludeth the meanes of satisfying by an other. And albeit God did not expresse this other meanes in the Law: yet in his secret counsel he vnderstood it, & afterwards reuealed it in the gospel. Wherfore certeinely the Law dischoseth no such meanes, but leaueth it to be discouered by the gospell. Repl. *The doctrine then of the gospel is disagreeing from the law*. Ans. It is not disagreeing. For what the gospell propoundeth, that the Law denieth not: because the law no where addeth the *exclusiue particle*, namely that ONELY *by vs* satisfactiō ought to be mad:. 4. That a Mediator with God is necessary for vs, many other things declare. 1. The tremblings and torments of conscience in vs. 2. The paines of the wicked. 3. The sacrifices ordeined by god, wherby was desciphered christs onely and perfect sacrifice. 4. The sacrifices of the Heathen, and Papists, wherby they labour to pacifie God, because they perceiue that we stand in neede of satisfaction before God.

3. *What is the office of a Mediator.*

What our Mediator doth with God.

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THe office of a Mediator is *to deale with both parts, both the offended, and the offender*. So Christ our Mediator treateth with either party. *With God, who was offended* he doth these things. 1. Hee maketh intercession for vs vnto his Father, and craueth pardon for our fault. 2. He offereth himselfe to satisfie for vs. 3. He in very deed maketh this satisfaction by dieng for vs, & suffering sufficient punishment, finite indeede in time, but of infinite worth and value. 4. He becommeth our surety, and promiseth on our behalfe that hereafter we shall no more offend him. For without this suretyship or promise, intercession findeth no place, no not with men, much-lesse with God. 5. He worketh this his couenant and promise on our part in vs by giuing vs his holy spirit, and life everlasting. *With vs also as being the partie offending* he doth these things 1. He presenteth himselfe vnto vs as his Fathers messenger and embassadour, opening and shewing this decree of the Father, that he should giue himselfe to be our Mediator, and that his Father accepteth of his satisfaction. 2. Hee performeth this satisfaction, and imputeth, graunteth, & applieth it being performed vnto vs. 3. He worketh faith in vs by giuing vs his holy spirit, to agnise his so great a benefite, & to embrace & not to reiect it. For no re-

What our Mediator doth with vs.

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concilement

reconcilement or amity can be between parties which are at variance, except both parts accord. *He worketh in vs both to will and doe.* 4. He by the same spirit causeth vs to leaue of to sinne, and to begin a newe life. 5. He preserueth, mainteineth, and shieldeth vs in this reconcilement, faith, and obedience begun in vs against the devils, and all enimies, yea against our owne selues, least we revolt againe 6. He wil raise vs vp againe from the dead, and glorifie vs, that is, wil perfect & finish our salvation which is begunne; or al the gifts, both which we haue lost in Adam, and those which himselfe hath merited for vs. Al these things Christ worketh, accomplisheth, & perfiteth not only by his merite but also by the efficacy & powreful operation of the same. Whence he is termed a Mediator in regard both of *merite* & *efficacy of merite*: because he not only meriteth for vs by his sacrifice, but also by virtue of his spirit doth effectually impart vnto vs his benefits, righteousnes, & life everlasting: witnes those sayings; *I lay downe my life for my sheepe. I giue vnto them eternall life. As the Father hath life in himselfe, so likewise hath he giuen to the Son to haue life in himselfe. As the Father raiseth vp the deade, and quickeneth them; so the Sonne quickeneth vvhome hee vvill. VVithout mee yee can doe nothing.*

Phil 2.13. 4 5 6

Christ a Mediator both in merite and in efficacy.

Ioh.10 15. 28 & 5. 26. 20

Ioh.15.5.

Now when question is made of the *office* of the Mediator, question is made withal concerning his benefits. For the office inioined of God vnto the Mediator is to bestow benefits on his Church: which Paule summarily compriseth in these foure generall heads as it were, when he saith. *Ye are of him in Christ Iesus, who of God is made vnto vs wisedome, and righteousnes, and sanctification, and redemption.* He is made vnto vs *VVisedome.* 1. Because he is the matter or subiect of our wisedome. *I esteemed not to know any thing amongst you but Iesus Christ & him crucified. VVe preach Christ crucified: vnto the Iewes even a stumbling blocke, and vnto the Grecians foolishnes: but vnto them vvhich are called both of Iewes and Grecians vvee preach CHRIST the power of GOD, and the vvisedome of GOD.* 2. Because hee is the cause or author of our vvisedome, and that three waies. 1. Because hee hath brought forth out of the bosome of the eternal Father, *vvisedome*, that is the doctrine of our redemption. 2. Because hee hath ordeined and preserueth the ministerie of his vvorde, by vvhich hee informeth vs of his Fathers vvill and his

The benefits of the Mediator.

1.Cor.1 30

1.Wisdome 1

1.Cor. 2,2

1.Cor. 1.23 24. 2

Christ the authour of our wisdome three waies 1 2

office. 3. Because he is forcible and effectual in the hearts of the chosen, and maketh them to yeeld their assent vnto the word or doctrine, and to be reformed by it according to his Image. Shorter thus; *Christ is called our wisdome*, because he is. 1. *The subiect* 2. *The author*. 3. *The meanes* of our wisedome. He is made vnto vs *righteousnes*, that is, our Iustifier. For in him, our righteousnes is, as in the *subiect*, and is made ours by his merite, and forcible operation. For. 1. *He suffered the punishment of our sins*, which is iustice and righteousnes, and the merite for which we are reputed iust & righteous. 2. *Hee by his power maketh vs righteous in the sight of God*, by imputing vnto vs that his righteousnes, and by giving vs faith, wherby our selues also receiuing it, may apply it vnto vs. He is made vnto vs *Sanctification*, that is, our sanctifier; because he doth regenerate and sanctifie vs by his holy spirit. He is made vnto vs *Redemption*, that is, our Redeemer; because he finally delivereth vs. For the word ἀπολύτρωσις (which wee interprete *Redemption*) doth not only signifie the price, but also the effect, & ful complement therof

2. Righteousnes.

3. Sanctification.

4. Redemption.

4 *What maner of Mediator ours ought to be.*

THis question hath good and orderly dependēce on the former. For wheras it appeareth 1. *That we must satisfie*. 2. *That we must satisfie by another*. 3. *That we must satisfie with that satisfaction of our Mediator which hath already beene discoursed of, and described at large*; It is wel demaunded next 4. *What manner of mediator is required*. Our Mediator therfore must be. 1. *Man*. 2. *True man*, deriving his nature of our kind, and retaining it for ever. 3. *A man perfectly iust*. 4. *True God*. In a word; he must be such a person as is God and man, hauing both natures divine and humane, in the vnity of his person, so that he may be truly midle and Mediator betweene God and men. Now the demonstrations and proofes concerning the person of the Mediator are drawen from his office. For because such is his office, himselfe also ought to be such a one. They haue beene already handled in the Explication of the 15. 16. 17. & 18. Questions of the Catechisme where they may be reviewed.

5. *Who is this Mediator God & man.*

Hither-

HItherto the Mediator hath beene described to be the very sonne of God our Lord Iesus Christ, as hath beene liuely expressed before in the explication of the 18. question of this Catechisme. The summe is that the scripture ascribeth to one Christ and him onely these three things. 1. That he is God: *The word was God. All things were made by it. God purchased the Church with his blood. VVho was declared mightely to be the Son of* God *touching the spirit of iustification. VVhosoeuer beleeueth in him shall not be ashamed. There are three which beare record in heauen, the Father, the word, and the holy Ghost; & these three are one.* To these also are to be added those places in which is attributed to Christ, *diuine worship, inuocation, hearing of our praiers, and workes proper to God alone.* In like maner those which attribute vn to Christ the name of *Iehoua*. Likewise those, in which those thinges which are spoken of Iehovah are applied to Christ. 2. *That he is true man.* Hither belong those places which cal Christ *man, and the sonne of man; the son of David and Abraham, The fruite of Maries wombe.* Also when he is said to be *made of the seede of David according to the flesh*, to haue *a body of flesh*, to haue *come in the flesh*. Hitherto belong all those places which attribute vnto Christ things proper vnto man, as, *to growe, to eate, to drinke, to be ignorant of some things, to rest, to bee wearie, to be circumcised, to be Baptised, to lament, reioice* &c. 3. *That two natures in Christ make one person.* Hither are referred the places which by the communicating of the properties of each nature, attribute those things to the person of Christ, which are proper to either his diuine, or humane nature: *The word was made flesh. Hee vvas made partaker of flesh & bloud. God purchased the church with his bloud. Before Abraham was, I am. I am with you alwaies vnto the end of the world. He spake vnto vs by his son, by whom he made the world. Iesus Christ is come in the flesh. VVho is God over al, praised for ever. Hade they knowne it, they would not haue crucified the God of glory.*

Three things in the person of the Mediator.

1
Ioh 1.1.2.3. Acts.20.28 Rom.1 4. & 10.11. 1.Ioh.5.7.

Ier.23.6. Zach.2.10. Malach.3.1 Isai.9.6.

2
Ioh.12 40. 1.Tim 2.5. Math 9 6. & 16.13. Math. 1. 1. Luc 1. 42. Rom 1.3. & 9.5. Colos 1.22 1.Ioh.4.2.

3
Ioh 1.14. Heb.2.14. Acts 20.28 Ioh 8.58. Mat.28.20 Heb:1:1: 1:Ioh:4:3: Rom:9:5: 1.Cor:2:8:

6. *VVhether there may be moe Mediators.*

There can be but one Mediatour, because there is but one natural Sonne of God.

THere is one only Mediator betweene God *and man.* The reason is because the Sonne only is Mediator, & can performe the office of the Mediator. And there is but one only natural Sonne of God. Ob. *The Saintes also make intercession for vs; therefore they are Medi-*

Mediatours. Aunſ. There is great difference betweene the interceſſion of Chriſt, and of the Saints, who liue in the worlde, and pray for themſelues and others, yea for their perſecutors and enemies. For the Saintes depend vpon the merite of Chriſt; Chriſt on his owne merit: and Chriſt only offered himſelfe a ſurety and a ſatisfier, ſanctifying himſelfe for vs, that is, preſenting himſelfe in our ſteede before Gods iudgement ſeat; which thing can no way be ſaid of the Saints. Ob ect. *VVhere are many meanes, there is not one Mediatour. But there are many meanes of our ſalvation. Therefore there is not one only Mediator. Aunſw.* The Maior propoſition we deny. For it is one thing to bee the meanes, an other thing to be the Mediatour of our ſalvation.

OF THE COVENANT OF GOD.

IT was ſaid that *the Mediatour is a perſon reconciling parties which are at variance*, to wit, God and men. Now this reconciliation in the ſcriptures is termed *The Covenant and Teſtament* which is the *Correlatiue*, that is, hath a mutuall reſpect to the Mediatour. For every Mediatour is the Mediatour of ſome Covenaunt, and a reconciler of parties who are at enmity. Wherefore the doctrine which treateth of the Covenant of God is linked with the Place concerning the Mediatour. The chiefe Queſtions hereof are theſe.

1 *VVhat a Covenant is.*
2 *VVhether it can be made without a Mediatour.*
3 *VVhether there be but one and the ſame Covenant, or more.*
4 *In what the old & new Covenant agree, and in what they differ.*

1 *VVhat a Covenant is.*

What a covenant in generall is.

A *Covenant* in general ſignifieth *a mutuall contract or agreemente of two parties ioyned in the Covenaunt, where y is made a bonde or obligation on certaine conditions for the performance of giuing or taking ſome thing, with addition of outvvarde ſignes and tokens for ſolemne teſtimony and confirmation that the compacte and promiſe ſhall bee kept inviolable.* Hence we eaſily collect the definition and nature of

Gods

Gods Covenaunt. For it is *A mutuall promise and agreemente betweene God and men, whereby God giveth men assuraunce, that hee will be gracious and favourable to them, remitte their sinnes, bestowe newe righteousnesse, his holy spirite, and life eternall for and by his sonne our Mediatour: and on the other side men binde themselues to faith and repentance; that is, to receiue this so greate a benefite with true faith, and to yeelde true obedience vnto God:* This mutuall compact betweene God and men is sealed and confirmed by outwarde badges and tokens, which we cal Sacraments; that is, sacred signes testifying gods good will towardes vs, and our thankefulnesse and obsequious dutifulnesse towardes him. *A Testament* is the last wil of a testator, whereby he at his death disposeth of his thinges, what hee would haue done concerning them. In Scripture the name of *Covenaunt* and *Testament*, to expresse significantly this gods Covenant, are vsed and taken alike for one and the same thing. For both of them shew our reconciliatiõ with god; or the mutual agreement betweene god and man. This agreement and reconcilement is called *a Covenant*, because god promiseth vnto vs certaine blessings: and on the other side demaundeth of vs as a pledge our obedience, vsing withal certaine solemne Ceremonies to the confirmation and strengthning of the contract. It is called *a Testament*, because this reconciliation was made by the death of the Testator Christ comming betweene, that so it might be firme and ratified: or, because Christ hath purchased this our reconcilement with God by his death, and hath left it vnto vs, euen as Parents at their decease deliver their goods vnto their children. This reason is alleadged in the Epistle to the Hebrews. *For this cause* (saith the Apostle) *is hee the Mediator of the New Testamẽt, that through death they which were called might receiue the promise of eternall inheritaunce. For where a Testament is, there must bee the death of him that made the Testament. For the Testament is confirmed when men are dead: for it is yet of no force, as long as hee that made it is aliue.* For while the Testator liveth he retaineth a right to chaunge, detract or adde any thing [The Hebrew word [*berith*] only signifieth *a Covenaunt*, not *a Testament*. Yet the Interpreters translate it by the word διαθήκη, which word with the Greekes signifieth both a Covenant and Testament; whence it is gathered, that that Epistle was not written in Hebrew (as some thinke) but in Greeke.] Ob. *A Testament*

What gods covenant with vs is.

Sacramẽts the signes of the Covenaunt.

A testamẽt

Testament and covenant of like significatiõ

Why our reconciliation is called a covenant.

Why it is also called a Testamẽt

Heb 9. 15. 16. 17.

is ratified by the death of the Testator. But God *cannot die. Therefore his testament is not ratified, or at least wise this reconcilement may not be called a Testament. Aunſ.* The Minor is to be denied; becauſe God is
Acts 20.28. ſaid to haue *redeemed the Church with his bloud.* Therefore he died, but he died according to his *humanity.* For Chriſt is the Teſtator, who is both God, and man; but he died according to his humanity only, wit-
1.Pet.3.18. neſſe Peter who ſaith, *He was put to death concerning the fleſh.* Rep. *But Chriſt is the interceſſor, & God the Teſtator Therefore the reconciliatiõ is not of force. Aunſ.* They differ in perſon, & offices. The perſon of Chriſt differeth from the perſon of the Father, & the holy Ghoſt in *office*, not in *efficacie* and power; and in reſpect of him, it is *an interceſſiõ*; in reſpect of vs, *a reconciliation*, or receiving into favour.

The ſame is called an interceſſiõ in reſpect of Chriſt, who by interceſſion worketh it; and a recõciliation in reſpect of vs, who are reconciled

2 *How a Covenant may be made betweene* God *and men.*

THat Covenant could not be made without a Mediatour. For wee could neither ſatisfie, nor come againe in favor with God, no nor receiue the benefit of reconciliation procured by an other. Furthermore God in his iuſtice would not admit of vs without ſufficient ſatisfaction. We were the enemies of God: therefore the entrance and acceſſe to God lay not open to vs, before he was pacified by the merit of our Mediator; as it hath bin ſhewed more at large before in that queſtion, *VVhy a Mediator is neceſſary for vs.* The reconciliation could not be plenarily accompliſhed without the ſatisfaction & death of the Mediator. Againe without the Mediator regenerating vs we ſhould not haue bin able to ſtand to the conditions; & ſo had the Covenant been made of no force.

3 *VVhether there be one, or moe Covenants.*

There is but one Covenant in ſubſtaunce; two in Circumſtance.

THe Covenant of God is but one in *Subſtance* and *matter*, but two in *Circũſtãces*: that is, it is one in reſpect of the more principal cõditiõs, by which God cõbineth or cõpoũdeth with vs, & we with God: but it is 2. in reſpect of leſſe principal cõditions, or (as ſome ſpeake) it is two, as touching the maner of the Adminiſtratiõ therof. There is but *one in ſubſtaunce.* 1. Becauſe there is but one God; one Mediatour betweene God and men Chriſt Ieſus; one meane of reconcilement; one faith; one way of the ſalvation of all who are ſaved, and haue beene

ſaued

saued even from the beginning. It is a great question, *Whether the ancient Fathers were saued by any other meanes then we are:* which, except it be well and circumspectly construed, obscureth with palpable darkenesse the light of the Gospell. But these testimonies of Scripture doe lesson and schoole vs the truth herein; *Iesus Christ yesterday, and to day, and the same is also for ever. God hath appointed him ouer all thinges to bee the heade to the Church. By whome all the bodie is coupled and knitte togither &c. No man hath seene God at any time: the onlie begotten Sonne, which is in the bosome of the Father, he hath declared him. There is giuen no other name vnder heaven, whereby wee must bee saued. No man knoweth the Father, but the Sonne, and hee to whom the Sonne will reueile him. I am the way, and the truth, and the life; no man commeth to the Father but by me.* He meaneth, I alone am the way, by which euen Adam attained saluation. *Many kings haue desired to see these things which yee see, and haue not seene them. Abraham reioiced to see my day, and he saw it, and was glad.* All therefore as wel vnder the law as vnder the Gospel, who were to bee saued, had respect to the only Mediatour Christ, by whom alone they were reconciled vnto God, and saued. Therfore there is but one Covenant.

How one in substance.

Hebr: 13: 8. Eph. 1. 22. & 4: 16. Ioh: 1: 18. Act: 4: 12. Mat. 11: 27. Ioh: 14: 6.

Luk: 10: 24.

Ioh: 8: 56.

2. The Covenant is only one; because the principal conditions, which are tearmed the substance of the Covenant are the same both before and since Christs incarnation. For in both Testaments before & after the exhibing of Christ, God promiseth remission of sins to beleeuers, and repentant sinners: and men binde themselues to beliefe, & repentance. There are said to be two Covenants, the *old* and the *new*; *as concerning the circumstances, & those conditions which are lesse principal*, which are the forme of administration serving for the principal conditions, that the faithfull may attaine vnto them by the helpe of these. Now what these principall conditions are, shall appeare out of that which followeth. * *A rule* here may be obserued. *In all Couenauntes their conditions are euer to be considered:* which if they be the same, then are the Covenants also the same; if divers, then the Covenantes also diverse; if partly the same, and partly divers, then the covenantes are also in parte the same, and in part diverse. as in this Covenant. *

How two in circumstance.

* The diversity of Covenantes is knowne by the diversity of their conditions. *

4. *In what the olde and Newe Covenaunt agree, and in what they differ.*

Whereas

The old & New Covenant agree in 3. things 1. In their author and Mediator.

WHereas the couenãt is one, & yet the Scripture speaketh thereof as of two, we are to consider wherein the old and new Testament concurre and agree, and wherein they differ. They agree 1. *In their Author* which is GOD; and *in their Mediator* which is CHRIST. Ob. But, some man will say, *Moses was the Mediator, of the olde covenant*. Ans. True, as in a type, adioined to the Mediator which was signified, who then also was Mediator, but now is sole Mediator without that typical Mediator. For he is manifested in the flesh, and is no more covered with types. 2 *In the promise of grace* touching remission of sins, and life everlasting to be giuen freely by and for Christ the Mediator to those only who beleeue; which promise was common to the olde Church, as wel as to vs. For God promised the same grace & mercy vnto al who beleeue in the Mediator. *In thy seede shall all nations of the earth be blessed. The Seede of the woman shall breake the deade of the Serpent. I will bee thy God and the God of thy seede. He that beleeueth in the Sonne hath life everlasting. We beleeue through the grace of our Lord Iesus Christ to be saued EVEN AS THEY DOE.* Now heere wee speake not in particular, of the circumstances of grace; but in general, of the promise of grace. Both covenants haue the same corporal promises also, but that only in general. 3. *In their tenor and conditiõ in respect of vs.* For in both God requireth of men faith, & obedience; *Walke before mee, and be thou vpright*. And, *Repent and beleeue the Gospell.* The new & olde covenant therfore agree as concerning the principal conditions of the covenaunt, both in respect of God, and in respecte of man.

2. In the promise of grace.

Gen. 22. 18. Gen. 3. 15. Gen. 17. 7. Ioh. 3. 36.

3. In their conditiõ in respect of vs. Gen. 17. 1. Mark. 1. 15.

The olde & new covenaunt differ. 1. In promises of corporal benefits

But the two covenaunts differ. 1. *In the promises of corporall benefites.* For the olde covenaunt had special promises of some certeine definite corporal blessings; as the promise of the land to be giuen to the Church, of the forme of ceremoniall worship, and Mosaicall polity or government to be obserued in that region and nation vntil the comming of the Messias, and lastly for the Messias to be borne out of that people. But the new Testament hath no such special promises of corporal benefits, but onely general; as, that God wil preserue his church vnto the end, & giue it some abiding & resting places. 2. *In the circumstance of the promise of grace.* For in the old covenaunt the beleeuers were reconciled vnto god, & saued for the Messias sake which

2. In the circumstance of the promise of grace.

should

ſhould be exhibited,& for his ſacrifice to come: in the new covenaũt we are ſaued for the Meſſias being come & exhibited, & for his ſacrifice already offered. 3. *In the rites or ſignes added to the promiſe of grace*. In the old were other ſacraments,& thoſe divers,& paineful;as the Circumciſion,the Paſſeover,the Sacrifices, & oblations: In the new there are other,& thoſe few & plaine;even Baptiſme,& the Supper of the Lord. 4. *In cleernes and evidence*. The old had types & ſhadowes of good things to come, al things were figuratiue, as their Prieſts & ſacrifices;& therfore the more obſcure & darke. In the new is an accompliſhment of theſe types,& ſo al things are more cleare as wel in the Sacraments, as the doctrine therof. 5. *In giftes*. In the old the effuſion & powring out of the giftes of the holy Ghoſt vvas more narrow & ſparing;in the new it is more large & plentiful. *I will make a new covenaunt. If the miniſtery of condemnation was glorious, much more doth the miniſtration of righteouſnes exceede in glory. I will powre out my ſpirit upon all fleſh* &c. 6. *In continuance*. The old was but for a time,during vntil the comming of the Meſſias: the new is for ever; *I will make an everlaſting covenaunt with them*. 7. *In their bonde,or maner of binding*. The old covenaunt bound them to the obedience of the whole Moſaical Law,Moral,Ceremonial, & Civil. The new bindeth vs only to the moral or ſpiritual Law, & to the vſe of the Sacraments. 8. *In extent*. In the old covenaunt,the Church was incloſed & limited within the Iewiſh nation,whervnto it became al others that woulde be ſaued to repaire: In the new the Church is ſpread over al nations, & there is an entrance into it open to al beleevers of whatſoever nation eſtate,or langinge.

3. In the ſignes of the promiſe of grace.

4. In cleernes & evidence.

5. In giftes.

Ier. 31. 31. 1. Cor. 3. 9. Ioel. 2. 28.

6. In continuance.

Ier 32. 40.

7. In their manner of binding.

8. In extent

Why the olde covenaunt is taken for the Law,& the newe for the Goſpel

Heere is to be obſerued, that *the olde teſtament or covenaunt is in ſcripture often times take by a figure of ſpeech called Synecdoche* (which we vſe when we take the whole for a part, or a part for the whole) *for the Law*, in reſpect of that part which is eſpecially handled there. For in the old Teſtament the Law was more vrged, and there were many partes thereof; the Goſpel was then more obſcure. Contrariwiſe *the newe Teſtament or covenaunt is for the moſt part taken for the Goſpell*; becauſe in the new Teſtament a great part of Moſes Law is abrogated,and the manifeſtation and knowledge of the Goſpell is to vs more cleere and ample.

Queſt.

[a] Gen: 3: 15 [b] Gen: 22: 18 & 12: 3 & 49: 10 [c] Is: 53: & 42 1. 2: 3: 4: & 43 25: & 45: 5: & 21: 23: Ier. 23: 5: 6: & 31: 32: 33 & 33: 39 40 41: Mic: 7: 18: 19: 20: Act. 10. 34: & 3: 22. 23. 24: Rom: 1: 2: Heb: 1: 1: [d] Heb: 10: 7: Col: 2: 17: Ioh. 5: 46: [e] Rom: 10: 4 Gal: 4: 4: & 3: 24: Col: 2 17:

The order and correspondence of this question in the second part of the Catechisme, with the third question in the first part thereof.

Ioh. 1. 18.

Quest. 19. *VVhence knowest thou this?*

Answ. Out of the Gospell, which God first made knowne in Paradise,[a] and afterwardes did spread it abroad by the Patriarkes [b] and Prophets, [c] shadowed it by sacrifices and other Ceremonies of the Law, [d] and lastly accomplished it by his only begotten Son.

The Explication.

This 19. question of the Catechisme, which is, concerning the Gospel, is like to the third: For as there it is demanded, *VVhence knowest thou thy misery?* & answer is made; *Out of the law.* So here the question is, *VVhence knowest thou thy delivery?* the answere whereof is; *Out of the Gospell.* Seeing then it hath been already spoken of the Mediatour, we are necessarily also to speake of the doctrine, in which the Mediator is declared, described, and offered vnto vs. That doctrine is *the Gospell.* Afterwards we are also to speake of the meane, whereby we are made partakers of the Mediator and his benefits: That meane is *Faith.* First therefore the Common Place *concerning the Gospell* commeth to bee handled, which is fitly annexed to the former doctrine, concerning the Mediatour and Covenaunt betweene God and men. 1. *Because Christ the Mediatour is the subiect or matter of the Gospell,* which teacheth *who,* and *what manner* of Mediator this is. 2. *Because he is the author and publisher of the same.* For it is part of the Mediators office to publish the gospel, as it is said; *The only begotten Son, which is in the bosome of the Father, he hath declared him.* 3. *Because the Gospel is a parte of the Covenant; and the new Covenant is often taken for the Gospell.*

The principall questions are;

1 *VVhat the Gospell is.*
2 *VVhether it be any new doctrine.*
3 *How it differeth from the Law.*
4 *VVhat are the proper effectes of the Gospell.*
5 *VVhence the truth and certainety of the Gospell may appeare.*

1 *VVhat*

1 What the Gospell is.

THe greeke word εὐαγγέλιον, for which we vse *Gospell*, signifieth, 1. *A ioyfull message or newes.* 2. *The sacrifice which is offered to God for this ioyfull newes.* 3. *The reward which is given to him who bringeth glad tidings.* Here it is taken for the *doctrine* or *ioyfull newes* of Christ exhibited in the flesh: as, *Behold I bring you tidings of great ioy, because to you this daie CHRIST is borne.* There is a difference also to bee obserued betweene the vvordes ἐπαγγελία & εὐαγγέλιον. For the vvorde ἐπαγγελία is *the promise of the Mediatour to bee exhibited heereafter*: the worde εὐαγγέλιον *the tydings of the Messias alreadie exhibited.* Nevertheless this difference of these wordes is not perpetuall, and it consisteth rather in the letter and wordes themselues, then in the thing signified by the words. For both of them declare the same benefites of the Messias: but the difference is only in the circumstaunce of time, and in the manner of his manifestation and exhibiting: as appeareth out of these sayings: *Abraham sawe my day, and vvas glad. No man commeth to the Father, but by me. I am the dore, &c. God hath appointed him over all things to be the head to the Church. Iesus Christ yesterday, and to day &c.* Nowe *The Gospel is the doctrine reuealed in Paradise from heaven by the Son of God the Mediator presently after the fal of mankind into sin & death, wherin freedome frō sin, death, & frō the curse & wrath of God, that is remission of sins, salvation and life everlasting by and for the same his sonnes sake our Mediatour is of the free grace of God promised & preached to all that beleeue in the Sonne of God, and embrace repentaunce: by which doctrine the holy Ghost doth forcibly work in the harts of the faithful, kindling in them faith, repentance, & the beginning of everlasting life.* Or out of the 18. 19. & 20. Questions of the Catechisme, such a definition of the Gospel is framed. *The Gospell is a doctrine, vvhich God first made knovvne in Paradise, and afterwardes spreade it abroade, by the Patriarches and Prophetes, shaddowed it by sacrifices and other ceremonies of the law and lastly accomplished it by his only begotten Sonne; teaching that the Sonne of God, even our Lorde Iesus*

Three significations of the word Gospell.

Luke 2. 10.

Howe the woordes ἐπαγγελία & εὐαγγέλιον some times differ in scripture.

Ioh: 8: 56.
Ioh: 14: 6.
Ioh: 10: 7.
Eph: 1: 22.
Heb: 13: 8.

What the Gospell is.

Christ, is made of god vnto vs wisedome, righteousnes, sanctification, and redemption that is to say a perfect Mediator satisfieng for the sin of mankind, and restoring righteousnes and life everlasting to all them, who by a true faith are engraffed into him, and doe imbrace his benefites. This definition all the summes which are in Scripture delivered of the Gospel, doe confirme, as; *This is the will of him that sent me, that every man that seeth the Sonne, and beleeueth in him, shoulde haue everlasting life: and I vvill raise him vp at the last day. Through his name vvas repentaunce and remission of sinnes to bee preached to all nations. The Lavv vvas giuen by Moses, but grace and truth came by Iesus Christ.* ✻ By these and the like testimonies of the Scripture it is manifest that both the Law and the gospel preacheth repentance: and that the instrument, wherby God doth worke in vs repentance or true conversion, is properly the gospell. But this order in proceeding must be obserued. First the Law is to be proposed, that thence we may know our misery. Then, that we may not despaire after our misery is knowne vnto vs, the gospel is to be taught, which both giueth vs a certeine hope of returning into Gods promised favour by Christ our Mediator, and sheweth vnto vs the maner how we are to repent. Thirdly, that after we atteine vnto our delivery we waxe not careles & wanton, *the Law is to be taught againe*, that it may be the levil, squire, and rule of our life & actions. ✻

Ioh 6.40. Luc. 24 47. Ioh. 1.17.

What order is to be obserued in teaching the Law & Gospel.

2. *Whether the gospell hath beene alwaies knowne in the Church, or whether it be any new doctrine.*

The perpetual continuance of the Gospel proved.

THe gospell sometimes signifieth *the doctrine of the promise of grace and of remission of sins freely to be giuen for the sacrifice of the Messias as yet not manifested in the flesh*; & sometimes *the doctrine of the Messias already exhibited.* In the latter sence and signification the gospell hath not beene of perpetuall continuance, but began with the new Testament. In the former meaning it hath alwaies bin extant in the Church. For presently after mās fal it was manifested in Paradise to our first Parents, and afterwardes spread abroad and expounded by the Patriarches and Prophets, and finally at length consummated and absolved by Christ, both in the fulfilling or ful performance, as also in a more cleere declaration of those thinges which

which had before time beene promiſed in the olde Teſtament. This is confirmed: 1. *By the records of the Apoſtles*, as of Peter; *To him alſo giue all the Prophets witnes, that through his name al that beleeue in him ſhall receiue remiſsion of ſins. Of the which ſalvation the Prophets enquired & ſearched.* Likewiſe of Paul; *vvhich* (Goſpell) *he had promiſed afore by his Prophets in the holy Scriptures.* Of Chriſt himſelfe alſo ſaying; *Had ye beleeued Moſes, ye would haue beleeued me; for he wrote of me.* 2. The ſame is manifeſted *by all the promiſes, and propheceies which ſpeake of the Meſsias.* This is therefore diligently to bee marked, becauſe God will haue vs know that there was, and is from the beginning of the world vnto the end one only doctrine and way of ſalvation, which is by Chriſt. *Ieſus Chriſt yeſterday, and to day, the ſame alſo is for ever: I am the way, the truth, and the life; No man commeth to the Father but by me. Moſes wrote of mee.* How (ſay you;) wrote Moſes of Chriſt? 1. Becauſe he recounteth the promiſes concerning the Meſſias. *In thy ſeed ſhall all nations be bleſſed. God ſhall raiſe vp a prophet &c. A ſtarre ſhall riſe out of Iacob. The ſcepter ſhal not depart frō Iudah, vntill Shiloh come.* 2. Becauſe he reſtraineth theſe promiſes concerning the Meſſias vnto a certeine family of which the Meſſias was to be borne, and to which afterwardes the promiſe of the Meſſias was more and more renewed and revealed. 3. The vvhole Levitical Prieſthood, and the whole ceremoniall vvorſhippe; as the ſacrifices, the oblations, the altar, the temple, and other things, which Moſes deſcribed, had a reſpect, and were referred vnto Chriſt: Yea the kingdome alſo and the Kinges were a type of Chriſt, and of his kingdome. Wherfore Moſes wrote very many things of Chriſt. 1. Ob. *But Paul ſaith that, the goſpell was promiſed by the Prophets: And Peter, that The Prophets prophecied of the grace which ſhould come vnto vs. VVherefore the Goſpell hath not beene alwaies.* Anſ. VVe accept of the whole reaſon, as true, of the Goſpell vnderſtood & taken in the ſecond ſignification aboue reherſed, that is, *of the doctrine of the promiſe of grace fulfilled by Chriſt exhibited in the fleſh, & of the evidence of this doctrine.* For in former auncient times the Goſpell in deed was not, but was promiſed onely by the Prophets; to witt, 1. As concerning the fulfilling of thoſe things, which in the old teſtament were foretolde of the Meſſias. 2. In reſpect of the more manifeſt knowledg of the promiſe of grace. 3. In reſpect of a more lardg powring out of

1. By teſtimonies of Peter, Paul and Chriſt himſelfe. Act. 10. 43. 1. Pet. 1. 10. Rom 1 2. Ioh 5 46.

2. By al the the propheceies of the Meſſias: Heb: 13: 8: Ioh: 14: 6: & 5: 46: Why Moſes is ſaide to write of Chriſt: Gen: 12: 3. Deut: 18: 15 Momb: 24: 17: Gen: 49: 10.

Rom: 1: 2: 1: Pet: 1: 10

Howe the Goſpell is ſaid to haue beene promiſed vnto the fathers

of the giftes of the holy ghoſt: that is, the goſpel then was not the doctrine *of Chriſt already exhibited*, dead, and raiſed againe frō the dead, & ſitting at the right hand of his Father, as now it is; but it was a preaching *of Chriſt vvhich ſhoulde hereafter be exhibited*, and performe all theſe things. Notwithſtanding there was a goſpel, that is, ſome glad tidings of the benefites of the Meſſias to come, ſufficient to the Fathers to ſalvation: according as it is ſaid; *Abraham ſaw my day, & reioiced. To him beare all the Prophets witnes, &c. Chriſt is the ende of the Lavve.* Ob. 2. *The ſame Apoſtle Paule ſaith that the goſpell is the myſtery which was kept ſecret ſince the world began: and that, In other ages it was not opened vnto the ſonnes of men.* *Aunſvv.* This reaſon hath in it a Fallacie of Diviſion (as Logicians call it) diſmembring and diſioyning thoſe things vvhich are to bee ioyned. For the Apoſtle in the ſame place preſently addeth, *as it is now*; which clauſe is not to be omitted, becauſe it ſheweth that in former times it was alſo known, though not ſo plainely, and to fewer ſpeciall men, then now it is. It is alſo a Fallacie in affirming that ſimply to be ſaid ſo, which was ſo ſaid but in ſome reſpect. For it followeth not that it was ſimply and meerely vnknown then, or vtterly covert and hidden, becauſe now it is more cleerely, & that by more particular perſons diſcerned. For it was known vnto the Fathers, though not ſo diſtinctly knowne as it is now vnto vs. And hither properly belongeth the diſtinction and difference of the wordes εὐαγγελία, & εὐαγγέλιον aboue expounded. Ob. 3. *The Law was giuen by Moſes, grace and truth by Ieſus Chriſt. Therefore the goſpell vvas not from the beginning.* *Aunſ.* Grace and trueth did appeare by Chriſt exhibited & manifeſted, to wit in reſpect of the fulfilling of the types, and full performaunce, and plentiful application of thoſe thinges, which of ancient were promiſed in the olde Teſtament. But hereof it followeth not, that they in the old Teſtament were deſtitute of this grace. For vnto them alſo was the ſame grace effectually applied by Chriſt and for Chriſt, but being as yet to bee manifeſted hereafter in the fleſh, and therefore more ſparingly & faintly then vnto vs. Whatſoeuer grace and true knowledge of God was euer in any mē, they had it by Chriſt; as the ſcripture ſaith, *No mā hath ſeene God at any time: the only begottē Son which is in the boſōe of the Father, he hath declared him vnto vs. No mā commeth to the Father, but by me. Without meye can doe nothing.* Repl. *But he ſaith, The Law was giuen by Moſes. Therefore*

Ioh. 8. 56. Act. 10. 43. Rom. 10. 4. Rom. 16. 25. Eph. 3. 5.

The one ſignifieth the promiſe of Chriſt to come; the other the preaching of Chriſt already come Ioh. 1. 17.

Ioh. 1. 18. Ioh. 14. 6. Ioh. 15. 5.

not the Gospell. Answ. The law is said to be giuen by Moses, because this was chiefly belonging to his office, that hee shoulde publish the law: though withal he taught the Gospell, albeit more obscurely and sparingly, as hath beene already proued. But it was Christs chiefe functiō to publish the Gospell, albeit he also taught the law, but not principally, as did Moses. For he purged the Morall law from corruptions by rightly interpreting it, and did write it, by the working of his holy Spirit, in the harts of men; he fulfilled the Ceremonial law, & togither with the Iudicial law abrogated the same.

3 *How the Gospell differeth from the Law.*

THe Law and the Gospel agree in this, that each doctrine proceeded from God, & that in both of them is entreated of the nature of God, and of his will, and workes. Howbeit there is very great difference betweene them both. 1. *In their reuealings, or in the manner of their reuealing.* The knowledge of the law was graffed and ingendered in the mindes of men in the very creation, and therfore is knowne vnto al, although there were no other reuealing of it. *The Gētiles haue the effect of the law writtē in their harts.* The Gospel is not known by nature, but is peculiarly reuealed from heauē to the Church alone, by Christ our Mediatour. For no creature could haue seene or hoped for that mitigatiō of the law touching satisfactiō for our sins by another, (of which we haue before entreated) except the Son had reuealed it. *No man knoweth the Father but the Son, & he to whom the Son wil reueale him. Flesh and bloud hath not reuealed it vnto thee. The only begotten son which is in the bosome of the Father, he hath declared him.* 2 *In the very kind of doctrine, or in the subiect or matters which they deliuer.* For the law teacheth vs what we ought to be, & what we stand bound to performe to God; but it administreth vs no ability of performing this duty, neither pointeth it out the means by which we may become such as it requireth vs to be: but the gospel sheweth the means whereby wee may bee made such as the lawe requireth. For it offereth vnto vs the promise of grace touchinge Christes righteousnesse imputed vnto vs by faith, no otherwise, then if it were properly our owne, teaching vs that wee by this imputation of Christs righteousnesse are reputed iust before God. The lawe saith, *Restore that thou owest. Doe this, and liue.* The Gospell saieth, *Only beleeue.* 3. *In their promises.* The Lawe promiseth life to them that are iust and

Foure differences betweene the Law and the Gospel

1 The Law knowen by the light of Nature. Rom 2.15. The Gospel knowē by the light of grace only Mat.11.27. & 16.17. Ioh 1.18.

2 The Law teacheth what wee ought to be, but not how wee may be as we ought. The Gospell teacheth how we may be. Mat.18.28. Luc.10.28. Marc.5.36

The law requireth our righteousnes; the Gospel admitteth of anothers.

Levit. 18. 5 Mat. 19. 17

righteous in themselues, or with a condition of our owne righteousnes, and perfect obedience performed by vs. *He that doth them shall liue in them. If thou wilt enter into life, keepe the commaundements.* The Gospel promiseth the same life to them that are iustified by faith in Christ, or with condition of anothers righteousnes, to wit Christs, applied vnto vs by faith. Neither for these respects are the Law & the Gospel at ods one with the other. For albeit the Law wil that thou keep the commaundements, if thou wilt enter into life: yet doth it not shut thee from everlasting life, if another fulfil the Law for thee. For it verely setteth downe one way of satisfying for sins, namely *by thy selfe*; but it doth not exclude the other, that is, satisfieng *by another*, as hath bin heretofore shewed. 4. *Effects.* The Law without the Gospel is the letter which killeth, and the ministery of death. *By the Law cometh the knowledge of sin. The Law causeth wrath &c* &, *The letter killeth*. By the letter is vnderstood the outward preaching, and bare knowledge of those things which we ought to doe. For it teacheth indeed our dutie, and that righteousnes which God requireth at our handes, but it doth not make vs able to performe that righteousnes, neither doth it shew vs any hope to attaine thereunto by another, but rather accuseth and condemneth our righteousnes. The Gospel is the ministery of life, and of the spirit, that is, it hath the forcible operation of the holie Ghost adioyned, and doth quicken, because by it the holie Ghost, as by an instrument, worketh faith & life in the elect. *The Gospel is the power of God vnto salvation to every one that beleeueth.*

Rom. 3. 20 & 4. 15. 2 Cor. 3. 6.

The Law is the ministery of death.

The gospel is the ministery of life.

Rom. 1. 16.

It was saide in the definition of the Gospel, and in the third difference betweene the Law & the Gospel, that *the Gospel requireth both faith and repentance or new obedience, and so is the preaching both of remission of sinnes, and of repentaunce.* Against this, Flacius Sectaries keepe a sturre, and reason after this sorte. Ob. *There is no precept or commaundemēt belonging to the Gospel, but to the Law. The preaching of repentaunce is a precept or commandement. Therefore the preaching of repentance belongeth not to the gospell, but to the Lawe.* Anst. We deny the Maior, if it be generally meant. For this precept is proper vnto the Gospell, that it commaundeth vs to beleeue it, to embrace the benefite of CHRIST, and now being iustified to beginne newe obedience, or, that righteousnes which the Lawe requireth of vs. Repl. *Yea but the Lawe also willeth vs to beleeue God.*

The Gospell is the preaching of repentance.

There-

Therefore it is not proper vnto the gospell to commaund vs to beleeue.
Anſ. Both the Law & the Goſpel cõmaudeth faith and converſion to God; but diverſly. The Law only in general cõmandeth vs to beleeue God, or, to giue credit to al his promiſes, commaundemẽts, & threatninges, and that with a denouncing of puniſhment, except we doe it. The Law ſaith, *Beleeue every word of God.* It willeth therefore that we beleeue and obey this commaundement alſo, by which God in the goſpel cõmaũdeth vs to returne vnto him, & to beleeue in Chriſt. But the Goſpel *in ſpeciall* and expreſſely willeth vs to embrace by faith the promiſe of grace by Chriſt, and to returne vnto God, that is, ſaith not in general, *Beleeue all the promiſes and denouncing of God* &c. (for this it leaueth vnto the Law) but it ſaith plainely and expreſſely, *Beleeue this promiſe*; to witt, that thy ſinnes are pardoned thee, and that thou art receiued of God into favour by and for Chriſt, and returne vnto God. Further it exhorteth vs both inwardly and outwardly by the holy ſpirit, and by the word, *That we walke worthy of the goſpell*; that is, doe ſuch workes as are pleaſing to God; but this it doth *only in generall*, not preſcribing in particular, *Thou ſhalt doe this or that*, but leaueth this vnto the Law: as contrariwiſe it ſaith not in general, *Beleeue all Gods promiſes*, leauing this to the Law; but in ſpecial ſaith, *Beleeue this promiſe*; *Fly vnto Chriſt, and thy ſinnes ſhalbe forgiuen thee.*

Both the Law & the Goſpell require faith. The Lawe exhorteth in general vnto faith: and vnto ſuch and ſuch works in ſpeciall. The Goſpell exhorteth in ſpeciall vnto faith, & in general vnto workes.

4. *VVhat are the proper effects of the Goſpell.*

THe proper effects of the goſpell are, 1. Faith: becauſe, *Faith is by hearing, and hearing by the word of God. The* Goſpell *is The miniſtratiõ of the Spirit, The power of* God *vnto ſalvatiõ.* 2. Through faith our whole converſion vnto God, iuſtification, regeneration, and ſalvatiõ. For by faith as by the inſtrument, whole Chriſt, togither with all his benefites is receiued.

Rom 10.17
2. Cor 3.8.
Rom. 1.16.

5 *VVhence the truth and certainty of the* Goſpell *may appeare.*

THe truth and certeinty of the Goſpell appeareth. 1. By the teſtimony of the holy Ghoſt. 2. By the prophecies which haue bin vttered by the prophets and other holy men. 3. By the fulfilling of thoſe prophecies; which was accompliſhed in the new Teſtamẽt.

4. By the miracles, whereby the doctrine of the Gospel was cõfirmed.
5. By the ende or property of the doctrine of the gospel; because that alone sheweth the way how to escape sin and death, and ministreth sound comfort vnto afflicted consciences.

ON THE 7. SABBOTH.

Quest. 20. *Is then salvation restored by Christ to all men, who perished in Adam?*

b Mar: 7: 14: & 22: 14: b Marc: 16: 16: Ioh: 1: 12 & 3: 16: 18: 36: 11: 53: 11 Psal: 2: 12: Rom: 11. 20 & 3: 22: Heb: 4: 3: & 5: 9: & 10: 39 & 11: 6:

Answ. Not to all: [a] but to those only who by a true faith are engraffed into him, and receiue his benefits. [b]

The Explication.

HAving declared the doctrine concerning the means of our delivery through Christ, the question *Who*, and *By what meanes they are made partakers of this deliverie, whether al, or only some*, orderly followeth. This 20. question therfore is a preparation to the doctrine *of faith*, without which neither the Mediatour, nor the preaching of the Gospel profiteth any men. Hereby also carnal security is prevẽted or met withall, and that opprobrious contumely, that *Christ is the minister of sinne*. [The answere vnto this question consisteth of two parts: 1. *Salvation is not restored by Christ to all which perished in Adam.* 2. *But to those only, who by a true faith are engraffed into Christ, and embrace his benefits.* The former part is to to evidẽt by daily experience. *He which beleeveth not in the Son, shall not see life, but the wrath of God abideth on him. Except a man be borne from aboue, he cannot enter into the kingdome of God. Not everyone that saith vnto me, Lord, Lorde, shall enter into the kingdome of heaven.* The cause why all are not saued by Christ, is not the insufficiency of the merite and grace of Christ, (for Christ is the full propitiatory sacrifice for the sins of the whole world, as concerning the *worth & sufficiencie* of the ransome & price which he paied) but it is the infidelity of men, whereby they refuse the benefites of Christ offered in the Gospel, and therefore perish not through any defect of Christs merite, but through their owne fault. The other part also is proued by Scripture: *As many as receiued him, to THEM hee gaue power to bee the sonnes of God. By his knowledge*

Gal: 2: 17: [

Ioh: 3: 36: 5: Math: 7: 21.

Why al are not saued by Christ.

Ioh. 1: 12: Is: 53: 11:

my

my righteous ſeruaunt ſhall iuſtifie MANIE. Nowe the reaſon why beleeuers onlie are ſaued, is, becauſe they onely layholde on and embrace the benefites of Chriſt; and becauſe in them alone God obtaineth the ende for which hee delivered vp his Sonne vnto death. For the faithful only agniſe this mercy and grace of God, and yeelde thankes vnto him for the ſame. Why the faithful onlie are ſaved by Chriſt.

The ſumme therfore of all is, that though the ſatisfaction of Chriſt our Mediatour for our ſinnes is moſt perfect, yet all are not delivered by it, but they only who beleeue the Goſpel, and doe apply the merite of Chriſt by a true faith vnto themſelues.]]

Obiect. 1. *Grace exceedeth the ſinne of Adam. If therefore for the ſinne of Adam all men are caſt away, much more by the grace of Chriſt all, and not beleevers onely ſhall be ſaved.* Anſwere to the Antecedent. Grace exceedeth and is aboue ſinne, in reſpect of the *ſufficiency of the ſatisfaction*, not in reſpect of the *application* thereof. Wherefore that al are not ſaued through the ſatisfaction or obedience of Chriſt, the fault thereof ſticketh in men themſelues, and is to be aſcribed vnto the vnbeleeuers, who embrace not the grace of chriſt offered, but like vngrateful men reiect it. Obiect. 2. *Whomſoever Chriſt hath fully ſatisfied for, they are to bee received of God into favour: For ſo doeth the iuſtice of God require. But Chriſt hath fully ſatisfied for al the ſinnes of all men. Therefore all men are to bee received of God into favour, or, if this bee not done, God ſhall bee vniuſt, or ſomewhat is derogated from Chriſtes merite. Aunſw.* The Maior propoſition beeing vnderſtoode ſimplie, and without any limitation, is falſe. *All are received into favour, for whom Chriſt hath ſatiſfied*, with this condition, *if they apply the ſatiſfaction of Chriſt vnto themſelues by faith.* This condition is expreſly added: *So God loved the worlde, that hee gaue his ſon that* WHOSOEVER BELEEVETH IN HIM, *ſhould not periſh, but might haue everlaſting life.* Obiect. 3. *Adam by one ſin made all ſubiect to condemnation; but Chriſt doth iuſtifie only ſome. The force therefore of Adams ſinne is greater to condemne, then of Chriſts ſatiſfaction to ſaue. Aunſwere.* Wee deny the conſequence of this argument, becauſe the force, excellencie, and efficacie of Chriſts ſatisfaction is not to bee eſteemed by the multitude or nomber of thoſe men who are therby ſaved, but by the greatnes of the benefit it ſelfe. For it is a greater worke to deliver & ſaue evē one frō everlaſting death, Ioh. 3. 16. The force of Chriſtes ſatisfaction is ſeene not in the multitude of them who are ſaued, but in the greatnes of the benefit.

death, then to make all men by one sinne guilty of everlasting death. For be it that Christ should saue euen but one man, yet it was necessary. 1. *That he should pay in a finite time, a punishment in greatnes and valew infinite, not only for that one sin of Adam, but for other infinite sins which follow it*, of which every one also deserue infinite punishment. It was required also, 2. *That he should purge and take away not only that original & birthsin, but also infinit others.* 3. *And should restore in him a perfect conformity with God.* Wherefore the grace of Christ in saving even one man doeth in infinite manner exceede the sinne of Adam. *Aunſ.* 2. Againe that the force of that efficacie which is in Christes merite and benefite passeth not through al men: as the strength of Adams sin passed through al his posterity; the fault hereof is in mē, who doe not as much apply vnto themselues by a true faith Christs merit, as they doe apply vnto themselues the sinne of Adam both by beeing borne in it, and consenting vnto it, and fostering it. Nowe the reason why all men doe not beleeue, nor apply this Christs benefit vnto thē-selues, is a question of higher and deeper speculation impertinent to this place. This may suffice for answere herein; *God hath mercy on whō he will, and whom he will he hardeneth.* And he will so shew his mercy, that he will also exercise his iustice.

Rom:9: 18: [a] Iam:2:19: [b] Heb: 11:1: 7: Rom: 4: 18: 19: 20: 21. & 10:10 Eph. 3. 12. Heb. 4:: 6: Iam. 1: 6: [c] Gal. 5. 22. Mat: 16: 17: 2. Cor: 4:13 Ioh: 6. 29: Eph: 2:8: Philip: 1:19 Act: 16: 14: [d] Rom: 1:16 & 10:17: 1. Cor: 1:21 Act. 10:44: & 16:14. [e] Rom: 1:17 & 5: 1: Gal: 3: 11: & 2: 16. [f] Ephe: 2:8: Rom: 3:24: & 5:19: Luk: 1:77: 78.

Queſt. 21. *What is true faith?*

Aunſw. It is not only a certaine knowledge, wherby I surely assent to all things which God hath revealed vnto vs in his word,[a] but also an assured trust,[b] kindled in my hearte by the holy Ghost,[c] through the Gospel,[d] whereby I make my repose in God, being assuredly resolued that remission of sinnes, everlasting righteousnesse, and life is giuen not to others onely, but to mee also,[e] and that freely through the mercy of God, for the merit of Christ alone.[f]

The

The Explication.

THE doctrine of Faith followeth. 1. *Because Faith is the meane whereby wee are made partakers of the Mediatour.* 2. *Because without faith the preaching of the Gospell profiteth and availeth nothing.*

The questions touching *Faith* are;

1 *What Faith is in Generall.*
2 *How many kindes of Faith there are in Scripture.*
3 *How Faith differeth from hope.*
4 *What are the Efficient causes of iustifying Faith.*
5 *What are the effects of it.*
6 *To whom it is given.*

1 *What Faith is in Generall.*

THE word *Fides* or *Faith*, according to *Ciceros* derivation receiveth his appellation and name from the Geruinde *Fienda*, which signifieth *Doing*, because that which is covenanted is performed; and is defined by him to be *the assurance and truth of contractes, and whatsoeuer kinde of composition; yea the very foundation of iustice.* It is cōmonly defined to be *A certaine or grounded knowledge of propositions or conclusions, to which we assent on authority of the assertion of true witnesses, whom wee may not except against or doubt of, whether it be God, or Angels, or Man, or Experience.* But whereas in the most general distinction of faith, there is one kinde of faith in divine matters, another in humane; the question here is what *Theologicall faith*, or faith in divine things is. Wherfore we must giue a more strict definition of faith taken in general, which notwithstanding must bee such, as that it comprise all the specials of faith delivered in Scripture. In general therefore whatsoeuer faith is mentioned in scripture, it is *A certaine knowledge firmely yeelding assent to al things which are delive-*

Heb. 11. 1.

How faith differeth from all other kindes of knowledge.

Whence faith hath his Name. *Ciceron. 2.*

The general Nature of Faith, as it is extended vnto all things.

The generall Nature of Faith as it concerneth onlie divine things, and is taught in Scripture.

The divers acceptions and vses of the name of Faith.

delivered in the sacred Scriptures of God, his will, vvorkes, and grace, wherevnto we condescend, even because God himselfe doeth affirme it. Or it is *to yeeld assent to every word of God delivered to the church either in the Law or in the Gospell, for that it is the asseveration or avouching of God himselfe.* Oftentimes Faith is taken for the very *doctrine of the Church*, or those things, whereby we are out of gods worde enformed and instructed vnto faith or assent and beliefe: as, when we vse to saie, *The Christian faith, The Apostolicke faith.* Oftentimes it is vsed for *the fulfilling of ancient promises*, or *the things themselues which are beleeved*: as; *Before faith came we were kept vnder the law, and shutte vp vnto the faith which should afterward be revealed.*

Gal. 3. 23.

* How faith differeth from all other kindes of knowledge.

* Furthermore, albeit there be also other certaine notices wherevnto we firmely giue assent, as vnderstanding, or apprehensiō of principles, Science, Sapience, Art, Prudence, (for the assent comming vnto the notice doth confirme and perfect it, so that what knowledge of a thing is had without assent, it is imperfect and vnprofitable) yet none of those are that faith, especially the Theologicall, such as a little before it is described. *For to those notices or apprehensions we do assent*, either because they are naturally engraffed in our mindes, or, for that they bring demonstrance or some other true and certaine proofs. *But the Theologicall assent or faith* is not, neither ariseth it out of the instinct of nature, neither out of sense, or experience, neither out of demonstrations, or reasons borrowed from Philosophy, but commeth and dependeth of a peculiar and supernatural revelation or divine testimony. That therefore which is added in the former description, *for the asseveration of God himselfe*, distinguisheth Theological faith from al other knowledges, even the most certaine. And this general definition of Theological faith is necessary, that we may not thinke that out of Philosophy or such principles as are naturally knowne to all, are to be drawne reasons or arguments sound and sufficient, to confirme the articles of our faith; but may know, that the word of God, & those good and necessary consequences and arguments which are framed out of it, are a supernatural light, and more certaine than al, though most exact, and exquisite demonstrances either natural or Mathematicall of Philosophers. *

FOwre sortes of *Faith* are found rehearsed in Scripture; 1. *Historical*, 2. *Tẽporary*, 3. *Working miracles*, 4. *Iustifying or saving faith.* The difference of these kinds one from the other appeareth out of their definitions. *Historical faith is to know, & thinke al those things to be true, which are manifested from aboue, either by voice, or by visions, or by oracles, or by any other mãner of revelatiõ, & are taught in the bookes of the Prophets & Apostles, and thus to be perswaded of thẽ for the asseveration & testimony of God himselfe.* It is called *historicall*, because it is a bare knowledge of such things as God is said to haue done, to do, or that he will doe hereafter. Of this faith these testimonies of holie Scripture make mention: *If I haue all faith, so that I moue mountaines &c.* Which saying notwithstanding may be construed of all the sortes of faith, Iustifying Faith only excepted. *The Divels believe, & tremble.* For the Divell knoweth exactly both what thinges are written in the worde, and also what are not written. Because hee is a spirite witty, quicke, and learned, he is present & seeth whatsoeuer things are done in the Church, and also through long experience hath knowne the doctrine of the Church to be true. *Simon Magus beleeved*; to wit, that the doctrine was true which the Apostle Peter propounded. But hee had not a iustifying Faith.

1 What historicall faith is. 1. Cor. 13. 2. Iam. 2. 19. Acts. 8. 13.

2 What temporary faith is.

Temporary faith is to assent vnto the doctrine of the church together with profession and ioy therein, though not true, and vnfeigned; that is to say, not springing frõ a liuely sence of the grace of God towards them, but of some other cause whatsoever: therfore it endureth but for a time, and in the instant of affliction vanisheth. Or it is *to assent vnto the heavenly doctrine which is delivered by the Prophets and Apostles; to professe it, to glory therein, and to reioyce in the knowledge thereof for a time; not for the application of the promise to themselues, to witt, not for any feeling in their heart of Gods grace towardes them, but for other causes, and therefore without any true conversion, and finall perseverance in the profession of this doctrine.* This definition is drawne from the parable and words of Christ; *He that receiueth seede in the stonie ground, is he which heareth the worde, and incontinently with ioye receiueth it. Yet hath he no roote in himselfe, and dureth but a season, for assoone as tribulatiõ or persecutiõ cõmeth &c.* The causes of this kind of ioy are in a maner infinite, and divers in divers persõs: yet all of them tẽporary, as whole fading such faith also as is grounded on them

Mat. 13. 20. 21.

flitteth

Temporary Faith is ledde in a string with the cõmoditiesofthe worlde and with them doth liue & dy.

flitteth and vanisheth. Hypocrites reioice at the hearing of the Gospell, either because it is a newe doctrine in their eares, or because it seemeth to sooth and flatter their affections, whilest it disburdeneth them of mens traditions, as doth the doctrine *of Christian liberty*, of *Iustification &c*; or because they haunt a licētious custome of sinning, or hunt after profites and commodities whither publike or private, as riches, honor, glory, &c; which then appeareth when the crosse overtaketh them. For then because they haue no roote they are parched, and wasted with the heate thereof. Thus hypocrites reioice; they reioice not as true beleeuers, I meane, on a sence and feeling of Gods grace working in them, and on an application vnto themselues of the blessings offered in the worde; which one thing only in the faithfull is the cause that they are rapt with exceeding true and perfect ioie, and the remouing of this cause sufficeth to make faith temporary. This *time-serving faith* differeth from *historical* only in that ioy which accompanieth it, and not the other. For *the Historicall faith* hath a bare & naked knowledge only: but *Temporary faith*, besides this knowledge, reioiceth therein. For time-seruing men *receiue the word with ioie*: whereas Divels beleeeue *historicaly*, & yet are hereon touched with no ioy, but rather *tremble*: they, I say, ioy not in that knowledge they haue, but wish it were quite extinguished: Nay farther, they professe not themselues to bee followers of that doctrine, though they knowe it to be true, but horribly persecute, and maliciously oppugne the same. Notwithstanding in men historicall faith is sometimes coupled with profession, and sometimes also seuered from it. For oftentimes men professe for I know not what causes that Religion & truth, which in heart they hate: Many also which are resolued and know assuredly the verity of Christian doctrine, notwithstanding oppose themselues, and set their faces against it; and these are they which sin against the holy Ghost. Obiect. *Yea but the Divell hath often professed Christ: therfore he doeth not oppugne his doctrine.* Ans. He did this not for any desire of promoting and advauncing Christs doctrine, but for the hatred he bare vnto it, that by his testimony hee might cause it to be suspected, and might mingle therewith his owne errors & lies: therefore Christ doth commaunde him silence, as Paule also doth in the Actes.

The 'difference of tẽporal and historical faith.

The Divell professed Christ, that for his testimonies sake hee might the lesse be beleeved. Mrrc: 1125: Act: 16.18.

The Faith of miracles is an especiall gift of effecting some extraordi-

varie worke, or foretelling some certaine event by divine revelatiõ: Or, *It is a certaine perswasion springing from an especiall revelation, and peculiar promise of God touching some miraculous effect which he would haue done, and foretelleth that it shal come to passe.* For this kind of faith cannot be drawne simply out of the general word of God; vnles some singular promise or revelation of God be annexed therewith. Of this Faith the Apostle saith; *If I had all faith, so that I coulde moone mountaines.* For although this speech be vnderstoode of all the kindes of faith excepting iustifying faith, yet it is especially referred to the faith of miracles. That this Faith is divers from the other kindes is prooved by these reasons. 1. By that saying of Christ; *If yee haue faith as much as is a graine of mustard seed, yee shall say vnto this mountaine, Remoue hence to yonder place, and it shall remoone.* But many holy men, vvho had a stable faith, and both *knew* the word of God, and *reioyced therein*, and *applied* it vnto themselues, as Abraham, David &c, yet did not remoone mountaines. Therefore this is a diuerse kinde of faith from that *iustifying faith* which they had. 2. Many exorcists, and the Sonnes of Sceva in the Actes endevoured to cast out devils, whereas they had not the gift of it, to wit, speciall revelation from aboue, and therefore it fell out ill with them; the spirite of the possessed man invading, disarming, and wounding them. 3. Simon Magus is said to haue beleeued, and yet could he not worke miracles; and therefore he would haue bought and gotten this power with mony. 4. The Devil knoweth the story of the Scripture, neither yet doth he worke miracles; because none besides the Creator is able to change the *Nature* of things. 5. Iudas taught and wrought miracles, as did the other Apostles; therefore he had *an historicall faith* (yea and perhaps a *temporary faith*) and *the faith of miracles*, yet had he not a *iustifying faith* For he is called of Christ, *A Devill.* 6. Many shall say vnto Christ, *Lorde, Lorde, haue wee not by thy name cast out Devils?* but Christ vvill aunswere them, *I never knevve you.* Wherefore the gifte of working miracles is giuen to Hypocrites also. 7. The other kinds of faith, extende to all things that are written in the worde, and therein proposed to be beleeued: but this of Miracles is appropriated and restrained to some certaine workes or extraordinary effects to come. Therefore it is a distinct kinde of faith and different from the rest.

What the Faith of working miracles is

1.Cor.13.2

How it differeth frõ the rest.

Mat.17.20

Act.19.14

Act.8.13

Ioh.6.70 Mat.7.22, 23.

Iustifying or saving Faith is properly that which is defined in the

4 What iustifieng faith is.

Answere to the 21. Question of this Catechisme; in which definition *the Generall*, or common nature is, a knowledge and stedfast assent. For of an vnknowne doctrine there is no faith, and it behoueth euery man to know the doctrine, before he beleeue it: whence the Papists *Implicite Faith* is refuted. *The difference* or special Nature, is the confidēce, and applying which every particular man maketh to himselfe of free remission of sinnes by and through Christ. *The property and peculiar affection* thereof is, to rest and reioice in God for this so great good. *The efficient cause* is the holy Ghost. *The instrumentall cause* is the gospel, vnder which the vse also of the Sacraments is comprehended. *The subiect* where it is sealed is the will and heart of man. *Iustifying* or *saving Faith* differeth from the other kindes of Faith; in that this only is the certaine confidence whereby we apply Christes merite vnto our selues: and we apply it vnto our selues, when every one of vs doe certainely resolue that the righteousnesse or merit of Christ is also given and imputed to vs, that we may bee esteemed iust and righteous of God, and also may be regenerated and glorified. *Confidence or trust is a motion of the hearte or will following and pursuing some good thing, and reioycing and resting thereon.* For the wordes πίστις & πιστεύειν, which signifie *beliefe*, and *to beleeue*, come from πείθομαι, which is *to be strongly perswaded*. Whence the word πιστεύειν *to credite and beleeue*; even with profane authors is vsed in this sence, *to waxe confident*, and *to rest on any thing*: as we read in Phocylides,

1 The Materiall cause thereof.
2 The Formall.
3 The Efficient.
4 The instrumental
The difference thereof from the rest
1 In nature
It is a confidence vnmooveable

Μὴ πίστευε πολλοῖς· ἄδηλος ὁ λαός· σεαυτῷ πίστευε.

Credite not the Commons, for the multitude is deceitfull, and in Demosthenes, *Thou art confidēt on thy selfe*, or buildest to much on thine owne person. ✻ Confidence is *a motion of the heart*, because it is a following & pursuing of a good thing, & a desire of retaining that good, which a man already doth enioy. *It is a reioicing*, because it is glad of the present grace of God towards every of vs, of ful deliverance from the guilt of sinne, and from sinne it selfe in parte: and because by that which every one enioyeth in present, he conceiueth everlasting hope of blessings to come, as of everlasting life, and of full delivery from all evill both of crime and paine, and therefore is free from the feare of future evill. *To him that hath, shall bee given. The holy spirite given vnto vs, is the earnest and pledge of our full redemption.* Again, iustifying faith differeth from the rest, in this also, that *this iustifying faith is concerning all spirituall giftes, and what soever belong to our saluation,*

Mat. 25. 29. 1. Cor. 1. 22 & 5. 5. Eph. 1. 13.
2. In obiect. It onely cōcerneth spiritual things.

and

and is properly and simply or absolutly called faith in the Scripture: and is proper also and peculiar to the elect & chosen. *The faith of miracles is of a certaine gift*, wherby we are not bettered, which we may want without any hinderance to our salvation: neither is it giuen to al the faithful, nor at al times. *Historicall faith is a part of the iustifying*, and befalleth al the godly, and hypocrites: but is not sufficient alone to salvation, because it applieth not to it selfe those benefits which are knowen vnto it out of the word. *Temporary faith hypocrites haue.* ✻ Iustifying faith therefore differeth from historicall faith, in that it alwaies comprehendeth historical, but this is not sufficiēt to make a iustifying faith, as neither are the other two. And it differeth from them al, because by iustifieng faith alone *righteousnes*, and *the inheritance* is obteined. For if, as the Apostle saith, *we are iustified by faith*, & *Faith is imputed for righteousnes*: & *The inheritance is by faith*, that Faith then shal be one of these foure. But it is not *historical faith*, otherwise the Devills also should be accounted righteous, & heires of the promise: *neither temporary*; for that is reiected by Christ: *Nor the faith of miracles*; for if so, Iudas also should bee heire. Righteousnes therfore, *& the inheritāce is of Iustifieng faith alone*, which indeed is properly, simply, & absolutly tearmed faith in the Scripture, & is peculiar to the Elect and chosen.

✻ 3 In extent It comprehendeth thereft. but is not comprehēded by thē. 4 In effect & end. it onely obteineth the inheritāce Rom. 3. 28. Rom. 4. 5.

Now what iustifieng faith is no man truly vnderstandeth, but hee who hath it; (For he that beleeueth, knoweth that he doth beleeue) as he who never saw or tasted honie, knoweth not of what quality it is in the tast, though you tell him much of the sweetnes of honie. But whosoever truly beleeueth, that is, hath a saving faith, he both hath experience in himselfe of these things, and also is able to declare them to others. For 1. *He being convicted thereof in his conscience, knoweth that whatsoever things are spoken in the Scripture are true & divine.* For faith is builded vpon a certeine, or assured and divine testimony, otherwise it were not *a full persuasion*. 2. *Hee findeth himselfe bound to beleeue them.* For if we confesse them to be true: it is then iust and meet, that we should asset vnto thē. 3. *He principally respecteth, embraceth, & applieth to himselfe the promise of grace*, & of free remission of sins, righteousnes, and life everlasting by & for Christ, as it is saide; *He which beleeveth in the Son of God hath life everlasting*. 4. *He being*

No man knoweth what Iustifying faith is, but hee that hath it

Properties of Iustifieng Faith: Ioh. 3. 36.

1

2

3.

4

Iohn 3. 36.

emboldened on this confidence, relieth on the present grace of God, and out of it doth thus gather and conclude of further grace: By the present loue of god towards me, and the beginnings of the first fruites of the holy ghost, which so great blessings god impar teth vnto me; I certeinly resolue and am perswaded that God wil never change his good wil towards me, sith he himselfe is vnchangeable, and his gifts without repentance. Therefore I hope also for a consummation, & accomplishment of these blessiinges, that is, for plenary and ful redemption.

5 5. *Hee reioiceth in the present blessings which he hath, but most of al in the certaine and perfect salvation to come*: and this is that *peace of conscience, which passeth all mens vnderstanding*. 6 6. *Hee hath a will to obey the doctrine of the Prophets & Apostles without any exception, in doing or suffering what soever is therein commanded*. If I wil beleeue God, I must obey his wil, and thinke that this his wil is not revealed vnto vs from men, but from him. Wherfore a man endued with iustifieng faith, doeth that duty, which is impoſed vpon him, strive the world & the Devil never so much against him: & vndergoeth, beareth, and suffereth what soever adversities for the glory of God chearfully & boldly, hauing God his most benigne & good father. 7 7. *He is certaine, that his faith, though it be in this life imperfect & lāguishing, & oftentimes very much eclipsed, yet being builded vpon the promise of God, which is vnchangeable, doth never altogether faile or die*, but the purpose which it hath of beleeving & obeying god, cōtinueth, it striveth with doubts & temptations, & at length vanquisheth, & in the celestial life which is to come, shal be chaunged into a ful and and most certaine knowledge of God and his wil, where we shal *see God face to face*. All this whosoever truly beleeueth he feeleth sensibly in himselfe, & whosoever feeleth this sensibly in himselfe, he truly beleeueth.

1 Cor. 13. 12.

4. *Howe faith and hope differ*

Faith apprehendeth things present. hope respecteth things to come

Iustifieng faith is not confounded with *hope*, though they both respect the same benefites. For *Faith taketh hold of the present good*; as, remission of sinnes, or reconciliation, and regeneration, or the beginning of obedience and life everlasting in vs. *Hope eieth the good to come*; as, the continuance of our reconciliation, and the perfecting

or accompliſhment of everlaſting life, or our conformity with God, that is, ful delivery from al evil. Ob. *Life everlaſting is a thing to come. VVe beleeue life everlaſting. VVe beleeue therfore that which is to come: that is, Faith is alſo of things to come, and ſo faith is hope it ſelfe.* Anſ. The Maior muſt be diſtinguiſhed. Life everlaſting is to come: true; as concerning the *conſummation* or accompliſhment thereof; in this reſpect it is not now ſimply *beleeved*, but *hoped* for. *VVe are ſaued by hope. Now we are the Sonnes of God, but it doth not appeare what we ſhal be.* Rom. 8. 24. 1. Ioh. 3. 2. Life everlaſting is alſo *a preſent good*. 1. As concerning the *will* and *vnchangeable purpoſe* of God, who hath decreed from everlaſting, that which he hath be gvnne in vs, & wil alſo in due time accompliſh it. 2. *As concerning the beginning therof in this preſent life*: For everlaſting life is begun heere in the elect by the holy ghoſt; and in this reſpect is not *hoped*, but *beleeued*: according to thoſe aphoriſms & briefe ſentences of Scripture; *Hee that beleeueth in the Sonne HATH life everlaſting, and HATH PASSED from death vnto life. This IS life eternall, that they knovv thee to bee the onely very God, & vvhome thou haſt ſent Ieſus Chriſt. By faith* then we are certeine that thoſe bleſſings which as yet we haue not, are notwithſtanding ours for gods *promiſe*, and for the *vnchangeable wil* in God to giue them vs: but *in certaine hope* we looke for them as concerning their *accompliſhment*. The ſumme is, There is one and the ſame *act*, and *operation* of faith and hope, but they differ in *conſideration*. It is called *Faith* as it doth apprehend thinges to come as if they were preſent, in regard of the vnchangeablenes of gods wil. It is called *hope* as it doth certeinely looke for the beſtowing of thoſe thinges. And in this lence the Apoſtle ſaith that faith is converſant in things hoped for. *Faith* (ſaith he) *is the ground and ſubſtance of thinges hoped for*: that is, it is that which maketh thinges which are hoped for, to bee extant and preſent, and is the evidence of thinges which appeare not, or are not ſeene, to witt, *as touching their accompliſhment and conſummation*. Some reconcile the difference of theſe tvvo in this manner; Faith apprehendeth the *promiſes* propo'ed in the Creede concerning thinges to come. Hope *the thinges themſelues promiſed* vvhich are to come. But this reconcilement is not ſo popular and eaſie to be conceiued by the vulgar ſorte, as is the other. ✻ Ob. 2. *Faith is the evidence of thinges vvhich are not ſeene: therefore not of thinges*

How life everlaſting is a preſent, and how a future good.

Iohn 5. 24. Iohn 17. 3.

Heb. 11. 1.

present. Anſ. It is the evidence of things which are not ſeene, to witt, *by the outward ſence*: but they are ſeene *by the eies of the mind*, even as if they did lie open to the eies of the body. Againe they are not ſeene (as is afore ſhewed) *in reſpect of their accompliſhment and conſummation.*

5. What are the cauſes of Faith.

How the holy Ghoſt is the principall and efficient cauſe of Faith Eph. 2. 8.

THe firſt & principal *efficient cauſe* of Faith both hiſtorical, temporary, and of working miracles is *the holy ghoſt*: howbeit he is cauſe of theſe, *by his divine general working onely*; but he is cauſe of Iuſtifying Faith, by *a ſpeciall kinde of working. By the grace of God ye are ſaued through faith, & that not of your ſelues: it is the gifte of God*, who inlighteneth the *minde*, that it may vnderſtand the word; & moveth the *wil*, that it may aſſent vnto the worde once vnderſtood. Ob. *The Divel hath hiſtoricall faith. It is therefore wrought in him by the holy ghoſt.* Anſ. Yea even whatſoever faith is in the Divel is wrought by the Spirit of God, but that by *a generall & vniverſal working onely* (as hath bin ſaid) wherby he worketh in al; not by a ſpecial and proper action, becauſe by ſuch a kind of working the holy ghoſt faſhioneth & frameth a Iuſtifieng Faith in the Elect alone. For verely whatſoever knowledge & vnderſtanding is in Divels & Hypocrites GOD effecteth it by his ſpirit; but not ſo as to regenerate or iuſtifie them, that they might rightly acknowledge him to be the author of this gifte, & magnifie him therefore; for after this maner hee vvorketh faith in the elect alone. The Divels therefore and Hypocrites haue faith *from the ſpirite of GOD*: but the elect *from the ſpirit of God ſanctifieng them.*

The word of God preached, the inſtrumentall cauſe of Faith Rom. 1 16. Rom. 10 17 1. Cor. 4. 15.

The *inſtrumentall cauſe* of faith, in generall is *the vvhole vvord of God* comprehended in the bookes of the olde & newe Teſtament; in which vvritings alſo are conteined manie woorkes and miracles of GOD beſides the woorde. But the chiefe and proper inſtrument of Iuſtifieng faith is *the preaching of the* Goſpell. *The* Goſpel *is the power of God vnto ſalvation, to every one that beleeveth Faith cõmeth by hearing, & hearing by the worde of* God. This inſtrument doth the holy ghoſt vſe (yet not as neceſſary in regard of his working, but arbitra-

arbitrary, and at his owne good pleasure) both to stirre vp faith in vs, and to nourish, strengthen, and encrease the same. Wherefore ordinarily iustifying faith is neuer ingendered in those who are of years to receiue it, without the preaching of the Gospel. The cause of that Faith which worketh miracles, is not simply the word of God, but there must necessarily come thereto *an especiall or immediate revelation from* God. The *formall* Cause of iustifying faith is *a certaine knowledge and confidence in Christ*. The *obiect* of it is whole Christ, and his benefites promised in the word. The *Subiect* or part of man wherin it remaineth is the vnderstanding, vvil, and hearte of man. The *ende* or final Cause. 1. *The glorie of* God, to witte, the celebration of his trueth, iustice, bounty, mercy, which hee hath shewed in the sending of his Sonne, and in the giving of faith in him. 2. *Our salvation*, that wee may receiue the blessinges which are promised in the word.

Special Revelatio the cause of faith of miracles.
The formal cause of faith
The obiect of faith.
The subiect of faith.
The endes of faith.

6 *VVhat are the effectes of Faith.*

THE effectes of iustifying faith are, 1. *The iustifying of vs before God.* 2. *Ioy resting on God, and peace of conscience. Beeing iustified by faith, we haue peace with God.* 3. *Our whole conversion, regeneration, and all our obedience*, which followeth faith, and beginneth at the same time with Faith. For, *By faith* God *purifieth our harts.* To the effectes of faith appertaine also the consequents thereof; that is, encrease of spiritual and corporall giftes, and the receiving of the thinges themselues which faith aimeth at. The first then and immediate effect of iustifying faith, is *Iustification*: from this afterwardes flow all other benefites purchased by the bloud of Christ, which al we beleeue to be giuen vs by faith, faith it selfe being the cause of them. For *that which is the cause vnto any cause of any effect, is likewise a cause of that effect*. It therefore faith be the next cause of our Iustification, *in respect of vs*, it is also a cause of those thinges which necessarily follow Iustification. *Thy faith hath saued thee.* In a word; The effectes of faith are Iustification, and Regeneration, which is begunne here, and is to be perfited in the life to come. *Rom.* 3. 28. & 10. 10. *Act.* 15. 39.

The effects of faith.
1
2
Roman. 5. 1
3
Act. 15. 9.
Luk. 8. 48.

7 Vnto whome faith is giuen.

Iustifying faith is onely proper to the elect, and that to al of them. For it is giuen to the elect alone, & to al the elect, even to infants, as concerning some inclination *No man can come to me, except the father, which hath sent me, draw him. Yee beleeue not: for ye are not of my sheepe. It is giuen to you to know the secrets of heaven: But vnto them it is not giuen And they beleeued as many as were ordained to everlasting life. VVhome he predestinated, them also hee called: and vvhome he called, them also he iustified. Faith is the gifte of God. All haue not harkened to the Gospell. For all men haue not faith. Temporary faith, & the faith of miracles*, is giuen to those, who are members of the visible church onely, that is hypocrites. *Haue we not by thy name done many great workes? cast out Devils?* But now nevertheles this faith of miracles ceaseth, which florished in the Primitiue church; for that now the doctrine is sufficiently confirmed.

Iustifying faith is giuen to all the Elect, & to them onelie Ioh 6.44. & 10 26. Math. 13.11 Act. 13 48. Rom. 8. 30. Ephe. 2. 8. Rom. 10 16 2. Thes. 3. 2 Math. 7. 22.

Historicall faith al they haue, who are by profession of the church, whether they be of the godlie, or reprobats: yea & they also, who are not members of the Church, but enemies, as devils and Tyrants. Historical is a part of Iustifying faith: because there cā be no assent or perswasion of a thinge, vvhich is not first knowen. Ob. *Historicall faith is a good worke. The Divels haue Historicall faith. Therefore they haue good works*. Ans Historical faith is a good worke, if it be ioined with an application of those things, wereto it assenteth, that is, with confidence. Repl. *Historical faith is a good work, though it be not ioined with confidence, because it is an effect of the Spirit of God: therefore the Divels haue good workes, even without peculiar application & confidence.* Ans. Historicall faith is a good worke in it selfe, but it is made il by an accident, for that the reprobate doe not apply those things to themselues which they know and beleeue to be true. Wherefore *the Divels are said to tremble*: for that they doe not thinke that GOD is towards them also such, as hee is described in his worde, good, merciful, &c. *The summe is*: As the substance it selfe of the Divels, & other thinges, which they retaine still of their first creation; so also both the knovvledge and faith which they haue concerning divine matters, are in themselues verie good, because they are the effectes and giftes of GOD: but they are made evill by an accident, even by reason

Historicall faithwhich is good in it selfe, is made ill by an accidēt

of

of their abuſing of them, for that they referre them not to this end, as to ſhew themſelues grateful vnto God the author of theſe good things, and to magnifie him for them. Ob. Againſt this, that all the Elect are ſaide to haue faith, ſome thus reaſon: *Many infants are of the elect, and yet haue not faith: therefore all the elect haue not faith.* Anſ. They haue not indeede *actuall* faith, as men of ripe yeares; but they haue a *power* or *inclination* to beleeue; which the holy ghoſt, as it fitteth for their capacitie and condition, worketh in them. For whereas the holy ghoſt is promiſed vnto Infants, hee cannot bee idle in them. Wherefore that remaineth ſtil, which before was confirmed: *That all the elect haue faith.* And further this I adde that *faith* is neceſſary for al the Elect, and not onely faith, but the *confeſsion of faith alſo* to thoſe which are growen to yeares and vnderſtanding. 1. Becauſe of the commaundement of God. *Thou ſhalt not take the name of the Lord thy God in vaine.* Therefore thou ſhalt take it aright. *He that ſhal confeſſe me before men, him will I confeſſe alſo before my Father vvhich is in heaven.* 2. Becauſe of the glory of God; *Let your light ſhine before men* &c. 3. Becauſe faith is not idle; but as a fruitfull tree manifeſteth and ſheweth it ſelfe by confeſſion. 4. For our ſalvation. *For with the mouth mã cõfeſſeth to ſalvation.* 5. That we may bring others to Chriſt: *And thou being confirmed, convert thy brethrẽ.* Now we know that we haue faithe. 1. By the teſtimony of the holy Ghoſt, and by the feeling of a true faith in our ſelues, that is, by a true and vnfeined deſire of receiuing the benefites offered by Chriſt. For he that beleeveth, knoweth that he doth beleeue, as the Apoſtle teſtifieth; *I knowe whome I haue beleeued.* And, *Becauſe we haue the ſame ſpirit of faith, according as it is written, I beleeued, & therfore haue I ſpokẽ; we alſo beleeue, & therfore ſpeake. He that beleeueth in the Sonne of GOD hath the vvitneſſe in him ſelfe.* 2. By the ſtrife and conflict within vs of faith & doubtfulnes. 3. By the effects, that is, by an earneſt purpoſe of obeying God according to al his commaundements. Againſt *the certainty of faith*, wherof we ſpeake in the definition of faith, ſome diſpute on this wiſe. Ob. 1. *They who may fall before the end of their life into ſin & damnation, cãnot be certain of their ſalvatiõ & everlaſting life. This is proved, becauſe, To be certaine, & To be in poſsibility to fal, are cõtrary one to the other. But we al may ſtide & fal away. It is falſe therfore, which is taught in the definitiõ of iuſtifying faith, to wit, That everlaſting life is giuen*

A beleeving inclination in infantes: though not an actuall beleefe.

Faith & the profeſſion thereof neceſſary for 5. cauſes.

1 Exod. 20.7. Math. 10. 32.33

2 Mat. 5.16.

3

4 Rom. 10.10

5 Luk. 22.32.

Three waies how to know that wee haue faith.

1 2. Tim. 1.12 2. Cor. 4.13 1. Ioh. 5.10

2

3

vs, & so our faith to be certaine & assured of it. Ans. To be in possibility of falling, or failing, that is *finally*, is contrary to the certainty of our salvation. But they who are once enriched by God with true faith, do not faile *finally*. Repl. 1. *Al that are weake, may fall finally. Wee are all weake. Therfore we may al falle finally.* Ans. The Maior is to bee distinguished. Al that are weake may falle *finally*; true, if they stoode by their own strēgth. But we, who are beleeuers, stand, preserved & vpheld by the grace & power of God. Therfore can we not *finally* faile. For whō God hath once embraced with his favour, them he wil not, nor suffereth to fall vtterly from his grace. *Though he fal he shal not be cast of: for the Lord putteth vnder his hand.* Repl. 2. *But God hath no where promised that he wil keepe & preserue vs in his grace finally.* Ans. Yes, he hath promised, & expressed it both in the place afore named, and elswhere: *I giue vnto thē eternal life & they shal never perish, neyther shal any plucke them out of mine hād. My father which gaue them me, is greater than al, & none is able to take them out of my fathers hand: & my father are one. I am perswaded that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, &c shal be able to seperat vs from the loue of* God, *which is in Christ Iesus.* Repl. 3. *But it is said, Let him that thinketh hee standeth, take heede least hee fall. Therefore perseverance dependeth not of God promising, but of our selues, and therefore it is doubtfull, standing vppon a doubtfull ground.* Anns. This is a fallacy, reasoning from that which is no cause, as if it were a cause. For by this very exhortation he goeth about to nourish, make perfect, and preserue the safety of the faithfull. For God vseth such threatnings thereby to retaine the godly in their duty, that they may not waxe proude, and please themselues. But heereof it doth not follow, that he permitteth the perseverance of the godly in faith and grace to their owne strength and arbitrement. Moreover, Paul in that place speaketh not to particular men, but to the body of the church of Corinth, in which many were hypocrits. Wherfore they who truely beleeue, must certainely resolve, that God will saue them. For if hee will haue vs assured of his present favor and grace towardes vs, he wil also haue vs assured of that which is to come, because god is vnchangable. Repl. 4. *Salomon saith, Man knoweth not, whether hee bee worthy of loue or hatred. Therefore we cannot be assured of the election of GOD, neither resolue any thinge of GODS present favour, & so by*

Time faith may taint, for a time but cannot faile finally

Pſal 37.24

Iohn.10:28 29.

Rom.8:38.

1.Cor.10:12

Eccle.9: 1:

by consequent, neither of that which is to come. Answ. to the Antecedent. 1. Man knoweth not: true, as concerning *second causes*, or by events of things, be they good or evil. For external and outward fortune, is no certaine token wherby to iudge of Gods favour. 2. Againe man knoweth it not, *of himselfe*, but he knoweth it, God revealing it, and certifying vs aboundantly of his loue towards vs by his word and spirit. Repl. 5. *VVho hath knowne the mind of the Lord?* Ans. No man hath knowne it before God hath revealed it, neither after he hath revealed it doth any man perfectly knowe it, but so much we knowe, as may suffice to our salvation. *VVe al beholde as in a mirrour the glory of the Lord with open face, and are changed into the same image, from glory to glory, It is the spirit which revealeth and witnesseth vnto vs that we are the Sonnes of God.*

Rom: 11:34

2. Cor. 3. 18. Rom 8. 16. 1 Cor. 1. 22.

Ob 2. *But, If the righteous turne away from his righteousnes, & commit iniquity, he shal die in his sinnes. Therfore beleeuers also may defect from godlines, and fall from everlasting salvation.* Ans. 1. That which is spoken but conditionally is no positiue assertion. An. 2. He in in that place is called *iust*, not onely who is truly iust, but also vvho seemeth iust in the eies of men, of which kind oftentimes time-serving hypocrites are, which beleeue for a while, and afterwardes fall away. For a true iust man is *like a tree planted by the water side, vvhose leafe shall not wither*. And the sonnes and heires onely are endewed with true conversion and godlines. *As many as are led by the spirite of God, They are the Sonnes of God. And if Sonnes, then also heires. VVe haue receiued the spirit of God, that vve might know the thinges which are giuen vnto vs of God. VVe haue the minde of Christ.* Whence the Spirit of God which worketh in the sonnes & heires of the kingdome this their conversion and sanctification is called, *The earnest of our inheritance vntill the redemption of the possession purchased.*

Ezech. 18. 24.

Psal. 1. 3. 4. Rom 8: 14: Gal: 4: 7: 1. Cor: 2. 12 16:

2: Cor: 1: 22 & 5: 5: Eph: 1: 14:

Ob. 3. Paul *exhorteth the Corinthians, that they receiue not the grace of God in vaine: so Christ likewise biddeth vs, watch, & pray.* Ans. Neither by carnal security is forbidden, & certainty of salvation, as also faith, tranquillitie, watchfulnes, & praier is commanded. For these are the necessary and proper effects of our election, & an infallible argument of salvatiō. For al beleeuers are elected: & Paul teacheth, *that by faith we are made partakers of Gods adoption.*

2: Cor: 6: 1: Mat: 26: 41:

Eph: 1:

Ob. 4. *Saul failed and fell away finally. Saul vvas one of the godly.*

Ther-

Therefore the godly also fall away. Anſ. We deny the Minor, that Saule was one of the godly, for he was an hypocrit. Rep. *But he had the gifts of the holy Ghoſt.* Anſ. He had ſuch giftes of the holy ghoſt as are common to the godly with the reprobate: he had not the giftes of regeneration, and adoption, and therefore neither had he the holy Ghoſt ſanctifying him, which is proper vnto the elect.

5 Obiect. *The doctrine of the certainety of our ſalvation breedeth ſecurity.* Anſ. It breedeth indeed a *ſpirituall ſecurity*, by it ſelfe, in the elect alone: and *a carnall*, by an accident, and that only in the wicked and reprobate, but not at al in the godly.

Queſt. 22. *VVhat are thoſe things which are neceſſary for a Chriſtian man to beleeue?*

Anſw. All thinges which are promiſed vs in the Goſpel[a]: the ſumme whereof is briefly compriſed in the Creed of the Apoſtles, or in the Articles of the Catholicke and vndoubted faith of all Chriſtians.

[a] Ioh. 20.31. Mat 28.20. Marc. 1.15.

The Explication.

AFter we haue intreated of FAITH, it directly followeth now, that we ſpeake of *the obiect of Faith*, that is the ſumme of thoſe things which are to be beleeued. *Faith* therefore in general apprehendeth the whole worde of God, and is ſtrongly perſwaded of the truth thereof, as appeareth out of the definition thereof. But *iuſtifying Faith* properly eieth the promiſes of the Goſpell, or the preaching of grace through Chriſt. Wherfore the Goſpel is properly the obiect of iuſtifying faith; and it is properly tearmed, *the doctrine of things to be beleeued*: as contrariwiſe the law properly is *the doctrine of things to be done*. Mens traditions therefore, the Popes ordinaunces, and decrees of Counſels are ſequeſtred, and excluded from being the obiect of Faith. For Faith can relie on nothing but the word of God as on an immoueable foundation. Now the decrees of men are variable and vncertaine, ſith *Every man is a liar*; only God is true, and his word is truth. Wherfore Chriſti-

Roman. 3.4

Christiãs, as they may not frame vnto themselues any obiect of faith, so neither may they receiue any formed and delivered by others, but must beleeue the ooſpel only, as Scripture teacheth; *Repent, & beleeue the Goſpell. That your faith ſhould not be in the wiſedome of men, but in the power of God.* Nowe the ſumme of the Goſpell, or of things to be beleeued, is the Apoſtles Creede, whereof it followeth that wee intreate.] Marc. 1. 15. 1. Cor. 2. 5.]

Queſt. 23. *VVhich is the Creede?*

Aunſw. I beleeue in God the Father almighty, maker of heauen and earth.

2 And in Ieſus Chriſt, his only ſonne, our Lord:

3 Which was conceiued by the holy Ghoſt, borne of the Virgin Mary:

4 Suffered vnder Pontius Pilate, was crucified, dead, and buried, he deſcended into hell:

5 The third day he roſe againe from the dead:

6 He aſcended into heauen, and ſitteth at the righte hande of God the Father almighty:

7 From thence ſhall he come to iudge the quicke & the dead.

8 I beleeue in the holy Ghoſt.

9 I beleeue the holy Catholique Church, the communion of Saintes.

10 The forgiuenes of ſinnes.

11 The reſurrection of the body.

12 And the life everlaſting. *Amen.*

The Explication.

THis word *Symbole*, is deriued from a Greeke word, which ſignifieth either *a common collation of diuers men to the making of a banquet*,

quet, or, *a signe, token, & marke, whereby a mã is discerned frõ other*: Such as is the military signe, whereby fellows are desciphered frõ enemies. *The Symbole*, so tearmed in the Church, *is a briefe and summary forme of christian doctrine: or a briefe summe, or confession of the pointes of christiã religiõ, or Evangelical doctrine*. Now it is called by the name of Symbole, *because it is as a token, or profession whereby the Church with her members is discerned from al her enemies, & frõ al other Sects*. Some say, that this briefe summe of Evangelical doctrine was called a *Symbole*, for that this doctrine was collated as it were, & imparted by the Apostles, and every one of them did bestowe some parte thereof: But that cannot be prooved. This reason may bee rendered thereof more probable, that it was called *a Symbole*, for that the articles of faith are the squire and rule, wherevnto the faith and doctrine of al Orthodoxe, or right beleeving Christians ought to agree and be conferted. The Symbole is called *Apostolique*, 1. *Because it containeth the summe of the Apostolique doctrine*, which the Catechumenes vvere enforced to holde and professe. 2 *Because the Apostles delivered that summe of doctrine to their Schollers and disciples:* which the Church afterwardes held as receiued from them. This selfe-same Symbole is called also *Catholike*, because there is but one faith of all Christians. Heere some demaunde a reason *why after the Apostles Creede other Creedes, as the Creede of the Councell of Nice, Ephesus, and Chalcedon, with Athanasius Creede, were compiled, & received in the Church. Ans.* These Creedes properly are not *others*, that is quite different in substance frõ the Apostolique Symbole, but are only a repetition & more ample declaration of this, in all which certaine words are added as an explication therof, by reason of Heretiques, by whom, because of the shortnes thereof, this was depraved. There is no change either of the matter, or of the doctrine, but only of the forme of declaring it, as easily appeareth by comparing them togither. [Other important and weighty causes there were, which might compell the Bishops & Doctors of ancient Churches to compose & draw out these briefe cõpẽdious formes of cõfessiõ; especially the church thẽ increasing, & heresies growing with & in the Church. For instãce in few; 1. That al, both young & old might with more ease beare in mind the maine & entire foundation of Christianity cõprised in briefe. 2. That al might alwaies haue in their sight & vew the cõfessiõ of their faith, & cõsolatiõ reaped thence,

2. Reasons why the Creede is led Apostolique.
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Why it is cal ed catholique.
An answer to a question moued touching o ther creeds
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4. Causes why other Creedes were made & received in the Chu ch.
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theſe, knowing what that doctrine is, for which perſecution is to bee ſuſtained: So God in times paſt made a ſhort ſummary abſtract of his law and promiſes, that al might haue it as a rule of life, and grounde of conſolation obvious to their eies. 3. That the faithfull might haue a peculiar badge and cullifon whereby to be diſtinguiſhed both from, & in al future ages from Infidels and Heretiques, which with *wily gloſing ſophiſmes corrupte the vvritings of the Prophetes and Apoſtles*; for which very cauſe alſo theſe Confeſſions were intituled *Symboles*. 4. That there might be ſome perpetual rule extant in publicke, plaine, briefe, and eaſie to bee knowne, whereby to examine all manner of doctrine and interpretation of ſcripture, to approoue and ratifie vvhatſoeuer accordeth therevvith, and refuſe and diſanull the contrarie. Notvvithſtanding the Apoſtles Creede farre ſurpaſſeth the reſt in authoritie. 1. *Becauſe for the moſt parte it literallie conſiſteth of the proper vvordes and phraſes of Scripture.* 2. *Becauſe it is of greater antiquitie then other Creedes, and was delivered firſt vnto the Church by the Apoſtles themſelues, or by their diſciples and ſcholers, and ſince them ſucceſſively from hand to hand transferred vnto vs their poſterity.* 3. *Becauſe it is the fountaine and original draught, even an authentical rule of direction to other Creeds, which for illuſtration of this, to preuent the fraudulent ſleights and forged corruptions of Heretiques, haue in vniverſall and generall Synods or Councels beene publiſhed, and authoriſed by the vvhole iointe conſent of the Church.* The certainety of other Creeds dependeth not on the authority and arbitrement of men, or definitiue ſentence of Councels, but in the perpetuall concordance of holy Scripture with them, and of the whole church ſince the Apoſtles time retaining and holding faſt the Apoſtles doctrine, and teſtifying to al poſterity that they received this doctrine at the Apoſtles mouthes, & the mouthes of their hearers; which cõſent is obvious to any man that daineth to view it with both eies, & weigh it conſiderately. For certaine it is that no Congregation of Angels, nor conventicle of men, hath any power of iuſtifying nevve lavves, touching the vvorſhippe of GOD, or newe articles of faith bindinge the conſcience. For this is a vvorke proper vnto God. Neither may vvee beleeue God for the teſtimonie of the Church, but the Church for the teſtimonie of GOD. This doctrine touching the cauſes and authoritye of diverſe Creedes is borrovved out of

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The Apoſtolike Creed preferred aboue other creeds becauſe 1. The phraſe of it is moſt proper 2. The time moſt ancient 3. The copy moſte authenticall.

Vrſi-

Vestuus Admonit. Neustad. de Concordia Bergens. written *Ann. Dom.* 1581. where young Divines may, if they list, read a large discourse touching the truth and authority of Ecclesiasticall writers learnedlie discussed, from the 117. page vnto the 142. page of the said Tract: a briefe Type and table whereof I haue here desciphered.

The Table.

The writings touching the doctrine of the Church are

- 1 *Divine*, that is inspired immediatly by God into the heartes of the Prophets and Apostles: such as are the Canonicall bookes of the olde and Newe Testamente. These alone are simply in their sentences and wordes full of divine inspiration, and worthy credite: and therefore are the sole rule of triall vnto all others.
- 2 *Ecclesiasticall*, that is, written by the Doctors of the Church; & these are
  - 1 *Publicke*, to wit, written in the common name of the whol church: which againe are subdivided into writings
    - 1 *Catholique*, I meane, Creedes and Confessions written in the name, and with the ful cotent of the whol Orthodoxe & right-beleeving Church, received, and allowed by the authority therof: such as are
      - The Apostles Creede.
      - The Creedes of the Councels of
        - Nice.
        - Constantinople.
        - Chaledon.
      - Athanasius his Creede
    - 2 *Particular*, namely the Confessions of certaine Churches and Councelles; as, diverse Catechismes, and the Augustane Confession.
  - 2 *Private*, that is, written in the name, and by the advice of some one private man, or more; as Common Places, Commentaries, and such like.]

ON THE 8. SABBOTH.

Quest. 24. *Into how many partes is this Creede devided?*

Aunsw. Into three parts. The first is, of God the eternal Father, and our Creation. The second, of God the Son, and our Redemption. The third, of God the holy Ghost, and our Sanctification.

The

The Explication.



he principal parts of the Apoſtolique Creed are three:

1 *Of God the Father, and our Creation.*
2 *Of God the Sonne, and our Redemption.*
3 *Of God the holy Ghoſt and our Sanctification: that is of the workes of our Creation, Redemption, and Sanctification.* Ob.1. *Vnto the Father is aſcribed the Creation of heaven and earth: vnto the Sonne the Redemption of mankinde, vnto the holy Ghoſt Sanctification. Therefore the Sonne and the holy Ghoſt did not create heaven and earth; neither did the Father and the holy Ghoſt redeeme mankinde; neither doe the Father and the Sonne ſanctifie the faithfull.* *Anſ.* It is a fallacy grounding vpon that which is affirmed but in reſpect, as if it were ſimply affirmed. For the creation is given to the Father, redemption to the Son, ſanctification to the holy Ghoſt, not as they are ſimply an *operation* or worke, (for ſo ſhould the other two perſons be excluded from it) but in reſpect of the *order* and *manner of working*, which is peculiar and proper to every of them in producing and bringing forth the ſame external worke. A more open declaration hereof may be this. The workes of our creation, redemptiõ, and ſanctification, are *the operations of the godhead outwardly*, that is, external operations, which God worketh on his creatures: *and they are vndevided*, that is, common to the three perſons, which they by common wil and power worke in the creatures, by reaſon of that one and the ſame eſſence and nature of the godhead, which they haue. For the ſcripture attributeth *the creatiõ* not only to the Father, but to the Son alſo, and the holy Ghoſt. *All things were made by it. The ſpirite of the Lord moved vpon the waters. That which is conceived in her, is of the holy Ghoſt. By the word of the Lord were the heavens made, and all the hoſtes of them by the breath of his mouth* Likewiſe our *redemption* is attributed to the Father, and the holy Ghoſt. *God ſent his Sonne into the vvorld, that the world might be ſaved by him. He ſaved vs by renuing of the holy Ghoſt, which he ſhed on vs abundantly.* And *ſanctification* both to the Father, and to the Sonne. *God hath ſent the ſpirit of his Sonne into our hearts crying Abba Father. The very God of peace ſanctifie you throughout. Chriſt is made ſanctification vnto vs. Chriſt ſanctifieth the Church.*

How our creatiõ, Redemption, Sanctification, are each appropriated to ſome one perſon of the Trinity, and yet all three perſons haue their iointworking in them.

Ioh.1.3. Gen.1.2. Mat.1.20. Pſalm.33.6

Ioh:3:17: Tit:3:5:6:

Gal:4:6: 1:The:5.23 1:Co:1:30 Eph:5:26:

church. Al the persons therefore create, redeeme, sanctifie.

Why distinct operations or workings are attributed to the three persons.

Nevertheless yet in respect of that *order* of working which is betweene them, *Creation is ascribed vnto the Father*, not excluding the other persons; but because he is the fountaine, as of the Divinity of the Sonne and the holy Ghost, so also of those divine operations which he worketh and performeth by the Sonne and the holy Ghost. *Redemptiō is ascribed vnto the Sonne*, not excluding the other two persons; but because he is that person which executeth the fathers wil concerning the redeeming of mankinde, and doth immediatly performe the work of our redemption. For the Son only was sent into flesh, and hath paid the ransome or price for our sinnes, not the father, nor the spirit. *To the holy Ghost is ascribed sanctification*, not excluding the other two persons from this action; but because he doth immediatly sanctifie vs.

2. Ob. *The externall works of the Godhead* (that is, such as the whole three persons exercise not mutually one towardes another, but execute in the creatures) *are indivisible, or cannot be divided* (that is, they are not appropriated vnto any one of the three persons, without respect vnto the other.) *But Creation, Redemption, and Sanctification are externall workes of the Godhead. Therefore they are indivisible; and by force of good Consequent there needeth no such distinction of them, as is proposed.* *Ans.* To the Maior. The workes of the Trinity are *indivisible*, but with retaining to each person his proper and peculiar manner of working. All three persons therfore worke on the creatures, but yet that order still is inviolably kept; as that the Father stil is the fountaine of the operations of the Sonne and the holy Ghost, and doth al things not *of* any other, but *of himselfe*, *by* the Sonne and the holy Ghost; The Sonne doeth all thinges *of* the Father, *by* the holy Ghost; The holy Ghost doeth all thinges *of* the Father and the Sonne, *by* himselfe. For *the Father createth*, but mediately *by* the Sonne and the holy Ghost; The Sonne *from* the Father; and the holy Ghost *from* the Father and the Sonne. *The Father and the holy Ghost redeeme vs*, but mediatly, *by* the Son; but the Son immediatly *from* the Father, *by* the holy ghost. *The Father & the Son sanctifie vs*, but mediatly *by* the holy Ghost; but the holy ghost immediatly, *frō* the Father & the Son. But as concerning the works of the Trinity which are called *outwarde & inward* works, it shal be more fully enlarged when we come to handle the last question saue one of the doctrine *touching God.*

Quest.

Quest. 25. *Seeing there is but one only substance of God, [a] why namest thou these three, The Father, The Sonne, and the holy Ghost?*

Answ. Because God hath so manifested himselfe in his worde, [b] that these three distinct persons are that one true and everlasting God.

[a] Deut: 6:4 Is: 44:6: & 45: 5: 1. Cor: 8: 4: 6. Ep: 4:6
[b] Gen: 1:2:3 Psa: 33:6. Is: 6:1:3: & 48: 16: & 61: 1. Mat: 3:16. & 28:19: Joh: 12:41 & 14:26: & 15:26: 2. Cor: 13. Gal: 4:6: Eph: 2:18: Tit: 3: 5: 6. 1. Joh: 5. 7:

Questions concerning God.

The Explication.

IN this question is contained the doctrine of the Church concerning one God and the three persons of the Godhead. The principal questions therein are,

1 *Whence it may appeare that there is a God.*
2 *What hee is, or what manner of God the God of the Church is, whome wee worshippe; and in what hee differeth from Idols.*
3 *Whether he be ONE only, and in what sense there are saide to be many Gods.*
4 *What the name of Essence, Person, and Trinity signifie, & how they differ.*
5 *Whether these names are to be used in the Church, and whether they are had in the Scripture.*
6 *How many persons there be of the Godhead.*
7 *Howe they differre and are to bee distinguished one from another.*
8 *For what cause it is necessarie that the Doctrine of the Trinitie be holde in the Church.*

1. *Whether there bee a God, and whence it appeareth.*

The great misery of mans nature cānot be sufficiently thought vpō, that, wheras it was created to the bright knowlege & evē the very image of God, it is fallen so far, as not only it is ignoraunt who, and what God is, but also maketh disputation, whether there be any god in heaven or no. The causes of this evil, the Church alone doeth vnderstand: the first whereof is *the blindnes & corruption of mans nature after his fall*: the next, *the instigation of the diuel*, who would haue the whole opiniō of god raced out of the minds of men: vnto which commeth *the horrible confusion of mans life and humane affaires*, in that oftentimes the wicked flourish, and the godlie either are oppressed by them, or while they perceiue not the causes of these evils, & the secret government of god, they fal to doubting whether there be any God, who hath care ouer the world and humane affaires. ❧ But that there is a God is proued by many maine arguments common to Philosophy with Divinity The arguments are these.

Three causes which haue made infidels doubt whether there be a God

The reasons which doe proue ther is a God.

1 The beautisu'l order of Nature.

1 *The beautiful & goodly order of nature beholde in the world*; that is, the disposing of every part of the world, and the continuall succession of diuers motions & operations therein with constant & strict observation of their stablished & perpetual lawes, cannot be instituted and kept but of a wise, vnderstanding, & omnipotent nature, which is god. This argument is enlarged, *Psal.* 8. 19. 104. 135. 147. 148. *Act.* 14. & 17. *Rom.* 1.

2 The excellency of mās mind.

2 A reasonable nature, hauing some cause, cannot deriue his original but from an inte ligent & vnderstanding nature, for that the cause is not worser or baser then the effect it bringeth. But *the minde of man* is a nature indued with reason, and hath some cause. Therfore it hath his being from an vnderstanding cause which is God. *Iob* 32. 8. *Surely there is a Spirite in man, but the inspiration of the Almighty giveth vnderstanding.* Psalm 94. 7. *Yet they say, The Lorde shall not see &c. VVee are also his generation.* Act. 17. 28. The Minor of the precedent Syllogisme is thus proued likewise by reason. *VVhatsoever hath a beginning is from another, because it must needes be from some thing, and of it selfe it cannot haue being, or beginning, because nothing is cause of it selfe. But mans minde hath a beginning. Therefore from another, which other must needes be God.*

3 The

3 *The notions of generall rules or principles borne in vs, and with vs*; such as are the difference betweene things honest and dishonest, numbering, vnderstanding of consequences in discourse & reasoning, &c. cannot come by chaunce, or from a sensible nature common to vs vvith bruite beastes; but are necessarily in-bred in vs by some intelligent cause, which is GOD. Whereupon wee frame this Syllogisme: *Notions are not ingendered, nor haue their being, but from a cause intelligente (for no man maketh another vvise, vvho himselfe is not vvise. But in men there are notions, not comming by vse, nor received from men; Therefore they are from God. The Gentiles shewe the effect of the Lawe written in their heartes. Man is the image of God &c.*

3 the generall rules & principles naturally ingendred in the mind of man.

Rom. 2. 15.

4 *The naturall notion of this principle*, THERE IS A GOD. Principles are true, because they are diuine wisedome, and because the contrary or opposite thereto beeing graunted, nature is thereby destroyed. But, THAT THERE IS A GOD, is a principle. 1. *Because every one hath private experience heereof in himselfe.* 2. *All vvise men confesse it.* 3. *All nations consent in it.* For no nation is so barbarous, but that it mainetaineth some religion, and contendeth and striveth for the advauncement thereof, and supposeth that there is some God. *That which may be knowne of God, is manifest in them,* (that is, in the mindes of men.) *For God hath shewed it vnto them.*

4 This principle of it selfe naturally in-bred in mā. That there is a God.

Rom. 1. 19.

5 *The terrors of conscience, vvhich are stroken into the mindes of the vvicked after they haue sinned*, cannot bee inflicted but by an intelligent Iudge, vvhich discerneth honest and dishonest thinges, detesteth those thinges which are dishonest, beholdeth the mindes and heartes of men, and exerciseth iudgemente vpon the mindes: But in all the vvicked is this tormente. *Their vvorme shall not die, neither shall their fire bee quenched. There is no peace, saith God, to the vvicked. God is a consuming fire. They shewe the effect of the Law written in their heartes, their conscience also bearing vvitnesse, and their thoughts accusing one another, or excusing.*

5 The terrors of conscience in the wicked Isa. 66. 24. & 57. 21. Deut. 4. 24. Rom. 2. 15. Against the beastes of the world, who thinke the doctrin of God to be but a cūning deuise of the wiser sort to keep the simple people in order.

* And hence is apparaunt the impudencie of Epicures and Academickes, who *deeme all religion to bee deuises of subtill men, coyned to this ende and purpose, that the rest of the common people might through feare of a superiour powver, bee kepte in good order.* For

first, if through deceiueablenes other mē beleeue that God is, & dread him; Why then are these men thēselues, who will seeme by their sharp insight to espie the guile, most of al tormented with the conscience & privy acknowledgment both of this their blasphemy, as also of other misdeeds? Moreover the sole & bare asseveration and word of a fewe, could not haue bin sufficient, neither to perswade al mankind, neither to maintaine the perswasiō once brought in to al succeeding ages. neither doth that lighten the force of those argumentes, which are deducted frō this notion, that there is a God; & from the conscience, in that they say, *there are many foūd, who neither beleeue there is a God, neither are moued with the conscience of their sins.* For although they cover never so much to perswade thēselues, that there is no God, yet is their conscience alwaies against thē. And therfore it is most false that these men imagine, that any one of the wicked is free from the gnawing of his conscience. For how much the more every one despiseth god and all religion, and endevoureth to represse the prickes of conscience so much the more is hee tormented, and at everie mencioning and signifying of God, he trembleth and shaketh with horror; and howe much the slowlier, with so much the more severe dolour and paine is his security shaken from him. Wherevpon we see those, whose whole life was profane and secure, for the most part, when they are oppressed with the terror of Gods iudgment, to perish in despaire. Now that which is saide. *The vngodlie is so prowde, that he careth not for god: neither is God in all his thoughtes: The foole hath said in his heart, There is no God:* that this hath not this meaning, as if the wicked were void of al knowledge & feare of God, or do not confesse that there is a god: but that framing vnto themselues another, thā he indeed is, who hath manifested himselfe; to wit, one that careth not for mens affaires, defendeth not, nor delivereth the good, & punisheth the wicked; they place an idol in roome of the true God; David himselfe doth sufficiently declare, when as he describeth the same prophanenesse of the wicked in these words: *For he hath said in his hart, tush, God hath forgotten, he hideth away his face, and he will never see it.*

Psalm. 10. 4
Psalm. 14. 1 & 53. 1.
Psa. 10. 11.

6. The punishmentes of the wicked.

6 *From the punishments of the wicked, which they suffer besides the torments of conscience.* For the events of all times constrained men to cōfesse that their sins are punished with grievous punishments in this life; and contrariwise the lot and end of the good to be more pleasant.

Where-

Wherefore there is a minde or vnderſtanding power, which diſcerneth honeſt things from diſhoneſt, iudge of mankinde, puniſhing the wicked, and defending the good. And that this may not be aſcribed to the wiſedome or ſeverity of Magiſtrates or other men, this withſtandeth and hindereth. 1. *For that it muſt needes bee that this naturall inſtinct, wherby men iudge that offenders are iuſtly puniſhed, muſt proceede from ſome minde which is enemy to wickednes.* 2. *For that oftentimes by marvailous and inexpected and vnlooked-for meanes, they are drawne to the iuſtice and puniſhmente of the Magiſtrates, vvhoſe ſins before had beene privie*, or who ſeemed to haue been able by their own power or ſubtilty eaſily to eſcape their handes; and that eſpeciallie, for that manie, who through either the negligence or white-liverdnes of Magiſtrates are not puniſhed by them, yet run into calamities, and haue allotted vnto them ruthful ends. And when tranſgreſſions & ſins encreaſe too much, & their impunity, *whole nations & commõwealths, with horrible & manifeſt examples of Gods wrath, periſh*: as the world in the deluge: Sodome by fire caſt from heauen: Pharao in the red ſea: the Iewes and many floriſhing kingdomes by moſt lamentable overthrowes. That theſe things cannot come to paſſe by chance, neither any other vvaie, than by the iudgemente and povver of him, vvho is Lorde of mankinde and nature, both Gods comminations and threatnings, and the conſcience of every one, and the order of iuſtice, whereby theſe follow and enſue vpon impiety, and the very hugenes, waight, and greatnes of things doth convince. Wherefore it is ſaide. *The righteous ſhall reioice when he ſeeth the vengeance: hee ſhall vvaſh his footſteps in the blood of the vngodly. So that a mã ſhal ſay, Verily ther is a reward for the righteous: doubtleſſe there is a God that iudgeth the earth. The Lord is known to execute iudgemẽt.* Now albeit *the wicked floriſh often for a while, & the godly are oppreſſed*, yet nevertheles examples which are fewer in number, doe not weaken the generall rule, vnto vvhich moſt events agree. But if it were ſo, that fewer of the vvicked did ſuffer puniſhmente, yet thoſe ſelfe-ſame examples though but a fewe, woulde teſtifie that God is, and that he is diſpleaſed with the offences of others alſo, who ſeeme to bee leſſe puniſhed. But this is not true, no not of any of them, that they are not puniſhed in this life. For al thoſe who are not before the ende of this life converted to God, if puniſhment do not ſooner overtake thẽ, yet at length they die

Which puniſhmẽt are not to bee imputed to the Magiſtrates ſeverity and wiſedome for 2 cauſes
1
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Pſ. 58. 9. 10.

Pſalm. 9. 16

in despaire, which punishment is more grievous than al the evils either corporal or external, and is the beginning and testimony of everlasting punishment. Now in that this punishment is not sufficient, it doth therein agree with al, even the most tragical cases of the wicked: and therefore we are taught by the doctrine of the Church, that gods lenity, which he doth not seldome vse in this life towardes the wicked; and his severity, which he seemeth to shew towardes the godly, doeth not at al weaken his divine providence & iustice, but rather declareth his goodnes, whiles by differring of punishment, he inviteth the wicked to repentance, & by exercising the godly with chastisements and crosses, he perfecteth their salvation: & also it confirmeth the certainety of iudgment after this life, wherin perfect satisfaction shal be made by the wicked, to gods iustice. *

7 Common weales wisely ordered.

7 *A body politique wisely ordered by good and wholsome lawes* coulde not be deciphered vnto mens vnderstanding, but by some intelligent minde approving this kinde of order, and because the Diuel with the whole rabble and rout of wicked ones pursue with deadly hatred these societies with their discipline, it must needes be God that hath thus long perfected and defended it. Prov: 8:15: *By me Kings raigne, and Princes decree iustice.*

8 Heroical & noble instincte of minde.

8 *Heroicall instinctes*, that is, wisedome, & excellent virtue in vndertaking and atchieving those workes, which surpasse the common capacity of mans nature, such as is the felicity and happinesse of noble artificers and gouernours in searching or polishing artes, and in finding out deuises and counsailes: likewise the couragiousnesse of minde in perfourming the actions of vertue, and in menaging matters; such as was in Achilles, Alexander, Archimedes, Plato, and others: All these giue evidence that there is some superior cause, vvhich stirreth vppe these motions, and inclinations. Moses said of Ioshua; Deut:31: 8: Esr:1: 1: Iudg: 14:19 *The Lorde himselfe will goe before thee, hee will bee with thee. The Lord stirred vp the spirit of Cyrus. The Spirit of the Lord came vpon him.*

9 Certaine & evident fore tellings of eventes.

9 *Certaine and cleere significations of future eventes*, which neither by humane sight or perceiueableness, neither by naturall causes or signes coulde haue beene fore-knowne, as, the prophecies of the deluge, of the posteritie of Abraham, of the comming of the Messias &c. are necessarily knowne by his reuelation alone, who hath

hath both mankinde, and the nature of all thinges ſo in his owne povver, that nothinge can bee done but through his motion. Now this is GOD only; as himſelfe alleadgeth this as his worke alone, for proofe of his divinity againſt all forged and fained Gods. *Shew the thinges that are to come heereafter, that vvee maie know that you are Gods. That thing vvhich I haue ſpoken ſhall bee done, ſaith the Lorde.* Iſ:41:23: Ezek:12:28

10 *The endes and vſes of thinges* haue not their beeing by chance, or from a nature brutiſh and onlie indued vvith ſenſe, but from ſome nature which is wiſe and omnipotent, which is God alone. Nowe all thinges are moſt providently ordained to their endes and thoſe alſo certaine. 10 The endes of all things.

11 *The order of cauſes and effectes* is finite, and it cannot be that the proceſſe and race of efficient cauſes ſhoulde bee of an endeleſſe and infinite extente. Wherefore there muſt bee ſome firſt and principall cauſe, vvhich may either mediately or immediatelie produce and mooue the reſt, on vvhich alſo other cauſes may depende. For in euerie finite order there is ſome beginning and principall. 11 The conſtant order of efficient cauſes.

2 *VVho, and what God is.*

* WHen it is demanded, *who is the true God*, we are to holde moſt firmely & ſurely, that he alone is the true God, who euen from the beginning of mankind did not only manifeſt himſelfe in the nature of things, by the ſteps & prints of his divinity ſhining therein, but eſpecially in the church, by his word delivered, & other famous teſtimonies of miracles, deliveries, and conſolations, wherby he plainly teacheth whom, and what he wil be acknowledged and publiſhed by vs to be, & that he is not acknowledged or worſhipped of any, but of thē, who thinke according to this word, both of him & his wil, neither is the true knowledge of him found elſewhere, thā in this word. The certainty of this poſitiō, is herof moſt manifeſt, for that al thoſe who imagine god to be other in eſſence, or nature, or wil, than he hath teſtified himſelfe to be in his own manifeſtatiōs & revealings, doe not embrace and worſhip at all the true god, but an other thing of their own framing, inſteed of the true god, according to theſe ſayings, * We muſt acknowledge God to bee ſuch, as himſelfe hath manifeſted himſelfe to be.

Ioh 4.22. & 5.23. Gal.4.8. Eph.4.12. *Ye worship that which ye know not: we worship that which we know: for salvation is of the Iewes. He that honoreth not the son, the same honoreth not the Father which hath sent him. But then, when ye knew not God, ye did service vnto them which by nature are not* Gods. *Yee were at that time without Christ, and were aliants from the common-wealth of Israell, & were strangers from the covenant of promise, & had no hope, and were without God in the world. Whom yee then ignorantly worship,* Act.17.23 1.Ioh.2.23. *him shew I vnto you. Whosoever denieth the son, the same hath not the father.*

But against these thinges seemeth that to be, which Paule saith Rom.1.19.20. *That that which may be known of God, is manifest also in men, estranged frō Christian Religion: for that God hath shewed it vnto them. For the invisible things of him, that is, his eternall power and* Godhead, *are seene by the creation of the world, being considered in his works, to the intent that* Act.14.17. *they should be without excuse.* And *That God in former ages did not leaue himselfe without witnesse, & that out of the whole nature of things, but chiefly by the minde of man, & the difference of thinges honest & dishonest, & by the punishments of the wicked, it may in some measure be gathered, not only that there is a God, but also what he is; & therfore many things are found to haue beene spoken truly by the heathē & others, cōcerning the vnity & nature of God.* But to these obiections we aunswere: that there are indeede some true things, concerning God, manifested otherwise also than by the word delivered to the Church: but by them notwithstanding, *who* is the true God, cannot be shewed; and that for two causes. For first, *those things by themselues are not sufficient*: For, to the knowing of the true God, it is requisit that we know & professe, not some things onely, but al thinges which he openeth of himselfe & would haue knowē. Moreover, *these selfe same true testimonies of* God *also, which remaine in mens minds & in nature, al they by reason of a naturall blindnes in them, & pravity, do many waies corrupt, who in weighing them follow not the light & interpretation therof, drawn from the word of God delivered to the Church*, whē as even of these which might be knowen by the help of nature, many things they do not know; many they faine of their owne, which haue nothing agreeing with the nature & wil of God, & those things which they doe retain, and in shew of words professe, they farre otherwise vnderstand, than they are proposed of GOD, and declared in his word, and in the Church vnderstood;

Two causes why the glimps of nature is not sufficient to shew who is the true God.
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derstood: and so beholding & sounding in their mouth true sentences & sayings concerning God, c once iue nevertheleſſe and ſoſter falſe opinions of him in their minde. This answere Saint Paul himſelfe expreſſeth, when he addeth, *That they are inexcuſable, becauſe that whē they knewe god, they glorified him not as* God. Rom. 1. 20. 21.

Now albeit Philoſophical wiſedome cannot therefore ſhew *who is the true God*, for that concerning the eſſence, nature, wil, & workes of God, ſo much as is neceſſary to be knowen, it doth not teach, & is diverſly depraved by men, ſo that out of the church remaineth no true knowledge of God; yet nevertheles that voice of the nature of things concerning God ought not for theſe cauſes to be reiected as falſe, or comtemned as fruitleſſe. For neither is that ſtraight waies falſe, in it ſelfe, which is perverſly conſtrued of mē: neither fruitles for al things, nor to al mē, which availeth the reprobat nothing at al to everlasting ſalvation. For God wil alſo out of the Church bridle the lewd and diſſolute, by the teſtimonies, which their conſcience and puniſhments giue of his wil, anger, and iudgment, and according to thē wil he haue the life and maners of men tuled. He wil haue mans corruption & his iuſtice made more conſpicuous & clear in puniſhing them, who ſtubbornly withſtād the known truth. He wil by natural teſtimonies, mens conſciences ſhewing the imperfection therof, haue men ſtirred vp to ſeeke the true god in the Church, as it is ſaid, that men were therfore placed in the theater of the world, *that they ſhould ſeeke the Lord, if ſo be they might haue groaped after him & found him*. Act. 17. 27. He wil alſo haue them, who are converted to him, to be more confirmed by the conſent of nature & the world, as the often alleadging of natural teſtimonies in the ſcriptures declareth. Laſtly, he wil, the imperfection of natural knowledge being conſidered, haue mens ignorance concerning God acknowledged, & his mercy magnified, who diſcoverth & openeth himſelfe in his word. ℣.

The voice of nature cōcerning God neither to bee reiected, nor contēned, either in reſpect of ſufficiency, or of mens miſconſtruing

Here ſee *Damaſcen. lib: 1: cap: 4: & rhodeſid: Baſil: lib: 4: con: Eunom. Ruffin: Diacon: cap: 3: adverſ. Acephal. Cyrill. lib. 11. theſaur: c: 1. Socrat: hiſt. eccle: l: 3: c: 5. Ariſtot: Metaph: 12. c: 7. Macrob: l: 1. de ſomnio Scipionis.*

God cannot be defined. 1. *Becauſe he is immenſe.* 2. *Becauſe his eſſence is vnknowne vnto vs.* yet ſome way he may be deſcribed according to the meaſure which himſelfe hath reveaſed of himſelfe, & that ſo, that the deſcription of him ſhal comprehend ſuch attributes or properties, the perſons, and principall workes of the Deity, as by them the true GOD may with halfe an eie bee diſcerned from Idolles. Philoſophically hee is deſcribed on this vvise;

God

The description of God according to Philosophy.

God is an eternall minde or intelligence, *sufficient in himselfe to al felicity, most good, & the cause of good in nature.* But Divinity hath taught the Church of god a more ful & ample description of him, which is in this sort. *God is a spiritual essence, intelligēt, eternal, infinit, other frō al the creatures, incomprehensible, most perfect in it selfe, vnmutable, & of an immense power, wisedome, & goodnes, iust, true, chast, mercifull, bountifull, most free, angrie & wroth with sin: vvhich essence is The eternall Father, vvho from everlasting begot the Son according to his own Image: & The Son, who is the coeternal Image of the father: and The holy Ghost, proceeding from the Father and the Son: Even as it hath beene manifested from above, certaine word therof being delivered by the Prophets, Christ, and the Apostles, and by divine testimonies, that the eternal Father, togither with the Son, & the holy ghost, hath created heavē and earth, and al creatures in them, & is alvvaies at hand with them to preserve, guide, & governe them by his providence, and vvorketh al good things in al: and that in mankind made after his Image hee hath chosen vnto himselfe and gathered a Church, by, and for the Sonne, that by his Church this one and true Deity may be according to the vvord delivered from above, acknowledged, celebrated, and adored in this life, and the life to come: and lastly, that hee is the Judge of the iust and vniust.*

The description of God according to the rules of Divinitie.

In what the former descriptiōs differ.

This Theological discription of God, which the church delivereth, differeth from the Philosophical description. 1. *In perfectnes*; because the church in her description addeth many parts by nature vnknown vnto mē, as of the *Trinity*, of *Election*, and of the *gathering togither of the Church by the Son &c.* 2. *In the understanding and declaration of those partes, which, being knowne by nature, are common to both*: for the Theological description declareth them more certeinly and fully. 3. *In the effect or fruite*; because by Philosophie or the light of nature men are not able to be brought to the true knowledge of God, both 1. *Because it is so maimed and false by mens corruption*, that wee can sucke thence no true and sufficient notice of God: as also 2. *Because, vvhen vve know every part, partell, & particle thereof, it doth not stirre vp our minds vnto godlines*: that is the loue & feare of God.

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Two causes why mē cannot by the light of Nature atteine vnto the true knowledge of God.

A threefold difference of the true God from false Idols.

The same Theological description teacheth vs how the true God which the Church worshipeth differeth from the false counterfeite Gods three waies. 1. *In attributes or properties.* 2. *In the persons.* 3. *In the vvorkes* wherby the persons are revealed. For God hath declared himselfe

himselfe by his workes, that his nature is such as his attributes import: moreover he sheweth that there are three distinct persons in one Essence of the Deity, sith according to the workes either of *Creation*, or *Redemption*, or *Sanctification* he receiueth divers names and titles, & every person hath his proper appellation. God therefore differeth frō Idols, 1. *In his attributes*; because they who are not of the church vnderstand aright & fully no one property of God. They vnderstand not what his *Mercy* is because his Son is vnknowne vnto them, or at least the doctrine concerning him shamefully corrupted. They conceiue not what his *Iustice* is, because the impious and wicked ones beleeue not, that God is so grieuously offended and angry with sin, that wee stood in need of satisfaction for it; and redemption from thence by the death of his Son. Neither what his *Wisdome* is, because the chiefe part therof is expounded in his worde, which the Gentiles haue not. Neither what his *Truth* is, because they are vtterly ignorāt of his promises. The like may be truly averred of al the rest. Contrariwise the Church attributeth and ascribeth to God al truth, iustice, goodnes, mercy, loving affection and kindnes towards men, which properties of god other Sects are either vtterly ignorāt of, or hauing a glimpse of them, they wholy corrupt & deface them. 2. God differeth from Idols *in persons*; because Ethnicks & other sects either knowe not, or acknowledg not three persōs in one divine Essence. But the true church acknowledgeth and maketh invocation to the Father, Son, and holie Ghost, one God, consisting of three persons, according as he hath manifested himselfe in his word. 3. *In works*; because they which are without the church doe not wholy acknowledge or professe the workes of *Creation*, and *the government of al things*; for they doe not thinke all things to haue beene created of nothing by the worde of God onely: they deny that al generally, & each in particular, eve the least, are administred power-fully by the omnipotency of God; but ascribe verie many to Chance, Fortune, and humane wisedome. Much more are they altogether ignorant of the workes of the Churches salvation, namely, the reconciliation of men with God, iustification, sanctification, and full delivery from all sin and misery by the sonne and the holy ghost. So then by these meanes God is discerned from Idols, and the knowledge of god revealed to his church in his word is distinguished from that, which Ethnickes haue deriued from Nature.

How in conceiving of the whole Nature of God, hee that is instructed by the spirit, goeth beyond him, whome Nature informeth.

1 In attributes. Mercie: Iustice. Wisedome. Truth.

2 In persons:

3 In workes.

An

An explication of the description of God delivered by the Church.

GOD *is an essence.*) That is, a thing which 1. *hath his being from none, but from himselfe.* 2. *is preserved or sustained of none, but subsisteth by himselfe.* 3. *is necessarily.* 4. *is the only cause vnto all her things of their being.* Wherefore he is called *Iehova*, as if you would say, *being by himselfe, and causing other things to bee*, to wit, according to his nature and promises.

Spirituall.) 1. Because he is *incorporeal*: as being infinite, and indivisible, and most excellent. 2. *Insensible.* For 1. *experience teacheth this.* 2. *God is without sensible qualities*, which are the obiects of the senses: & 3. *He is immense.* The eies perceiue only things finit, and which are within a certaine compasse. 3. *He is spirituall, because both himselfe liveth, & is the author of all life both corporall & spirituall.* Ob. Against this opinion many places of scripture haue bin heretofore by some alleadged, in which *it is written that God & Angels did appeare and were seene, thereby to proue, that their nature is corporeal & visible.* But wee are to know, that not the very substances of God & Angels, but created shapes & bodies were beheld of men, made, carried, & moued by the will and vertue of God or Angels, that by them they might make known their presence, & vse their ministery and service in instructing mē of those things which seemed good vnto thē. And these were some times by imagination represented vnto the interiour senses of men: which also somewhere may, and somewhere cannot be gathered out of the circumstances of the histories: As the Angels appearing to Abrahā & Lot, were invested with true bodies, as which might be touched & handled. Whether Micha before Achab saw with the eies of his body, or of his mind, the Lord and his Angels, is a matter of doubt. But that those visible shapes were not the very substaunce of God, is hereby manifest, for that the scripture with great consent teacheth, that *God is seene of no man, neither can be seene, & incomprehensible, & vnchaungeable. But those visible shapes were not alwaies the same.*

How God and Angels appeared vnto men.

Gen 32.30
Exod 33:11
Deut 34.10
Deut. 5.24.
2.Cor.13.12

2. Obiect. To these they adde that which is saide, that *GOD was seene of Iacob face to face, and of Moses, and of all the people, and that all of vs shall see GOD face to face, in the life to come.*

come. By which Metaphor on borrowed speech, is signified a cleare and conspicuous manifestation and knowledge of God, which is perceiued, not with the eies of the body, but of the mind, *either by meanes*, as by the word, by his workes and outward tokens, & such as run into the senses, whice the mind may gather somewhat of God: *Or without meanes*, by inward reuelation. And albeit in the life to come shal bee a far more bright knowledge of GOD then now: yet to know GOD most perfectly is proper to GOD onely, as it is saide. *Not that anie man hath seene the Father, saue hee which is of GOD, hee hath seene the Father*: So farre is it, that the inuisible, infinite, and everlasting Deity may euer bee conceaued by bodilie eies, whose nature is not to perceiue any obiectes, but such as are finite and limited. How God is said to bee seene face to face. Ioh. 6:46

3. Ob. They haue alleadged also those sayings, *wherin the partes of mans bodie are attributed to GOD*. But these also are not properly, but by a Metaphor, spoken of God, whereby is signified to vs a power in God, working after an incomprehensible maner: his workes, a certaine shadowe whereof are those actions, which men do by the ministery and helpe of their bodily parts: as *the eies and eares* signifie the wisedome of God, whereby he vnderstandeth all things: *the mouth*, the publishing of his word: *the face*, the declaration, tokens, & feeling of his diuine goodnes & grace, or seuerity and anger: *The hart*, his loue: *the hands and armes*, his power: *the feete*, his presence. How the partes of mans body are attributed vnto God.

4. Ob. They haue affirmed also, *because man was made according to the image of God, that therefore God hath a humane shape*: not marking, that the image of God consisteth not in the shape and figure of the body, but in the mind, & integrity of nature, *in wisedome, righteousnes and true holines*. As for Tertullian, whereas he reasoneth, that *God is a body*, that he speaketh vnproperly therin, and abuseth the word *body*, insteed of *substance*, not only Augustine witnesseth in his Epistle to *Quodvultdeus*; but this is also an argument, and proofe thereof, because hee tearmeth also the soules and Angels oftentimes, *bodies*. Wherefore let vs know, that therefore we are taught the nature of God to be spiritual, that we may not conceiue of God anie thing which is grosse, terrene, carnal, and vnworthy his diuine Maiestie: neither should deeme that he can be perceiued by our bodily senses, or in thought imagined, but should cõsider his nature by his word & works: that we should not dare to represẽt him by any bodily The image of God in man, doth not argue a bodilie shape in God. Eph. 4:24

Why wee must know God to bee spirituall.

shape:

shape: and in a word, that we should remember that he is to be worshipped, not with the gestures, or other things of the body, but with the minde and spiritual motion of the heart. Lastly, Seing he alone inspireth into vs temporal and everlasting life, we should acknowledge the gifte of both to come from him: out of this fountaine onely wee should seeke it, and endevour to refer it wholy to his glorie.

a: Reasons why God is said to bee intelligent.

Intelligent.) 1. *Because he is the cause both of the mind of man, and of the notions shining in it, and also of that order which is in the nature of things and common-weales.* 2. *Because all intelligence or understanding of the creature commeth from him, both in respect of the faculty, as also in respect of the operation.* For neither can the efficient and preserving cause of intelligent natures, and of the understanding it selfe & order in nature, be but intelligent and understanding. And therefore the holy Scripture also reasoneth on this wise. *He that plated the eare, shall he not heare? or he that made the eie, shal he not see?* Psal. 94. 9. Now this wee are to hold against those, who setting *nature* in the place of God imagin the world, and the variety and order of things in it, to arise from the *matter*, and the *inclination therof to this forme*: when as notwithstanding these things could not haue their being from a cause not intelligent. We are to hold it also, therby to acknowledge not only *true knowledge* it selfe, but also *all ability of understanding*, and the *sagacity* & perceiveraunce of the senses & minds to be the *gift of God*.

The eternity of God without beginning or end. Psal. 90. 2.

Eternall.) That such an eternity, which can haue neither beginning nor any end of being, agreeth to God alone, both *nature* sheweth, for so much as he is the first cause of al things, & of infinite perfection & power; and the *Scripture* also recounteth, as; *Before the mountaines were brought forth, or ever the earth and world were made; thou art God from everlasting, & world without end.* But we are to obserue, that not therefore only the eternity of God is so often inculcated in the Scriptures, that in regard heercof he may be discerned from things created: but also *because he wil impart eternity vnto vs*, that is, he hath purposed and promised that he wil giue vs of his eternal goodnes, and providence, eternal blessings, & wil haue continual care of vs through al eternity, & wil haue a kingdome in Angels & me, wherof shal be no end. Therfore we are giuen to vnderstand that God is eternal to vs,

God eternal vnto vs

that we may oppose the certaine hope of eternall blessednes, grounded vpon his eternity, against the shortnes of mortall life, & against the frailty

of

of mans condition. For seeing he is eternall, he can; & seing he promiseth, he wil for ever preserue vs with his protection. *For this God is our God for ever & ever*. And *He hath commanded his Covenant for ever*. Wherfore being vpheld with this consolation, let vs neither refuse to suffer the short misery of this life, neither preferre the short felicity therof befor eternal blessings: & seing God wil be not only bountifull towards the godly, but iudge also of the vngodly eternally, let the cogitation of eternal wrath of God keepe & hold vs in the feare of God, that we may not desire to buy the fading shew of whatsoever good, with eternal misery.

Psal 48.13. Psal.111.9.

Other from all his creatures.) That god is *other from all his creatures*, we must hold. 1. Against Philosophers, *who will haue the vvorld or nature it selfe to be God*; that is, either a general matter, or a power, or a mind and intelligence, or some forme to be infused, mingled, and tied to the bodies of the world, & them to informe, quicken, susteine, and moue, as the soule susteineth and moueth mans body. Which Virgill calleth, *the spirit of the world*; others, *the soule of the world*. 2. Against those, *who imagin the creatures, either al, as Servetus; or some, according to the doctrine of the Manichees, to spring from the very essence or nature of God, deriving it selfe, as they speak, into others by propagation*. 3. *That all prophane, vnworthy, and idolatrous cogitation of God, whereby God may be made like to any creature, may be excluded*. For, that the essence of God is farre other than the essence of al the creatures, both nature and the word of God sheweth; when as it teacheth that God is *vvise*, and *creatour of the vvorld*: now the worlde hath manie partes vnreasonable, & it selfe cannot be Creator to it selfe. It sheweth also that things ar not derived out of the substance of god, *that being vnchangeable & indiuisible*. And lastly, that the Deity is most vnlike and different from al things created, *because there can neither bee, nor be imagined any similitude of a finite nature and an infinite*. Therfore 1. Whereas the Scripture saith, *that al things are of God*: it doth not meane that al things are God, for the essence of God, or propagated from it. For al other things are of god, not as begotten of him, or proceeding from him, *as the vvord & eternall spirit of God*, but as created, that is, made of nothing. *VVho calleth those things that are not, as if they were*. 2. When as the soule of man is called *celestiall and diuine*: likewise, whē it is said, *VVe are the generation of god*: this is not meant

god other, & diuerse from all creatures. 3. Aduersaries against whome we are to vpholde this doctrine. 1. Philosophers. 2 Manichees, and Servetus. 3. Prophaners of God.

How all things are said to bee of God.

1 Rom.11.36 1 Cor. 8.6. Rom.4.17.

2 Act.17.28.

of

of the communicating of the diuine substance, as if the soule were deriued from the essence of God, but of the similitude of properties, and of the creation. The soule therefore is said to be *celestiall and diuine*, that is, adorned vvith celestiall and diuine povvers and gifts, which although they bee a certaine shadovve of the diuine nature: yet are they created qualities. 3. Wheras the elect and saints are said to *be of God, to be borne of God and his spirit*, and *the sonnes of God*, and *spirituall*: neither is this vnderstood of the propagation of the essence, but of the similitude of the properties, or of the image of God, to the which they are refashioned by Gods spirit. 4. When Paul also saith, that hee *which is ioined vnto the Lord, is one spirit*, & Peter, *That we are made partakers of the diuine nature*: we are taught, both that the the spirite of God dwelleth in vs by grace, and is ioined vnto vs, as also that there is begun in vs, euen now, *a conformity with God*, which shal be perfected in the life to come. 5. When Christ himselfe is said *to be God, and to haue a diuine body*: there is not thereby signified, a mutation of the diuine nature into the humane, or of the humane into the diuine: but an vnseparable conioyning of tvvo natures, retaining their properties distincte, into one person; and a glorifying of the humane nature, vvhich indeede agreeth to a nature ruler and governes of al things, but yet notvvithstanding made and created.

3 Iohn. 1. 13. & 8:47: & 3 6.

4 1. Cor. 6:17. 2. Pet. 1:4.

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Incomprehensible, or immense. 1. He vvil haue vs to know, *that hee cannot be comprehended in the cogitation of any creature*, so that vvhat thinges he ascribeth to himselfe in his word, howe greatsoever they bee thought of vs, yet are they alvvaies farre greater. For the povver of vnderstanding vvhich reacheth but to finite thinges, cannot perceiue the forme or perfect patterne of an infinite nature. 2. *The Deity cannot be comprehended or circumscribed in place or space, or any limits*; that is, the essence of God, is immense or vnmeasurable, neither to be exteded nor deuided, nor multiplied. Therfore it is al every where, one & the same. 1. Because an infinit power cannot be contained in an essence or nature which is finit & limited. 2. Because the power of God is alvvaies every where, & therfore his substance also. For that cannot be vvithout it: yea it is the diuine essence it selfe. And that the power or vertue of the diuinity, vvhich hath bin spread perpetually in infinite manner, both before and after the creation of the worlde, cannot

Two thinges we ar to learn by the immesity and incomprehensibility of God.

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Three reasons to shew that the power and essence of God is every where, whole, one & the same

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be any where, either in no ſubſtance at all, or in any ſubſtance but only in the very ſubſtance it ſelfe of God, the Philoſophers alſo who conceiued God to be infinit, haue confeſſed Neither yet is it to be thought, that the ſubſtance of the divinity is ſo *extended*, that one part thereof is one where, or ſo *multiplied* that an other part is an other where; but that it being infinite is every where: and ſeeing it cannot be devided into partes, as being immenſe and moſt perfect, to be all every where: & ſeeing it is but *one*, that it is every where the ſame, ſo that none can pierce into, or comprehend it, but it pierceth into, and comprehendeth all things. *Doe not I fill the heaven and the earth, ſaith the Lord?* 3. *Not only the power, but the eſſence alſo of the Divinitie to bee infinite,* doeth euen hereby moſt certainely appeare, *Becauſe there is one, the ſame, and vvhole ſubſtaunce of the three perſons.* For *the eternall father*, as hee is alwaies, ſo at that time, vvhen Chriſt lived on earth, was he in heauē. *And the VVord, or coeternall ſon of the Father,* was in his body on earth: and yet becauſe there is but one & the ſame eſſence of the Father & the Son, both the Father was with the Son on earth, and the Son with the Father in heauen; as himſelfe ſaith, *The father is with me*: and, *The ſon of man vvhich is in heaven*: and, *I am in the father, and the father is in mee.* So *the holy Ghoſt* was truely preſent in the likeneſſe of a Doue, and a flame, at the Baptiſme of Chriſt, and at Pentecoſt, and nowe dwelleth in vs, as in his Temple: and yet is alwaies with the Father and the Sonne in heauen, as the Father & the Sonne are with him in al the Saints, which are diſperſed throughout heauen and earth. And hence *appeareth the thirde difference betweene an infinite nature, and a finit nature*, or the third reaſon, which is only opened in the word of God, whereby *the divine eſſence is incomprehenſible*, to witte, *by communication*, whereas the whole is in ſuch ſorte common to the three perſons of the Divinitie, as not onelie it is in them as in the creatures, but alſo is their verie ſubſtance, and yet nevertheleſſe remaineth in number one and the ſame. Now, that *it is proper to the Deitie alone, nor imparted or communicated to anie creature to be infinite or immenſe, or to be every where at the ſame time, or to be the ſame in diuers places*, is apparāt by theſe reaſons. 1. Becauſe it is impoſſible that any creature ſhuld be, or be made equal to the creator; as hath bin oftē ſaid: *Lord, who is like vnto thee?* 2. Becauſe God himſelfe by this mark diſtinguiſheth & diſcerneth himſelfe frō the crea-

Ier. 23. 24.

Ioh. 16. 32. & 3 13. & 14. 10.

Infinity, or immenſity proper to God not imparted to any creature, for 4 cauſes.

Ier:23: 14: creatures: for in saying, that he is, *he, who filleth heaven and earth*, hee
3 signifieth that there is no other such besids him. 3. Because Christ shew
eth his divinity by this argument, in that whē he was in body on earth
Ioh:3: 13: yet he affirmeth himselfe to be *in heaven*. 4. The godly Doctors of the
4 ancient Church defended the Divinity of the holy Ghost by this selfe-
same argument: as Dydimus in his Treatise of the holy Ghost. *The*
Lib:1: ca:1: *holie Ghost himselfe, if he were one of the creatures should haue at leastwise a substance limited, as all things which were made. For although invisible creatures are not limited & circumscribed by place; yet are they limitrd by the property of their substance. But the holy ghost being in many, hath not a limited and finit substance.*

How God is most perfect in himselfe. *Most perfect in himselfe.*) God is moreover most perfect in himself.
1 1. *Because he only hath all things which may be desired vnto perfect felicity & glory:* so that no way any thing may be added vnto him to make
him more glorious or happy: And all the creatures haue but onely
some parts and degrees of blessings distributed vnto them convenient
for their nature and place, which the creator assigneth and giveth to
every one. 2. *Because he receiveth no part of this most absolute felicitie*
2 *from any other, but hath all things in himselfe, & of himselfe, & is alone*
sufficent to himselfe for all things: & therfore needeth no mans labor,
or aide, or presence, but was alike blessed from everlasting, before any
creature was, as he is now, after the creation of the world. But cōtrariwise al the creatures stand so in need of the goodnes, and presence of
God, that without it, they cannot only not any way *be vvel* & in good
state, but not so much as *be* at al the space of one momēt. 3. *Because he*
3 *is not for himselfe only, but for the creating also preserving, guiding, &*
furnishing of all & every creature so sufficient, that he alone doth giue to
all of them all good things necessary & meet for them, as well eternall and
heavenly, as terrene & temporall neither yet for all that doth the least iote
depart either from his power, or frō his happines. Now al the creatures
not only cannot at al profit one another, more than God worketh by
them as the instruments of his goodnes, but neither they themselues,
which are as it were cundites, can haue the least good in themselues,
but what they haue drawne from God alone as the only founetaine &
welspring of goodnes and felicity. *Now he alone is sufficient for al, &*
bestoweth all thinges, because there must needes bee some one first
1 cause in nature of all good thinges: *and hee hath all thinges in his*
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power,

power, becauſe, except he had them, he could not giue the to others. *And except he had them of himſelfe*, he could not be the firſt head and fountaine of all good things. 1. Ob. *He is ſaide to haue made all things for himſelfe.* *Anſ.* Not for the aiding or encreaſing of himſelfe, as if he needed any thing, but rather for to communicate & ſhew himſelfe vnto his creatures, he made them; becauſe this is the nature of that which is good, not only to preſerue it ſelfe, but alſo to communicate it ſelfe to others. 2. Obiect. *Hee vſeth the creatures in accompliſhing his workes.* *Anſ.* This he doth not as conſtrained therto by any neceſſity of impotencie, but of his moſt free-will and goodneſſe, to ſhewe that he is able both waies, both without them, and with them, to doe whatſoeuer he wil: that he is Lord of all things, both by right, and by his power, and can vſe all things at his pleaſure: and that he alſo doeth worthy his creatures this great & free honor, as to make them the inſtruments of his bountifulnes, and *fellowes*, and *diſpoſers* (as S. Paule ſpeaketh) of his divine workes. 3. Obiect. *VVee are willed to performe, exhibite, and offer obedience, vvorſhippe, honour, ſacrifices to God, and to giue him that which is his: Anſ.* Thereby is taught, not vvhat good commeth more to God, but what good ought to be in vs. For as diſobedience and deſpite againſt God maketh not God, but the creature more miſerable; ſo obedience towardes God, vvhich is a conformity and agreement with Gods Lawe and minde, is the good and bleſſednes, not of God, but of the reaſonable creature. And this is ſaid to be giuen or taken from God, not that God needeth it, or is profited thereby, but becauſe men ought, by order of iuſtice, to perfourme and yeeld it vnto God, as *I will take no bullocke out of thy houſe: nor hee-goates out of thy folds.* And *VVhen yee haue done all thoſe thinges which are commaunded you, ſay, VVee are vnprofitable ſervauntes.* And if any man reply, *That glorie nevertheleſſe tendeth to his happineſſe and perfection, vnto vvhom it is given*: we muſt know, *that the glorie of God ſignifieth.* 1. *The foundation of glorie*, to wit, the attributes or vertues which are in God himſelfe, and his divine workes, and the beholding and approbation of them in God. And in this ſenſe can no man giue him glory, neither can it be diminiſhed, or augmēted, but it was and remaineth the ſame in him for ever, according as it is ſaide, *Glorifie mee, O father, vvith the glorie which I had with thee, before the vvorlde vvas.* 2. *The agnizing and magnifying of the goodnes & workes*

Prou. 16:4. How God is ſaid to haue made all thinges for himſelfe.

1. Cor. 4. 1.

Pſal. 50:9.

Luk. 17:10.

2. Things ſignified by Gods glory I

Ioh. 17. 5.

The glorie which wee giue vnto God is auaileable for our happines, but neither doth, nor can make God more happy.

of God, which is not in God, but in creatures endued with reason: and therefore may be made lesser or greater; and being amplified or diminished, it encreaseth or diminisheth the goodnesse, happinesse, and perfection, not of God, but of the creature. But if any man will further reply, *that this very vvorshippe and obedience profiteth him vnto whom it is done*: to graunt this concerning the Creatures, as who may be furthered and enriched by the mutuall dueties of each other: yet will it by no meanes agree to GOD, seeing no man can helpe or harme him, and the true agnizing and magnifying of GOD, as also the whole conformity and agreement with him, is not his happinesse and perfection, but the creatures. 4. Obie. *To whom is given that which is due vnto him, to him some thing commeth thereby more then hee had before. Vnto God is yeelded our obedience and vvorshippe, vvhich is due vnto him. Therefore somewhat commeth to him from vs.* Aunsw. The Maior is true of that which is *due of neede* or want, or which hee needeth, and is furthered thereby, to whom it is given But our obedience is no such due, but that which God, by order of his iustice, requireth of vs: and that not for his, but our perfection and felicity. Lastly, if any man vrge, *that he who reioiceth, doth receiue some good of those things, wherein hereioiceth: and therefore some fruit certainely to redound vnto God out of our obedience and salvation, seeing he pronounceth that hee reioiceth therein*: we graunt verily that in men, reioicing, and the like, affections are stirred vp by outward obiects: But we must not deeme that our vertues are the cause of that reioicing which is in God. For therefore is a thing thought right and honest, because it is agreeing to the will and nature of God: and because God from everlasting is delighted with his owne goodnesse, and vprightnesse, and with thinges agreeing therewith: therefore doth he create and worke such in men: and that everlasting approbation or liking, which was the cause vvhy God created good things, is the cause also why hee now cherisheth & preserueth them being created. Wherfore the everlasting reioicing in God, for our obedience & salvation, is the efficient cause of our obedience and salvation: but not contratiwise, our obedience the efficient cause of that reioicing in God: as it commeth to passe in men, who are affected by outward obiects. *Or thus*: God reioiceth at our good, as being an obiect, but not a cause: because obiects are not the cause, but effects of Gods approbation and reioicing.

Our obedience, though due to God, yet bringeth no increase to him.

Gods reioycing in our obedience & salvatiō, is the cause therof: but not our obedience & salvatiō the cause of his reioicing.

Vnchange-

Vnchangeable.) When God pronounceth himselfe to be *vnchãgeable*, he sheweth that he wil be alwaies such, as he hath been from al eternity: so that, 1. *Neither his essence, & what soever is proper thereto, can be augmented or diminished*: 2. *Neither his nature, & wil be chãged*. 3. *Neither himselfe hath neede to transporte himselfe from place to place*. This doe Philosophers, induced thereto by reasons, confesse. For 1. *VVhat soever is changed, that must needes haue, either some outward cause, or some originall or beginning in it selfe of moving & changing, or both. But God cannot bee mooved or chaunged by anie thing vvhich is vvithout him*: for so himselfe shoulde not bee the first moouer, and maker of all that is good in nature. *Neither can hee suffer chaunge from any inwarde originall or beginning of change*. For whatsoever is so moved or changed, that must needes haue partes, whereof some must moue, & some be moved. Now that god should be devided into parts, neither doth his immensity suffer, nor his great perfection. For seeing every part is imperfecter than the whole, & in god is nothing which is not most perfect: it is impious to imagine any partes in him. *VVherefore neither by any outward, nor inward cause is he mooved or chaunged*. 2. *VVhat soever is chãged, that must needs be chãged either to the worse, or the better, or into a state equal to the former. It is impossible that God should be made worser*: for he shoulde so become of perfect, vnperfect. *And to be made better is also vnpossible*. For so hee should haue beene more vnperfect. *But neither cã he be trãslated into an equall cõdition & state*, as therby to leaue some good, which before he had, & to receiue some good, which before he had not: for thus shou'd he be neither before nor after his chãge most perfect, as wãting sõe part of those good things which belonged vnto him. 3. *That which is infinite, neither can be made greater*; for so it should not haue bin infinite before; *nor lesser*, for so it should be made finite. Seeing then both the essence & power, & wisedome, & all the vertues of God are incomprehensible, and all things in god, immense; therfore cannot any of them be either diminished or increased. 4. For the same cause, *God doth not transport and remoue himselfe frõ place to place as creatures*, seeing by reason of his immensity, whereby he filleth heauen and earth, hee can neither depart, nor bee absent from anie place. 5. *Seeing hee is most vvise, and therefore from everlasting hath most vvell purposed, decreed, and foreseene all thinges; change of purpose and will cannot fall into him*. And there-

3. Thinges meante by Gods vnchãgeablenes.

Fiue reasõs of Gods vnchangeablenesse.

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fore God would haue this in many places of holy scripture inculcated vnto vs, that his nature and wil is subiect to no mutations; as being a thing most respecting his glory. *God is not as man, that he should lie, nor as the son of man, that he should repent. Hath he said it then, & shall hee not doe it? Hath hee spoken, and shall he not accomplish it? The counsell of the Lord shall endure for ever: and the thoughts of his hart from generation to generation. With whome is no variablenesse, neither shaddowe of change.* 1. Ob. *But God is saide to repente.* *Aunsw.* Hee is saide to repent, not that he changeth his wil: but, 1. Because he earnestly detesteth sinnes, and is not delighted with the destruction of men. 2. Because by reason of this hatred against sinne, and this mercie towardes repentant sinners, he maketh change of things and eventes, which from everlasting he decreed, as men are wont to doe, who repent them of their purpose. For among men every change is an amending of that, which displeaseth them. Amending riseth vpon repentance. Wherefore the name of repentance, as also the names of other humane affections, are said to bee attributed to God by an anthropopathy. Because the scripture speaketh of God after the maner of men, for our infirmity, that we vnderstanding those things, which are in vs, to be shadowes of those which are in God, may in some sort conceiue something of the nature of God, and his will towardes mankinde. Wherefore these formes of speaking doe not signifie any perturbation in God, or change or passion like vnto our affections, but are vsed to signifie these two thinges of God. 1 *That that is not a fained or dissembled, but an earnest, eternall, vnchangeable nature, & will in God*, a shadow & image whereof he would haue the affections and motions created in men to be: yet is it without all trouble, or hinderance, or diminishing of his blessednes and ioy. 2. *That he doth those things which men are wont to doe*, being stirred vp by those affections, which are attributed to God, not that he, as men, being moved by a present or sodaine affection of the minde, doth now first take counsell, but doeth now at the length execute and doe things, which he decreed and appointed from all eternity. 2. Obiect. *The promises and threatnings of God often times are not fulfilled.* *Aunsw.* The promises of God are alwaies to be vnderstoode with *an exception* of the crosse of the godly, and of the punishmentes, and chastisementes of such as departe from god and sin; or with *a condition* of perseverance in faith & godlines:

Num. 23: 19 Psal. 33: 11 Iam. 1: 17

Two reasons why God is saide to repent, when yet he doth nothing which hee decreed not from everlasting.

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3. Thinges meant by the scriptures attributing humane passions to God

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Gods promises and threatnings conditional, & with an exception.

nes: and also contrarily his threatnings, with *an exception* of conversion and praier, or with *a condition* of perseverance in sinne. And these conditions are sometimes expressed, as *Ierem.* 18. & 28. where plainly is set downe this rule of vnderstanding Gods promises and threatnings: as that God wil punish them who depart from him, vnto whom he had promised blessings: and vvill spare those who repent, to whom hee had threatned punishmente. And sometimes they are closely vnderstoode especially in the threatnings and commination, thereby euen to wrest repentaunce and more timely and earnest praiers from vs, by which as meanes interposed and comming betweene, he hath decreed to saue and deliver vs. Rep. *But these conditions are vncertaine and vnchangeable. Therefore the will of* God *is also changeable. Aunsw.* In respect of the nature, will, and iudgement of man, they are changeable: but in respect of the counsell and providence of God vnchangeable and most certaine. For God hath decreed from everlasting the meanes & ends of things: as also he hath decreed in whom he will, and in whom he will not worke conversion. 3. Obiect. *He changeth manie his precepts, obseruaunces, and workes, as the Mosaicall Lawes and government. Aunsw.* He changeth them indeed, but so as he would also from everlasting that change: neither are all thinges appointed of God for perpetuity. But he decreed from everlasting, some thinges to last only for a time. Wherefore be it to vs out of all controversie, that God is vnchangeable. For 1. This is amongst those especial differences whereby the Creator will be discerned from all creatures, *that hee only can by no meanes be changed, whereas all other thinges both are diversly changed, and maie at the only pleasure of* God *bee chaunged infinitely*, howsoeuer for a while, so long as it is his pleasure, they are, and seeme firme and immutable, according as it is saide. *Heaven and earth shall passe, but my vvorde shall not passe.* 2. Hence wee may vnderstand, and are assured, *that all things in the world are governed by the everlasting providence of* God. For seeing *no mutation happeneth to* God, it must needes be that al his counsailes were purposed from everlasting. And *seeing* God *both foreseeth all things vnchangeable, and his counsailes concerning the event and end of thinges are certaine and vnchãgeable*: it must needs be also that the secõd causes & means, or Antecedents, without which those evẽts were not to follow, must be certain & vnchãgeable. And *because in things created, especially in humane*

1 Gods vnchangablenes one of his speciall differẽces, wherby he is distinguished frõ all creatures. Mat. 24. 35.

2 It is an assurance vnto vs that all thinges are governed by his providence.

affaires there is great vncertainty & mutabilitie, neither is there anie cause of vnchangeablenes, but the wil of God: God could not haue appointed any thing certaine or vnchangeable concerning the event & end, except he had also made al the means, (by which the ende is attained vnto, & which as concerning their own nature, are most vncertaine and changeable) by his everlasting counsaile & decree certaine and vnchangeable. Wherfore it is saide *The Lord of hosts hath determined it, & who shal disanul it.* 3. *The whole vse and force, & declaration of the promises, threatnings, & examples, of Gods goodnesse, power, iustice, mercy, and wrath, both holde and nevve, to teach vs, and to erect vs with comfort, or by feare to hold and keepe vs in our duty, & the feare of God, dependeth of Gods vnchangeable nature.* For al those doe then affect vs, when we thinke that the same nature and wil of God, which was in times past, is now also, and is, and wil be such to vs repenting, or persisting in our sinnes, as we see it was in times past, and how is towards others. And then do we truely rely vpon the promises of God, when we know, that his counsel shal never be changed. 4. *This doctrine inclineth mens minds to obedience & subiection, which is necessary in asking things at Gods hãds:* that we desire not God to doe those things for vs, or others, which he hath before time assuredly told vs, that he wil not do: & further, that we submit & leaue with reverence those things to his pleasure, wherof he would not as yet haue knowen vnto vs, what he hath decreed. 5. *The vnchãgeablenes of Gods wil is the grõũd & foũdatiõ of the hope & comforte of the godly in this life.* For it is most absurd to conceiue of God, that now he loueth, & now he hateth vs, nowe he wil assuredly giue vnto vs everlasting life, and a little after againe he wil not. And therfore when once true faith and cõversion vnto God is begun in our harts, & the Spirit of God hath begun to witnesse to our spirite, that we are the sons of God, & heirs of everlasting life; God wil haue vs certainly to resolue, that as he had this his wil towards vs from everlasting, so to everlasting he wil not chang it, but wil assuredly bring vs, at his pleasure, out of this wicked & miserable life through al tentations & dangers whatsoever, to eternal & everlasting life, according to that article of our faith, *I beleeue life everlasting.*

Isa. 14. 27.

3. It is a meane to keepe vs in our dutie.

4 It teacheth vs to submit our wil to Gods wil

5 It is the ground of the comforte of the godly in this life.

Three things signified by Gods om-

Omnipotẽt. When as *Omnipotẽcy* is attributed to God, therby is vnderstood: 1. *That whatsoever he wil, or whatsoever, not impairing his*

nature

nipotency.

nature & maiesty, he is able to wil, he is also able to performe. 2. *That he is able to performe all those things without any difficultie & labor, euen with his only beck & will.* 3. *That all the force and power of working and effecting any thing, is so in God onely, that there is not the least abilitie or efficacie of any creature, but what he continually imparteth & preserueth at his pleasure.* And therfore the power of God is to be considered of vs; not as being idle, but as creating, sustaining, moving, & ruling al things. The reasons are. 1. *God is the first cause of all things:* therfore hee hath al thinges in his power; & their ability is so much, as he giueth vnto them. 2. *Hee doth such thinges, as can bee done by no created and finite power:* as are the creation and governing of all things, the preservation of common weales, the deluge, the deliuery out of Ægypt, & al his miracles. 3. *He is vnchangeable.* Therfore in him to be able to doe, and to doe, is the same which to wil, & so of the contrary. But although al men attribute vnto God to be omnipotent, yet there is a double difference betweene the sacred doctrine of the Church, & Philosophie, concerning Gods omnipotency. For, 1. Without the doctrine of the Church, men onely know the vniuersal & general power of God, whereby he createth, preserveth, & gouerneth the whole world: but they know not that power, whereby he saueth men, & restoreth the world by his son, gathering and preserving an euerlasting Church, and deliuering it from sinne and death, and endowing it with life and glory euerlasting: by which workes God especially sheweth forth his power, as it is said, *Yet a little while, & I will shake the heauens, & the earth, & the sea, & the drie land also.* Neither doe they professe of the generall power of God so much as is sufficient. For albeit they are enforced to confesse that God is the author and preseruer of the world; yet are they not able to say, that al things were created of nothing by the word of God alone: & for as much as they are ignorant of the cause of sinne and confusion, they cannot affirme all thinges so to bee administred and governed by Gods omnipotencie, as that all which is good, is done by the powerful working of Gods wil: but they attribute many thinges to chance, fortune, and humane wisedome, or vertue, and so imagine the power of God to be idle in these, and doing nothing. Furthermore, *that God cannot either sin, or will, & allow of sin, or bee changed, or diminished, or suffer any thing, or make things done vndone, or will things that repugnant & contradictory, or create another*

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Two differences betweene the doctrine of the church and Philosophy in conceiuing of Gods omnipotency.

1 Hagg. 2. 7.

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God

God, or some nature equall to himselfe, or be perceiued by bodily senses, or doe other things proper to a create or finit nature, or admit the same into himselfe: this doth not diminish or weaken, but rather augment & strengthen his power. For that is the greatest & most perfect power, which can neither be destroyed, nor weakned, nor diminished: and that, none sustaining it, but only by it selfe. But contrariwise, to be able to be corrupted & impaired, is a token of imbecillity and imperfection.

Gods exceeding wisedome, wherby both he knoweth al things perfectly, & is the fountaine of all knowledge and vnderstanding.

Of exceeding & immense wisedome) That we may rightly and with profit & commodity know the power of God, it is necessary not to consider it, but as it is ioined with his immense wisdome & goodnes, which moderateth it. Further, of his divine wisedome we learne. 1. *That God doth of himselfe in one act or view vnderstand and behold perpetually & most perfectly in marveilous maner, & that vnknown to vs, himselfe, & the whole order of his minde declared in the nature of things, & in his vvord; and what agreeth therwith, & disagreeth, & al his workes, and the works of al creatures, past, present, and to come, & al the causes and circumstances of of al things.* 2. *That all Angels & men haue no more knowledge of divine & humane matters, than God doth worke, & maintaine in their mindes.* For among other things, the most beautiful and sightly order which is in the nature of thinges, the endes & vses of al things, the signification of future events, artes & sciences, the everting and overturning of those devises, which the Devil and wicked men haue most craftily contriued against God and al the godly, do enforce al men to confesse, that that these things could not proceed but from a most wise artificer & author. Wherfore also the scripture it selfe willeth vs to consider the wisedome of God, shining in these his workes, *God hath made every thing beautifull in his time. Who is like mee, that shal cal, and shal declare it, and set it in order before me, since I appointed the ancient people?* *Hee taketh the vvise in their craftines.* And of these it concludeth, that the wisedome of God is immense & vnconceiuable. As, *His wisedome is infinite. O the deepnesse of the riches both of the wisedome and knowledge of God!* But here againe is to be obserued a difference betweene Philosophie and the word of God. 1. That even in the creation, the knowen or legal wisedome was darkened and maimed in men through sinne, and therefore needeth a renewing by the word deliuered to the Church. 2. That men without this heavenly doctrine

Eccles. 3. 11. Isa. 44. 7. Iob. 5. 13.

Psal. 147. 5. Rom. 11. 33.

doctrine are altogether ignorant of the especial wisedome of God revealed in the gospel, whereby he sanctifieth the Church gathered from amongest mankind by the Son. As it is said, *I giue thee thankes, O father, because thou hast hid these things from the wise and men of vnderstanding, and hast opened them vnto babes.* Mat. 11.25

Good. The goodnes of God signifieth sometimes his bountifulnes, as *Praise the Lord, because he is good*: sometimes *all the vertues*, and *whatsoeuer is spoke of the nature of God*, as *Let thy spirit lead me through the right way*. That which also is meant by the name *of holinesse or sanctitie & light*. So in this place by the name of *goodnes* are vnderstoode. 6. Significations of the goodnes of God in Scripture. Psal. 106.1. & 143.10. 1. Ioh. 1.5.

1 *All those things which are attributed to God in his word, & are represented and resembled in his image, as those things which are termed good in Angels and men*, as life, power, wisedome, ioie, righteousnes, &c. For such is the nature of God, as it hath manifested it selfe in the Lawe and gospel, and the goodnes of the reasonable creature, is an image of the diuine goodnes. And therefore here also differ Philosophie & the Scripture, in that Philosophie attributeth only to God that his goodnes which was opened in the Law, and yet neither that wholly: but of his goodnes reuealed in the Gospell it is altogither ignorant. 1

2 *By reason of the great and huge difference betweene the creator, and the creature, we vnderstand those good things to be in God, which are agreeing to his diuine nature & maiesty.* For those which are proper vnto created natures, would not be good in God, but rather a diminishing of his goodnes. 2

3 *By reason of the immensity of his diuine nature, those things which are finite in creatures, are in God infinite.* And therefore against sundry and diuerse disputes of Philosophers concerning the chiefest good, we learne in the Church, *that God is the chiefest good.* 3

4 *Because nothing is vnperfect, or not subsisting by it selfe in God: whatsoeuer is attributed vnto him, is not in him, as formes, or accidents in creatures: but such is his essence, and nature, in a manner not able to be comprehended by our knowledge and vnderstanding.* 4

5 *His nature and will is a rule of that goodnes & vprightnes which is in the creatures.* For so farre forth things are, & are called good, as they agree with the wil of God. 5

6 *God is the onelie fountaine of goodnesse, and the first cause of all good things.* So shal al things haue so much goodnes, as God doth create and maintaine in them. And in this sense it is saide, *There is none good but God onely*, even so, as he is most perfectly good, and the fountaine 6 Luk 18.19.

of

of goodnesse.

The righteousnes of God both generall & and particular.

Righteous.) *The righteousnes of God* sometimes in Scripture signifieth, *that which is accounted righteousnes before him, & whereby he maketh vs righteous* and elsewhere *legal*, which is holines of life, or conformity with the law of God, which God worketh in vs by his spirit, begun in this life, & to be perfected in the life to come; as, *The wrath of man doth not accomplish the righteousnes of God.* Or sometimes *Evangelical*, which is the righteousnes of christ imputed to beleevers of the free mercy of God: as, *But nowe is the righteousnes of God made manifest without the law, having witnes of the law & of the Prophets, to wit, the righteousnes of God by the faith of Iesus Christ vnto al, & vpō al that beleeue.* Sometimes is meant that righteousnes, *whereby himselfe is righteous*: & thē allo in many places it signifieth *the faithfulnes, or mercy & benignity of God*, who according to his promises, preserveth, defēdeth, & delivereth the faithful, as *Deliver me in thy righteousnes.* But whē it is properly spokē *of the righteousnes of God, whereby himselfe is righteous* (as in this place) *he is called iust.* 1. *In respect of his generall iustice & righteousnes*, which is the order or nature of his divine vnderstanding & wil, wherby God wil, & approveth, doth himselfe, & worketh in others vnchangeably & vnspeakeably such things, as hee hath cōmanded in his law: & neither wil, nor approveth, nor worketh, nor causeth, nor furthereth any thing, whatsoever disagreeth frō this order, but horribly hateth & detesteth thē, as it is said; *The righteous Lord loueth righteousnes.* 2. *In respect of his particular iustice & righteousnes which is the vnchāgeable wil of God*, whereby God giveth to himselfe, & will haue giuen him by others that glory, which is due vnto the chiefe good as he saith, *I wil not giue my glory to another:* & punisheth al sin with such punishment as is equall to the offence, that is, with eternal, as in thē who perish; or with equivalēt, as in his Son Christ, sustēning the punishmēt for al those, who are saued by him, according as it is said; *Thou shalt not depart thence, vntil thou hast paid the vtmost farthing:* & cānot iniury any creature, whatsoever he determineth of him or doth vnto him, because hee oweth no man any thing; as it is saide, *God is iust in all his waies, God is no accepter of persons.* 3. *Gods divine will is the chiefe and perfect rule, and exact squire of vprightnesse.* And therefore God alone, because hee is exceeding good, cānot of his own nature wil, or worke any vniust thing: but the wils & actions of all

Pſal. 31. 1.

1

2

3

Mat. 5. 26.

Pſa. 145. 17

Act 10. 34.

3

crea-

creatures, are so farre iust, as they are made by God conformable to divine wil: Now although al confesse *God to be righteous & iust*, because God hath imprinted this notion and knowledge of himselfe among other in the reasonable creature: because hee is perfectly good and therfore is the rule of perfect righteousnes: because he witnesseth by examples of punishments & rewards, that he hateth & punisheth vniust things, & liketh the iust: because he is the iudge of the world, to whom it belongeth to cõpose or set & administer al things in a iust order: because lastly he oweth not any thing to any nature, but by the right of a creator, it is lawful for him to dispose of al things at his will, & therfore cannot be to any injurious, as it is said, *VVhen ye haue done all, say, we are vnprofitable servants. VVho hath giuen vnto him first, & he shal be recompenced? Is it not lawful for me to do as I will with mine owne?* Yet notwithstanding it is far off that men should iudge aright of the righteousnes & iustice of God, without the doctrin of the church, because they haue not the whole knowledge, not so much as of the Law, wherin God made known his iustice, & can affirme nothing certaine concerning the everlasting punishmẽts of sins, & are altogither ignorant of the punishment which the Son of God susteined for sins. Moreover, mens minds are troubled, so that they doubt, *vvhether all things be governed of God in a iust and vpright order*. 1. *VVhen they see it goe wel with the bad, & ill with the good*. And to this obiection the doctrine of the church only is able to make answere, which sheweth that God differreth the punishments of the wicked, & the rewards of the good to another life: inviteth the vngodly by his mildnes and lenity to repentãce, proveth & confirmeth the godly by exercises & calamities: punisheth & chastiseth many for their sins, who seeme in mens iudgments to be giltles. *It goeth therfore evil with the good*, but not finally. *Now as he differreth the punishment of the wicked*, thereby to invite them to repentance: *so he afflicteth the godly*. 1. *Because they yet retaine many sins*. 2. *To proue and trie them*. 3. *To confirme their faith in them*. Ob. *But iustice requireth, that never any good should be done to the wicked, who rather were presentlie to bee punished*. Ans. Except there bee a reasonable and iust cause vvhy to differ their punishment. Repl. *But yet no harme should ever bee done to the good*. Aunsw. Not to those vvhich are perfectly good. But vvee in this life are not perfectlie good. Repl. *VVee are perfect in CHRIST*. Ans. And ther-

Men not able without the doctrin of the church, to conceiue aright of Gods iustice and righteousnes

Luc 17.10. Rom. 11.35 Math. 20.15

Three causes which make men to cõceiue amisse of Gods iustice.

1

Three causes of the afflictions of the godly.

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therefore we are are not punished of God, but onely chastised, proved, and exercised, that so at length wee may bee also perfect in our selues. 2. When men consider, *that God doth not cause & bring to passe that no sin be committed, when yet he might most easily do it: but farther, that he punisheth sins which went before, with after-sins, & passeth at his pleasure things from one to an other, as the Ægyptiās goods to the Israelites; and yet these things to be forbidden vs by h law: it seemeth vn to them, that God will, & doth some thing cōtrary to his Law.* But these things are contrary to his Law & iustice, if they be done by men: but if God doe them, they are most iust, & are most agreeable to his lavv. For creatures are bound one to another, one to prouide for an others safety whatsoeuer he can: But God is boūd to none. 3. Some, *when they heare that God doth not giue alike & equally to mē, who al are by nature equal, that is, the Sons of wrath; when as he conuerteth, & saueth some; hardneth, & cōdemneth others; they deeme that by this reason accepting of persons is laid vpon God.* But these men marke not, that then it is vn iust to giue vnequally to those who are equal, when a due & deserved reward is paid, & that God doth giue his blessings vnto mē not of due, but of his free bountifulnes. Rep. *Those things which are dōe according to iustice, are done as due. But that good should be done to those vvho are good, the order of Iustice requireth: therfore good is done vnto the good as due.* Anſ. Al this is true, if we talke of creatures. But if of God, not so; because the creator is bound to none, as the creatures are: neither cā the creatures deserue any thing of God, as they may one of an other. Wherfore God punisheth, of iustice: but doth good, of grace and mercy: according as is said, *VVhen ye haue done all, say, we are vnprofitable seruants, we haue done that which vvas our dutie to doe.* And if any mā reply, *that not men onely, but God also is bound by order of iustice, to spare, and doe well to the good, out of those words of Abraham, VVilt thou also destroy the righteous with the wicked?* It is to be obserued, that this bond is not of any desert or right, that may make the Creator to stand aunswerable to the creature, but of Gods promise and trueth. For God did most freely & of his exceeding goodnes, when he ought nothing to any, binde himselfe by promises endented, to doe good vn to the godly. And this goodnesse of God and faithfulnesse in keeping his promises, is often called iustice. And therefore it is wel said, that it agreeth not with God, to afflict any vndeseruedly, not because hee

Exod. 12. 35. 36.

Luk. 17. 10.

Gen. 18. 23.

should

shoulde iniury any, though he destroied him not offending, but because his mercy, & bountifulnes, & truth doth not admit this. These things are necessary to be ascribed of vs vnto the iustice of God, that the cogitation thereof may ascertaine vs of the punishment of the wicked, and of the deliverance of the godly from their iniuries after this life: that so we may patiently beare, whatsoever he wil lay vpon vs: as it is saide, *O Lord, righteousnes belongeth vnto thee, but vnto vs open shame.* Dan.9.7.

True) God teacheth vs in the Scripture to knowe *his truth* after this manner. 1. That his infinite wisdome suffereth none but most true and certaine knowledge of all things to be in him. *There is no creature which is not manifest in his sight, but all things are naked vnto his eies, with whome we haue to doe.* 2. That he neither appointeth, nor wil, nor speaketh thinges repugnant and contradictory. *The Son of God Iesus Christ, who was preached among you by vs, was not Yea: and Nay, but in him it was Yea.* 3. That he faigneth nothing nor deceiueth any man, but this is in truth and in deede his wil, which he openeth vnto vs. *Let God be true, and every man a liar.* 4. That he never changeth his mind. *My covenaunt wil I not breake, nor alter the thing that is gone out of my lippes.* 5. That it certeinly commeth to passe, whatsoever God avoucheth shal come to passe, which experience also witnesseth, and many sayings of holy scripture, as *Heaven and earth shall passe, but my word shal not passe.* 6. That he is the louer, author, and preserver of the truth in the reasonable creatures, and an enimie to al lies, dissembling, and hypocrisie. Therefore the holy Ghost is called *The Spirit of truth who should teach vs all truth. The lying lips are an abomination vnto the Lord: but they that deale truly, are his delight. He wil giue him his portion with hypocrites.* Seing then the truth of God is to bee considered out of his word and workes, albeit men by nature confesse that God is true: yet are they ignorant wherein truth consisteth. For it is saide, *Thy word is truth, Thy truth in the congregation of the Saints.* Neither doth the conscience or the privy knowledge of any mans sinnes suffer him, who knoweth not Christ the Mediatour, to put any confidence in gods promises. For as it is saide, *All the promises of God in him are Yea, and in him Amen, vnto the glory of God.* But *if sometimes God fore tolde that he would doe those things, which he never decreed to doe, hee did not therein dissemble.* For what he threatned, that he

Sixe waies wherby we are taught the truth of God in scripture.

1 Heb.4.13.
2 2.Cor.2.19
3 Rom.3.4.
4 Psa.89.33. 34.
5 Math 24.35
6 Ioh.14.17. 15,26 & 16. 13. Prou.12.22 Math.24.51
Ioh.17.17. Psal.89.5.
2.Cor.1.20

God dissembleth not, when hee saith, hee wil do that which yet he doth not. Luk. 24.28. 29. Ezek. 14 9. How God is said to deceiue a deceiued Prophet. 1. King. 22, 22

he meant with this condition should so come to passe, except the conuersion of men, & praiers come betweene: and what he promised, he meant with this condition, if they repented, & either persisted in godlines, or needed not affliction and chastisement. Wherfore he would indeed haue punished the Niniuites, if they had persisted in their sins. And Christ was indeed departing, except his disciples had desired him to stay in the Inne at Emaus. As for that which God saith. *And if a Prophet be deceiued, and hath spoken a thing, that he hath deceiued him:* he signifieth not therby that he deceiueth by instilling lies into false Prophets, but that they are by him in iust iudgment delivered & giuen to be seduced by the Devill, as god is saide *to haue giuen a lying spirit into the mouthes of al the Prophets of Achab*. Reply. *But yet God would that the false Prophets should tel a false tale.* Ans. He would, but in diverse respects, and to a divers end. God foretolde victorie to Achab by an Irony, and that a sharp and bitter one, therby to recal him from making his expedition to war, and to punish him for not obeying, by delivering him to be seduced by the Devil. The false Prophets foretolde victory to flatter him, the Devill to destroy him, and to die.

Why chastity is one of Gods properties.

Chast.] There is made also mention of *Chastity* in the former description of God, because amongst his especial and most notable differences, wherby he may be discerned from Devils, he wil haue truth to be, & chastity. For as god wil be acknowledged to be true, & will haue truth loued of vs, that it may certainly appear that he is, & what he is, & that men may think & speak the truth of him, & through his knowledge be partakers of everlasting life; so the Devil attempteth to fil the world with lies; that he may both darken the glory of God, and, by forging lies of God, destroy mankind. Wherupon the holy ghost is called *the spirite of trueth*; But the Devil *a liar and murtherer from the beginning, and the father of lies*. And as God *both by reason of the exceeding purity of his nature, as also because he wil haue the spousall loue & coniunction of marriage to be the image of the vnspeakeable loue and spiritual coniunction betweene him and the church*, and therfore wil haue it accounted sacred and holie amongst men: As GOD then in these respectes is the louer and author of chastitie, *and doth most severelie detest and punish all vncleanes, both internall and externall, which is repugnant to this order*, as the examples of the Sodomites, of

Ioh. 8. 44.

Eph. 5, 23. Ezek 16, Hos. 2.

the

the tribe of Beniamine, and others of al other ages and nations testifie: So the Devil, both for his impurity, and also because whatsoever God would haue held most holy & venerable, that, for the hatred he beareth to God, he studieth most to depraue, & most fowly to deforme; endevoureth with obscenity & filthines horribly to pollute al mākind, & to withdraw them from God. Therfore it is said, *This is the wil of God even your sanctificatiō, & that ye should abstein from fornication, that every one of you should know how to possesse his vessell in holines and honour.* 1. Thes. 4. 3 4.

Mercifull) *The mercy* or favour and inclinable will of God to preserue his creatures, and especially mankind, the Scripture proposeth vnto vs opened by these degrees. 1. That he taketh delight in the salvation af al, but in the destruction of none. *As I liue saith the Lord God, I desire not the death of the wicked, but that the wicked turne from his way, and liue.* 2. That he differreth, mitigateth, and taketh away punishments, inviting al men by his long suffering to repentance, if not one way, yet by the testimony of their conscience. Hereof he is said to bee *slow to anger*. 3. That he debaseth himselfe to relieue our infirmity both by inward and outward supplies, as by his spirit, word, oathes, Sacraments, and miracles. 4. That he embraceth with singular loue his chosen, so that he saveth, and delivereth them for ever from sinne and al evils, and comforteth them also in afflictions. Repl. *God shal wipe away all teares from their eies. Though a woman should forget her child yet wil I not forget thee.* 5. That he chose rather to bring to passe this our delivery even by the incarnation and death of his onely begotten Son, than that al mankind should perish. *So God loued the world, that he gaue his onely begotten Sonne* 6. That he promiseth and performeth al these things of his owne free goodnesse. *I will shew mercy to whom I will shew mercie: and wil haue compassion, on whome I wil haue compassion. I, even I, am hee that putteth away thine iniquities for mine owne sake, and will not remember thy sinnes.* 7. That he doeth these thinges towardes sinners, who not only were vnworthy of them, but also who are his deadly enemies. *When wee were enemies, we were reconciled to God by the death of his Son.* They also of the wiser sort, which are out of the church, are compelled to attribute mercy vnto God, because they see him so mercifully to spare sinners: whereupō Ier. saith, *It is the Lords mercy, that we are not consumed, be-*

Argumēts of the mercy of God in preserving his creatures.
1 Ezek. 33. 11
2 Exod. 34. 6.
3
4 Reu. 7. 17. & 21. 4. Isa. 49. 15.
5
6 Ioh. 3. 16.
7 Exod. 33. 19 Isa. 43. 25.
Rom. 5. 10.
Lam. 3. 22.

cause his compassions faile not. But because the perfectnesse of Gods iustice, and the privity of their owne sinnes doeth not permit them to conceiue any firme perswasion of gods mercy towardes them, neither know they ought concerning the salvation of men by the death of his Sonne: therefore are they not able either constantly, or wholy to agnise gods mercy. 1. Obiect. *Mercie is a kinde of griefe or sorrow: therefore there is sorrow and griefe in* God. *Aunsw.* The names of affections, when they are attributed vnto God by an *Anthropopathie*, they doe not signifie any passion or change in God, but an vnspeakeable either dislike, or liking of the obiectes. God therefore is said to be merciful. 1. Because he is against the destruction of his creature 2. Because
Isai: 24: Prov. 1. 26: he doeth those thinges, which merciful men are wont to do. 2. Obiect. *God seemeth sometimes to reioice in revengement. Aunswere* He reioyceth not in revengement or punishment, but in the executing of his
Is: 27: 11: owne iustice. 3. Obiect. *It seemeth in some places of Scripture, that Gods mercie doeth not extende it selfe vnto the vvicked. Aunswere.* This is to be vnderstood of that *degree* of mercy, wherwith he embraceth his chosen. And yet he spareth also the wicked; neither reioiceth at their destruction. 4. Ob. *But yet he saveth not all, whereas hee is able to doe it. Therefore hee is not exceeding mercifull, neither mercifull towardes all. Aunswe.* He doth not saue all, for most iust cause. For his mercie is so to bee exercised, that it hinder not the execution of his iustice. Obiect. *He doth not take mercy on any, or receiue any into favour vvithout the satisfaction of his Sonne. Therefore hee doeth it not freely. Ans.* That which is concluded, doth not follow; because God of his free grace giveth this satisfaction it selfe, & applieth it vnto vs. Now he giveth a thing freely, who giveth the price of a thing, for which the thing it selfe is given.

In what the bountifulnes of God is seene.

Bountifull.) God is also called *Bountifull*, 1. *Because he createth and gouerneth al things. 2. He is the only foūtaine of al good things. 3. Which befall to all creatures, 4. Yea to the wicked, 5. Of his goodnes, loue, & free mercy towardes all creatures, 6. But especially towardes mankinde*, which he hath made according to his image, and for whose sake he hath created al other things: 7. *But in them also chiefly towardes his Church*, to whō he hath opened himself & his wil. 8. *And in this his church, towards his chosen Angels and men, to vvhome by his Sonne hee giveth life and glorie everlasting*. And further, whom he is angry with, and on whom

he

he inflicteth punishment, he is not angry with their *substance* or *nature* which himselfe created, but with that *corruption*, which came by other meanes to his divine worke. *The vvrath of God is revealed from heaven against all vngodlinesse.* Rom: 1:18. Ob. *No creature visible is subiect to so many evils, as man. Therfore he is not bountiful towards men. Ans.* He is subiect to these evils by an accident, that is, because of sinne: but withal he is enriched aboue other creatures, with great blessings, evē when he is out of the Church: but is most happy and blessed, if he repent.

Most free.) God also alone is *most free*, because he alone by nature is such, *that no fault or misery cā fal vpō him 2. Neither cā he be cōstrained of any. 3. Neither is he bound to any. 4. Neither is he subiect or tied to the rule or lore of an other.* Wherefore whatsoever he wil & doth, that he wil and doth himselfe most freely, when, as much, & in what manner he wil; & what he wil, that is most good and iust. But here chiefly is considered the freedome of will, or liberty *from constraint*, which is the power and ability, whereby God without any necessity hath from everlasting decreed the whole order of the creation, preservation, and ruse of all thinges, and doeth accomplish the same, not beeing constrained, or tied to other causes; yet so, that hee never swarveth from his rightnesse. To this beare witnesse his miracles and many examples of deliveries and punishmentes, and many places of scripture, as *VVhat soever pleased the Lorde, that did he in heaven & earth, in the sea, and in all the depth, It is not hard to the Lord to saue with many or with few.* 1. Ob. *That, without which second causes, which worke necessarily, cannot worke, doth it selfe also vvorke necessarily. VVithout the first cause, which is God, Second causes, which necessarily worke, can not vvorke: therefore the first cause also, which is God, vvorketh together with them necessarily. Answ.* The Maior is true of such causes as worke with *absolute necessity:* but it is false of such as worke only of *a conditional necessity*, that is because it so pleaseth God (who notwithstanding could moue them otherwise, or else at all not moue them, or not so much as make them) that they should worke, and should worke after that manner, which they doe worke. Therefore all seconde causes depende on the first, but not the first any way on the seconde. 2. Ob. *God is vnchangeably good; therefore not freely good. Ans.* This vnchāgeablenes, doth not diminish, but establish the liberty of gods wil.

For what cause God is said to be most free.

Psal: 135: 6. 1. Sam: 14: 6

For it is not the vnchangeablenes of a nature, but constraint and coaction, which is contrary to liberty: and so much the more freely the wil chooseth, with how much the greater and surer force and motion it is caried vnto her obiect. Ob. 3. It is said also *of particular events, that God can only will those things which are best: but only those things which he hath decreed are best; therefore hee cannot will other thinges.* But Aunswere is made to the Minor: What thinges God hath decreed, those are best not before, but after his decree. For Gods wil being the rule and squire of rightnes, therefore are thinges good; because hee will them: wherefore if hee would haue from everlasting had any other thing, that then should haue beene best. As that Ioseph should be solde, and made Lord of Ægypt, and giue sustenaunce to his fathers familie, was best, because God would so. Now if God would haue any other way exercised Ioseph, and taken vengeance on his brethren, that should then haue beene the best. It followeth therefor, that God wil no other thing, after he hath once decreed what he wil haue done: but that he was able from everlasting to haue decreed some other thing: For whatsoever he would, that from everlasting he would most freely. Ob. 4. *Some places of scripture seeme to intimate that the wil of God may be sometimes hindered by his creatures.* As *I desire not the death of the wicked. How often would I haue gathered thee, and thou wouldst not?* Ezek 33. 11 Mat. 23. 37. Ans. These and the like places onely shew, with what God is delighted, and to what he inviteth and calleth all: but not what by his mercy and spirit he hath purposed to to worke in everie one. Wherefore this doctrine of the liberty and free-wil of God let vs diligently maintaine, that both the glory of God may bee vindicated from Stoical blasphemies: & in vs faith, hope, invocating on God, and sedulity and earnestnes in performing our duty, may be established, if acknowledging God most freely to governe al his creatures, we be neither secure in prosperity, nor in adversity doe cast away hope, and good endevours.

The anger of God againg sin.

Angry & wroth with sin.) Lastly in the description of Gods nature is put, *that he is angry & wroth with offences and sinnes.* Which horrible anger & wrath of God, wherby he detesteth & punisheth al sins; although al the wicked at lēgth too late perceiue & haue experience of, when they rush into eternal despaire; yet such his displeasure & indignation, as God wil haue to bee knowen, they cannot so much as con-

conceiue, who are without the Church, seeing they neither iudge all those evils to be sins, which God in his law threatneth hee wil punish with everlasting torments; neither know the death and punishment of the Son of God, than which God could not shew a greater token, & argumẽt of his anger against sin. The elect & chosen alone, are throughly moved by a right & saving knowledge therof, gathered out of Gods punishments & threatnings, to conversion, & the feare of God. But the greatnes of it no man can fully conceiue, according as it is saide: *VVho knoweth the power of thy wrath?* Psal. 90. 11.

An admonition to the Reader.

CHristian & courteous Reader, whereas in the conference of the two copies I found in the former a large Paraphrase delivered by *Vrsinus* on the description of God; & in the latter a briefe abstract therof collected by *David Pareus*, I iudged it meete to retaine the Paraphrase for helpe of weaker vnderstandings, & to adioine the abridgement for helpe of weaker memories. If on this advertisement thou advisedly peruse both the one and the other, I hope the fruit of both will be neither to thee, nor me lost-labour.

[*A briefe Epitome or abridgement of the former large explication of the description of God.*

GOD *is an Essence.*) That is, a thing which hath *his being from none but himselfe, and is preserved or sustained of none, but subsisteth by himselfe*, and is *the only cause vnto all others things of their being*: therefore called *Iehova*, as if you would say, *being by himselfe, and causing others to be.*

Spirituall) Incorporeal, invisible, and to no sense of man perceiueable. Likewise in that he liveth of and by himselfe, & quickeneth or giveth life to other things. Obiect. 1. *He often times appeared.* *Ans.* True; in a bodily forme assumed for a time. Obiect. 2. *Hee was seene face to face.* *Ans.* That is, by the cleare knowledge of the minde, & not with the bodily eies. Obiect. 3. *He hath the parts of a mans body.* *Ans.* Indeed they are ascribed vnto him *after the manner of men.* Ob. 4. *The bodily man is the Image of God.* *Ans.* Surely he is so in the essence of his soule, in the faculties, and vprightnes therof, *in wisedome, righteousnesse, and true holinesse*; not in the shape and figure of his body.

Intelligent) witnesse hereof is the minde of man, and the notions

Ioh. 1. 18. 4. 24. Act. 17. 29. 28.

ἀνθρωπομόρφα. Eph. 4.

Psalm.94.9 shining therein, which al proceed from God. Now, *Hee that planted the eare shall hee not heare?*

4 *Eternall.*) Having neither beginning nor ende of being. *Thou art* Psalm.90.2 *God from everlasting, and world without end.*

5 *Other from the creatures.*) Not *Nature* it selfe (as some dreame) not the *matter* or *forme*, not any part, but the sole efficient, and the maker only of all thinges: neither intermingled with any thing, but of a quite different or *other* essence, and vtterly vnlike all thinges. Obiect. 1. 2 Cor.3.8. *All thinges are of God.* *Aunswv.* I graunt they are, by creation out Act.17.29. of nothing. Obiect. 2. *Wee are the generation of God.* *Aunswv.* Yea verily, by a similitude of properties, and by creation. Obiect. 3. Ioh.1.13. *The Saintes are borne of GOD.* *Aunswere.* Questionlesse, by regeneration through the holy Ghost. Obiect. 4. *Wee are made partakers of the divine nature.* *Aunswere.* Vndoubtedly, by the dwelling of God in vs, and by our conformity with him. Obiect. 5. *Christ is God, and hath a divine body.* *Aunswv.* To wit, by a personall vnion and glorification.

6 *Incomprehensible.*) 1. In our cogitation and the cogitation of anie creature. 2. In the vnmeasurablenesse of his essence. 3. By communication of the essence, which is in such sorte the very substance of the three persons of the Divinity, that it remaineth in nomber one and the same.

7 *Most perfect in it selfe.*) 1. Sole possessor of all blessednesse. 2. And that in himselfe, and of himselfe. 3. With sufficiencie to repleniſh Prov.16.4. all other thinges. Obiect. 1. *The Lorde hath made all thinges for himselfe.* *Aunswv.* Not to aide himselfe by them, but to communicate himselfe to them. Obiect. 2. *Hee vseth the creatures ministery in accomplishing many of his woorkes.* *Aunswv.* Not as needing, but honouring the creature. Obiect. 3. *Wee yeelde him worshippe.* *Aunsw.* It is our debte, his due, and the issue is our good and benefite alone Obiect. 4. *To whome is given that which is due vnto him, to him something commeth thereby more then he had before.* *Aunswv.* This assertion is false of that which is due by order of iustice, and pertaineth to the felicity of the giver. Ob.5. *God reioiceth in our obedience.* *Aunsw.* He doth so, our obedience being an obiect, not an efficient cause of his reioicing.

8 *Vnchangeable.*) 1. In his essence. 2. In his will. 3. In place, because he

hee is immenſe and filleth all thinges. Obiect. 1. *God repenteth him of thinges done. Aunſvv.* To repente, and ſuch like humane affections are attributed to god by *anthropathy*, or after the manner of men. Ob. 2. *He promiſeth, and threatneth that which he performeth not at all. Aunſ.* True; but a condition, and exception is alway vnderſtood. Ob. 3. *He dependeth on a changeable condition. An.* To wit, *changeable* in reſpect of mans wil, but not of Gods decree & connſell. Ob. 4. *He changeth his precepts, obſervances, and workes. Anſ.* Namely; according to his everlaſting decree.

Omnipotent.) 1. Hee can doe, and doeth all thinges which he will. 2. And that at his becke without difficulty. 3. As having all thinges in his owne power. Obiect. 5. *Many thinges hee cannot doe. Aunſvv.* They are then the vvorkes of impotencie and imperfection, as to lie, to die.

Of exceeding wiſedome.) 1. In beholding and vnderſtanding himſelfe, and perceiving at once the whole order of his minde and nature, which he doth perpetually, and exceeding perfectly. 2. In being the cauſe of all knowledge in Angels and men.

Of exceeding goodnes.) 1. Becauſe Gods whole nature is ſuch as is revealed in the Law & the goſpel. 2. Becauſe he is the cauſe, & rule of al good in his creatures. 3. Becauſe he is the moſt ſupreme good. 4. Becauſe he is the very eſſence of goodnes.

Iuſt.) 1. In reſpect of his *generall iuſtice* and righteouſneſſe, whereby hee willeth and vvorketh vnchaungeably ſuch thinges as he hath commaunded in his Law. 2. In reſpect of his *particular iuſtice*, wherby he immutably diſpenſeth aright rewardes and puniſhments. 3. In that hee is the rule of righteouſneſſe, and ſquire of vprightneſſe in his creatures. Obiect. 1. *Hee doth good to the evill, and heapeth evils on the good. Aunſw.* Hee doth, but not finally, but only for a time. Obiect. 2. *Hee doeth not puniſh the wicked out of hande Aunſ.* For he providently differreth their puniſhmentes for ſpecial occaſions beſt knowne to himſelfe. Obiect. 3. *No harme ſhoulde ever bee done to the good. Aunſw.* Not to thoſe which are perfectly good, which we in this life are not. Obiect. 4. *Hee doeth ſomething contrarie to his Law. Aunſw.* He abridgeth certainely ſomething from his *generall* vvill by his *ſpeciall* vvill. Obiect. 5. *Hee giveth to men of equall condition vnequall revvardes. Aunſw.* Yet giueth he to each of them that which no way is their due.

Repl. *They are due by the order of iustice.* Aunſ. God is bound vnto no man. Repl. *Promiſe is debt.* Anſ. The promiſe of creatures, not of God the Creator.

13 *True.*) 1. Becauſe he hath the true and certaine knowledge of al thinges, 2. Becauſe he neither willeth, nor ſpeaketh things repugnant or contrary. 3. Becauſe he feigneth nothing, nor deceiueth any man. 4. Becauſe he neuer changeth his minde. 5. Becauſe he ratifieth his ſaieings by the events of thinges. 6. Becauſe he inioyneth and preſcribeth truth to be kept of al. Ob. 1. *He foretelleth that vvhich he wil not haue done.* Aunſ. He foretelleth that it ſhal come to paſſe, but *Conditionally.* Obiect. 2. *Hee deceiueth the Prophets.* Aunſw. That is, he in his iuſt iudgment deliuereth them vp to the Deuill to bee ſeduced. Ezek. 14. 9.

14 *Chaſt.*) 1. By reaſon of the exceeding purity of his nature. 2. Becauſe he is the louer and author of chaſtity. 3. Becauſe he doth moſt ſeuerely deteſt and puniſh al vncleannes, both internal and external. 4. Becauſe by this notable note of difference he diſtinguiſheth himſelfe from vncleane ſpirits, and filthy Deuils. *This is the will of God, euen your ſanctification, and that ye ſhould abſteine from fornication, that euery one of you ſhould know how to poſſeſſe his veſſel in holines and honour &c. Ye ſhal not defile your ſelues in any of theſe thinges: For in all theſe the nations are defiled.* 1 Theſ. 4. 3 4 11 Leuit. 18. 24.

15 *Merciful.*) 1. In that he wil that al be ſaued. 2. For that hee differreth puniſhment, and inuiteth al to repentance. 3. In that he applieth himſelfe to our infirmity. 4. In that he deliuereth the Elect. 5. In that he gaue his Son to die for them. 6. In that he promiſeth and performeth al theſe things of his owne free goodneſſe. 7. In that hee doth good vnto the vnworthy and his very enimies. Obiect. 1. *Mercy is a kind of griefe or ſorrowe.* Aunſw. It is ſo in men, but not in God. 2. Obiect. *Hee reioyceth in reuenge.* Anſ. As farre forth as it is an execution of his iuſtice. Ob. 3. *He denieth mercy to the wicked.* Aunſw. To the vnrepentaunt. Obiect. 4. *Hee ſaueth not all vvhen he may.* Aunſw. To vvitt, that vvith his mercie he may declare his iuſtice. Obiect. 5. *He receiueth none to mercy vvithout ſatisfaction.* Aunſ. No verely, but yet of his free mercy he beſtoweth his Sons ſatisfaction on vs. Isa. 1. 24. & 27. 11.

16 *Bountifull.*) 1. Becauſe he createth and gouerneth al thinges.

2. Because he doth good vnto al. 3. Yea to the wicked. 4. Of his free loue towards al creatures. 5. But especially towardes man: 6. And amongst men chiefly to his Church: 7. And herein also towardes his chosen, giuing them eternal life and glory: Obiect. 1: *Hee is angry.* Answ: True, with the corruption of the creature, not with the creature it selfe & the nature & substãce therof. Ob: 2: *He afflicteth men*: Ans. Namely the impenitent.

Most free.) 1. Free from al fault, misery, bonde, subiection, constreint: 2: In that he doth wil and execute al things most freely & iustly, when, as much, and in what manner hee vvil. Obiect: 1: *Second causes vvorke necessarily, and yet vvorke not vvithout God.* Answere: They worke by a necessity of Consequent, and onely conditional: Obiect: 2: *God is necessarily good:* Answ: Questionles; but yet by a necessity of *vnchangeablenes*, not of *constreint*: Obiect: 3: *VVhat he hath once decreed he necessarily willeth*: Answ: He necessarily willeth it because he wil not alter his decree, not by constreint: Ob: 4: *His will is not done sometimes, as, How often would I, and thou wouldest not?* Answ: *Hee vvoulde*, that is, in his *vvill apparent* to the conceipt and iudgment of man, not in his *determinate secret counsell*

Angry with sinne:) Horribly detesting, and punishing al sin with temporal & eternal paines:]

3 *VVhence it may appeare, that there is but one God*

ALbeit God in the beginning did as certainly declare vnto mankind that he is but one only, as what he is: yet the world by the guile and deceite of the Deuil (going about to spoile God of his honour, and to beare and vaunt himselfe for God, and so destroy mankind for the hatred he beareth vnto God) & through their own blindnesse & malice revolting from Gods diuine manifestations, and from the doctrine of our first fathers, haue in horrible madnesse forged a multitude of Gods; yeelding diuine honours, partly to creatures, partly to imaginary Gods, & forgetting the true God, or desiring to ioine & couple other gods with him. And wheras there is no greater bond, than vvhereby the creature is bounde to honour his Creator, and therefore no more grieuous sinne, than to obscure the glorie due

Whence first sprang the multitude of Gods.

due vnto God, or to convey it over to any other: God, that he might meet with this sacrilege, hath often testified & witnessed in his word, *that there is but one God, not many*: That is, that there is but one divine essence, eternal, of infinite power, wisdome, & goodnes, Creator, preserver, & ruler of al things. And this is proved first by expresse testimonies of Scripture. *Heare O Israell, the Lord our God is Lord onely. Behold now, for I am he, and there is no Gods with mee. I am the first, & I am the last, & without me there is no God. We know that an Idole is nothing in the world, & that there is no other God but one. One Lord, one faith, one God, & Father of all. One God, one Mediator betweene God & man which is the man Christ Iesus.* The like proofes heereof may be read Deut. 4. 35. Psal. 18. 31. Isa. 37. 16. & 45. 21. Hos. 13. 4. Malach. 2. 10. Marc. 12. 32. Rom. 3. 30. Galat. 3. 20.

1 By testimonies of scripture. Deut. 6 4. & 32. 39. Isa. 44. 6. 1. Cor. 8. 4. Eph 4. 5. 1. Tim. 2. 5.

2 By arguments.

Secondly it is confirmed by reason and argument. 1. There is but one only God whom the church also worshippeth, who is manifested vnto the world by infallible & vndoubted testimonies, namely such miracles, Prophecies, & other workes, as cannot be done but by an omnipotent nature. *Who is like me, that shall call that which is past, & shal declare it, & set it in order?* &c. *Among the Gods there is none like vnto thee, O Lord, there is not one that can do as thou doest.* 2. He who alone reigneth over al, & alone governeth al thinges, & therefore hath sole supreme sovereignty and maiesty, can be but one. But the Maiesty of God only is supreme, & so great, that no greater can either be, or be imagined. *I am the Lord, this is my name, & my glory wil I not giue to an other. Vnto God onely wise, be honor &c. Thou art worthy, O Lord, to receiue glory, & honor, & power, for thou hast created all thinges.* 3. That which hath greatest perfection can be but one. For he who hath the whole, & al alone, is absolutely perfect. Now God is most perfect, seeing he is the cause of al that is good in nature. Therefore nothing is more absurd then to imagine any thing to be God, which is not most great, and most perfect. *Lord who is like vnto thee?* 4. There is but one omnipotent. For were there many, they should haue power to hinder one the other, and for this very cause should become *not omnipotent*. By this argument the Monarchy of the world is in Daniell restreined vnto one God, when it is said, *None can stay his hand*, or resist his wil. 5. *If we suppose* & put moe gods, either each of them wil be to weake to rule al, & so imperfect, & not worthy the name & title of divinity;

1 From the manner of revealing himselfe. Isa. 44 7. Psal 86. 8.

2 From the nature and kind of his maiesty. Isai. 42. 8. 1 Tim. 1. 17. Reuel. 4. 11.

3 From his degree of perfection. Psal 89. 7.

4 From his omnipotency. Dan. 4. 32.

5 More Gods would be ei-

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or one wil ſuffice for the guiding of the whole world, & ſo the reſt ſhal be idle, ſuperfluous, and needles. But it is abſurde to imagine God to be ſuch a one, as ſufficeth not for the wealding and menaging of al thing; or ſuch a one, as is ſuperfluous or idle. Wherefore there muſt needes be but one God, that he alone may ſuffice for al. 6. There can be but one infinite. For if there were moe infinits, none ſhould be preſent every where, & rule al. Wherfore there cannot be more, but one only God, which is infinite. 7. There is but one firſt cauſe of al things. God is that firſt cauſe, wherfore he is but one. 8. There can be but one only chiefe good. For if beſides that there were an other chiefe good alſo, that ſhould be either greater, or leſſer, or equall to the former chiefe good. If greater; the former ſhould not be chiefe, yet ſhould it be God, which were contumelious againſt God: if leſſer, it ſhould not be chiefe, & ſo no God: if equall; then neither the one, nor the other ſhould be chiefe, or be God.

ther vnperfect or ſuperfluous.

6 There can be but one infinite.

7 But one firſt cauſe.

8

The vſe of this queſtion is, to teach vs that whereas God is but one, therfore no other beſides this one God is to be adored or worſhipped: neither is any good to be expected from any other ſaue only frõ him, and to him alone al thankes for al bleſſings are to be rendered.

the vſe of this Queſtion.

Ob. *Many are called Gods in Scripture. I haue ſaid, ye are Gods. Many are, and are called Gods in heaven and in earth. Moſes is called, The God of Aaron and Pharaoh. yea the Diuel is ſaid to be, The God of this world.*

Pſal. 82. 6. 1. Cor. 8. 5. Exod. 4. 16. & 7. 1 2. Cor. 4. 4.

Anſ. There is an ambiguity & double ſignification of this word *God*, which ſometimes ſignifieth *him, who is by nature God, & hath his being not from any thing, but from himſelfe, and by himſelfe, and all other things are frõ him.* Such a God is but one only. Sometimes it betokeneth not the very divin, eternal, & immenſe Eſſence, but *a God either ſo intituled* for ſome ſimilitude of the divine properties, dignity, & divine office and function: *or an imaginary & feigned God.* Such Gods are many. 1. *Judges & Magiſtrates are intituled & called Gods*, not that they haue the divine Eſſence cõmunicated vnto thẽ, & are by nature God, but becauſe of their dignity and divine office, which they beare in Gods ſtead, as it is ſaid, *By me Kings reigne*: that is, becauſe they are the deputies and vicegerents of God, by whom, as by his inſtruments and ſervants, he exerciſeth his power and judgments heere on earth: he therfore doth furniſh & arme thẽ with Wiſdome, Fortitude, Power, Authoritye, and Maieſtie, as much as is neceſſary and ſufficient

Two ſignifications of the worde GOD.

1

2

Gods in the latter ſignification.

1. Magiſtrats

Pſal. 82. 6.

to bridle the mindes of the multitude, being desirous of licentiousnes, and to hold and keepe them in feare & obedience: he doth also vouchsafe them the honor of his name, by calling them Gods, that the subiects may thereby knowe, that they haue to deale not with men, but with God himselfe, (whose vicegerents they are) whether they obey their Magistrate, or repine against him: according to the Scripture; Rom: 13: 2. *Whosoever resisteth the power, resisteth the ordinaunce of God.* 2. Angels. *The Angels also are called Gods* both for the *dignitie and excellencie of their nature* and giftes, power, and wisedome, wherein they farre surpasse men: as also *for the diuine office* and function which God exerciseth by them in this worlde, in defending the godly, and punishing the wicked. Psalm: 8: 6: Heb: 1. 14: *Thou madest him litle lower then the Gods:* that is, then the Angels; The Angels are *ministring Spirites.* 3. The Deuil. 2. Cor: 4: 4: Eph: 2. 2. & 6: 12 *The Deuill is called the GOD of this worlde* for his greate *potencie* and power, which hee hath over men and other creatures by the iust iudgement of God. 4. Idols. Lastly, *Many thinges are accounted Gods in mens fancies and opinion*, and are so called by men who worshippe the creatures as Gods. So Idols are tearmed Gods by a figuratiue speech of imitation. Ier: 10: 11: Phil: 3: 19: *The Gods that haue not made the heaven and the earth, shall perish from the earth, and vnder these heavens. Whose God is their belly.* Exod: 20: 3: *Thou shalt haue no other Gods before me.* But here the question is touching the true GOD, who is by nature GOD, and hath his being, and his power not from any thing, but from himselfe, and by himselfe, and al other thinges are from him. Such a God is but one only.

4 *What these names, Essence, Person, and Trinity signifie, and how they differ.*

The explication of these words serue much for the vnderstãding of the vnconceiueable mistery of the Trinity, & therfore is it not to bee read with a glining eie.

Essence, in greeke οὐσία, as it is vsed in this doctrine for *Substance*, is a thing subsisting by it selfe (that is, a thing having a proper being, not sustained in another) although it be communicated to moe. That is said to be *cõmunicable, or communicated*, which is common, or may be made common to moe. That is said to be *incõmunicable*, which is not in moe, neither can be affirmed of moe. *Mans essence is communicable and common to many men*, but this essence is *in generall common, not in particular & in nũber*: that is, the nature & essence of al me

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is in general one, but not one in nũber: for every man hath his essence distinct from others, neither are al one man, but many men. But the Essence of god is *communicable in particular*: because the selfesame Deity in number, and that whole and entire is common to the three persons, and is the substaunce of the three persons: and therefore the three persons are that one God, vvho created all thinges; not three Gods.

What a person is.

A person, is a thing subsisting, individuall, living, vnderstanding, incommunicable, not sustained in another, neither part of another.

Subsisting) By which word is signified, that it is not an accident, cogitation, decree, vanishing sound, or any created quality, or motion.

Individual) Not any generall: but a particular one in number, and therefore vndividable, and called individual.

Living) No inanimate thing, which hath no life, as a stone.

Vnderstãding) not a thing which hath sense only, as are bruit beasts, who are things living and sensible, but not vnderstanding, & therfore are no persons.

Incommunicable) *Not the divine Essence*, which is cõmon to three: *not the substance of mans nature*, or any other thing created: which is communicated to the thing begotten thereof, or thence derived. But *a person* cannot be communicated.

Not sustained in another) not the humane nature of Christ: for this though it be *subsisting, individuall, vnderstãding, incõmunicable*; yet is it no *persõ*, because it is personally susteined *of the word*, that is, so, that it togither with the word, is the substance of one Christ, and except it were subsisting in the word, should not at al be.

Neither part of another) Not the soule of man, which though it be subsisting by it selfe, inteiligent, & not susteined by another, yet is it no person, because as long as it is contained in the body, it is part of man.

What difference betweene Essence & Person.

Hence appeareth the difference which is betweene the *Essence* of God, & the *Persons* of the divine Essence. In the Church by the name of *Essence* is vnderstoode *that whith God the eternall Father, & Sonne, and holy Ghost, each of them are in themselues absolutely, and is common to the three*. By the name of *Person* is signified *that vvhich each of the se three are respectiuelie, or beeing compared one to the other*: or is that very *Being* of God considered respectiuely to one, and another; and distinct by a proper and peculiar manner of being, and subsisting

sisting from the others. In a word, *Essence* is the very *Being* of God; or, the very eternal, and one only Deity; *Person*, is the *maner*, after which that Being or Essence of god is in each of these three, or the proper & several maners of each of their Beings. Wherefore *in nomber* there is one & the same *Being* or *Essence* in God, that is in each of these three, who are God: but it is after a divers *manner* in God. *God the Father* is that Being, *of himselfe*, not from an other. *The Sonne* also is the selfe-same Being or Essence, not from himselfe, but *frō the Father*. *The holy ghost* likewise is the selfe-same divine Being, which the Father is, & the Son; not from himselfe, but *from the Father and the Son*. So then the *Being* or divine *Essence* of these three is one, and the same in nomber: but *to be*; that is, to haue this one divine Essence from himselfe, or to haue it cōmunicated vnto him from another, whether frō one, or from two, noteth, and is the *maner* of subsisting: which *maner* is threefold, each severally distinct; to witt, *To be from himselfe*, *To be begottē of an other*, *To proceed from others*: whence arise the three persons, which are signified by the name of *the Trinity*.

Iustin. Μία ὕπαρξις τρίνων ὑπάρξεως τρεῖς: that is to say, One being, but three maners of being

The summe of the difference betweene these two, *Essence* & *Perſō*, is: *The essence is absolute and communicable; the person respective and incommunicable*. This may be made more manifest by exemplifying in a man. It is one thing to be a man, another thing to be a Father, or a Son; and yet one and the same, is both a man & a Father; but he is *a man absolutely*, or in himselfe, or according to his owne nature: he is *a father to another*, or in respect of an other, namely of his Son. Semblably it is one thing to be *God*, an other thing to be *the Father*, or Son, or *holy Ghost*; & yet one and the same is *both God, and Father*: God in respect of himselfe or his owne nature: Father in respect of his Son. * Againe, *the essence of a man who begetteth an other, is communicated to him, who is begot: but the person, or individual, is not communicated*. For the begetter bringeth forth not himselfe, but an other distinct from himselfe, the same essence notwithstanding being communicated vnto him. And no relatiue is his correlatiue, or any patt therof. Therfore the Son is not the Father, nor the Father the Son, although both bee true man. So in like sort, the eternal Father hath by eternal generating cōmunicated to the Son his essence, but not his person, that is, he begot not the Father, but the Son, neither is the Father the Son, or the Son the Father; albeit each is true god. Now although this be like in

god

God & man, that both do communicate to another not his person, but his Essence: yet is their an exceeding dissimilitude in the *manner*, wherby the divine essence being infinite, and the humane being created and finite, is cõmunicated to an other: Which dissimilitude is diligently to be obserued. For, 1. *In men, in the Father & the Son, the Essence is as distinct, as the Persons themselues.* The Father and the Son are not only two persons, but also two men distinct in Essences: So that the Father is not that man, which is the Son. *But in God, the Persons are so distinct, that yet the essence remaineth common, one and the same*, and therefore there are not three Gods, but the Son is the same God in number, which is the Father & the Son. 2. *In persons created, he that begetteth & generateth, doth not communicate his whole essence to him that is begotten: (For then he should cease to be a man) but onely a part, which being allotted and severed out of the essence of him that begetteth, is conveied or derived into him that is begotten, and is made the essence of an other individual or person, distinct from the essence of the individuall who begetteth. But in created persons, hee that begetteth or inspireth, communicateth his whole essence to him that is begottē or proceedeth, or inspired: yet so, that he who communicateth, doth retaine the same, and that whole.* The reason of both differences is, *that the essence of man, as also of other creatures, is finite and indiuisible: and therefore the Deity may, being the same, and whole, or entire, be togither both cõmunicated and reteined.* Wherfore the eternal Father, and Son, and holy Ghost are that one true God: and yet the Father is not the Son, or the holy ghost, neither is the holy ghost the Son: that is, they are one G O D, not three Gods, but three persons, subsisting in one God. *

God & m communicat both their essenses to an other, but their manner of communicating is most different, & is much to be obserued

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This difference of *Essence* & *Person* is therefore to be observed & held, least 1. *The Vnity of the true God be distracted*: or, 2. *The distinction of the Persons be taken away*: or, 3. *An other thing be vnderstood by the name of Person then the truth of Gods vvorde declareth*. Therefore these cautions are diligently to bee regarded. 1. *That the vvorde Person* in this place doth not signifie onely *a relation or office* as the Latins are wont to speake, *Principis personam tueri, to defende the person of the prince*, as of olde, *Sabellius* falsly taught; much lesse doth it signifie the countenance, or visible shape (as in these daies *Servetus* sported & trifled with the word, *person*) representing the forme,

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Why the difference of Essence & Person is to be holde.

1. Person in the Deity no meere Relation.

or

or gesture of another: such as is the person of a stage plaier: but it signifieth *a thing subsistent*, truly distinct from others, vnto whom it hath a relation and respect, by an incommunicable property: that is, it signifieth *that which begetteth*, or *which is begotten*, or *which proceedeth*: not the office, or dignity, or degree of him that *begetteth*, or *is begotten* or *proceedeth*. 2. *That the persons are not any thing separated from the essence, which is common vnto them; nor the essence is any fourth thing separate from the three persons; but each of them are the very selfe same whole essence of the Divinity.* But the differēce is this, that the persons are each distinct from the other, but the essence is common to them three. And, that the person is no other thing subsisting, or other substance, than the essence, may be vnderstood in some sort by the example of a man. One & the same man, or one and the same substance, is *a father* and *a man*, or a son and a man: and yet the *manhood*, or, to bee a man, is one thing: the *fatherhood*, or, to be a father, another: but there is not one subsistent, which is the *father*, and another subsistent, which is *a man*, but one and the same subsistent is both, because both manhood, and fatherhood is in him: manhood absolutely, fatherhoode respectiuely, as in regard of his Son. 3. Of the word *essence* also it is further to be noted, that *God or the Deity, or divine essence is not in respect of the persons, the same which the Matter in respect of the Effect*: because God is vnchangeable, neither is compounded of matter and forme. Therefore we cannot say well: Three persons are, or consist of one essence. *Neither is it as the Whole in respect of the Parts*: because God is indiuisible. Wherefore it is not well said, that The person is a part of the essence, or, The essence consisteth of three persons: for every person is the whole divine essence, one and the same. *Neither is it as the generall to the speciall*, because *Essence* is not the *generall* to the three Persons, nor *Person* a *special* to Essence But *God* is a more common name, because the Essence of the Deity is common to the three persons, and therefore may bee affirmed of each of them. But these names, *Father, Sonne, and holy Ghost* are more strict, because the persons are indeed distinct, and cannot bee affirmed the one of the other. Therefore it is wel said, *God, or the Divine essence, is the Father, is the Son, is the holy Ghost*: Likewise, *The three persons are one God, or in one God.* Againe, *They are one and the same essence, nature, divinity, wisedome, &c. They are of one or the same essence, nature, divinity, &c.* Yet

2. Person no seperate thing from the essence

3. What reference Essence hath vnto Persō

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it cānot be wel saide, *They are of one God.* Because there is no one of these Persons but is whole and perfect God. Wherfore *the divine essence is in respect of the persons, as a thing after a rare and singular manner communicated, in respect of those things, vnto which it is common.* For neither is there the like example of cōmunity in any created things. * *For a Generall is a certaine thing common to many Specials, & a Generall & Speciall to many Individuals: but yet so, that they are affirmed of those many, Plurally, not Singularly: as, that the father, and the son: or, this father and son are two liuing creatures, two men. But we may not speake after this sort of God and the divine Persons, as to say, the father and the son are two Gods, two spirites, two omnipotentes, &c. Because there is but one God, one spirite, one omnipotent, &c.* Wherefore that affirmation, the Father is God, the Son is God, the holy Ghost is God, is a true affirmation, affirming that which is more common, of a thing which is more restrict: that is, affirming the essence of the Individual, which hath in some sort an analogy & proportiō only with the Special affirmed of his Individual, but it is not at al the same, nor of the same kind. *

By the name of *Trinity* are vnderstood the three Persons distinct in one essence of the deity by three maners of being or subsisting. Now *Trinity* & *Triplicity*, as also *Trinal* & *Triple* differ. That is saide to bee *Triple*, which is compounded of three Essences, or is distinct by three Essences. *Trinal* is that, which *in Essence* is but one, & most simple, but but hath three maners of being or subsisting. *God therfore is not triple*, because there are not moe essences: *but Trinall*, because he being one according to his Essence, is three according to his Persons. What the Trinity is.

5. *Whether these names are to be vsed in the Church.*

HEretiques of auncient carped at these tearms because they occurre not in Scripture. But we imitate aright the manner of speech which was vsual in the auncient and purer Church, and by their authority & example reteine these names. 1. Because though they are not founde extante in so many syllables, yet phrases & speaches of meere affinity and likelihood, yea and sometimes wordes and tearmes of the same signification which these are, are reade in Scripture. For instāce, that of the Lords own mouth, *I am that I am*: againe, *I am, hath sent mee vnto you.* Againe it cannot bee denied but that Exod. 3. 14

the word *Iehovah* aunswereth to that we call *Essence*. So the worde *Hypostasis* is vsed to signifie a *Person* in the Epistle to the Hebrewes. Heb. 1. 3. *VVho being the engraved forme of his person.* Neither doth the church in any other sence cal the Persons *the Trinity* then as Iohn saith that, *There are three which beare record in heaven, the Father, the VVorde, and the holy Ghost.* 2. Because the course of interpretation requireth, that the vvordes of Scripture bee expounded to the learned by such vvordes, as beeing more vsual in other languages, or matters and doctrines, are more easie for them to vnderstand, and paveth and maketh plaine a vvay vnto them for the vnderstanding of the speech and phrase of Scripture. Otherwise if no words were to bee vsed, but such as are extant in the Scriptures: al interpretation should be taken away. It is lavvful therefore that the Church invent, and vse vvordes and phrases of speech wherby they may significantly expresse the sence of Scripture, and their owne meaning. 3. Because the sleightes and sophismes of Heretiques, (which for the most part they goe about to cloake and cover with the wordes of the holy Scripture) are more easily espied, and taken heede of, if the same thinges be expounded in divers wordes, and those especially short, perspicuous, and significant. For it commeth to passe that by reason of the pithines and plainenes of these tearmes, Hereticks are dismanteled, and can no longer shroud their sinister cõstructions & apparent corruptions. Nevertheles if there were a cõsent & agreemẽt on the things, we should easily come to an agreemẽt about the words. For we detest contention & brawling about wordes. Neicher is the church at controversy with other Gentiles and Heretiques about bare tearmes, but of this maine substantial doctrine; *That the eternall Father, and the Sonne and holy Ghost are one GOD, and yet neither is the Father the Sonne, or the holy ghost; nor the holie Ghost the Father, or the Sonne. &c.* Nowe were it not that Heretiques cannot avvaie with this doctrine, they would easily admitte of the phrases of speech. But they therefore abandon the tearmes, because they abhorre the things and doctrine intimated & signified by them.

Hence we easily answere this their obiection. Obiect. *VVordes not extant in Scripture, are not to bee vsed in the Church. But these names, namely Essence, Person, and Trinitie occurre not*

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in Scripture. Therefore they may not bee vsed in the Church. Anſ. VVe expound the Maior thus. That which is not in Scripture neither concerning the *bare wordes*, nor concerning the the *ſence* is to bee omitted. But the names themſelues of Eſſence, Perſon, and Trinity, *as concerning the thinges* liuely inſinuated by them are extant in Scripture, as hath beene prooved. Againe, Termes not extant in Scripture are to bee omitted, *if by ſparing them the ſubſtance of the thinges themſelues be not endaungered* But the drifte and purpoſe of Heretiques is no other, but with the tearmes to aboliſh, or at leaſt depraue the doctrine of the church. Therfore they are to bee reteined to prevent their attempts. Repl. *But they breede contentions.* Anſ. This happeneth by accident, by reaſon of cõtentious Heretiques.

6. *How many Perſons there be of the Divinity or Godhead.*

IN one divine eſſence are ſubſiſting three perſons, & thoſe truely diſtinct one from another by their properties, namely the Father, the Son, and the holy Ghoſt, *each of which three perſons notvvithſtanding are one and the ſame* God, *eternal, infinite, & moſt perfect in himſelfe.* And theſe perſons are conſubſtantiall and coeternal, without any confounding of their properties and reſpects, as alſo without anie diſparagement, or inequality betweene them. And *that there are three perſons*, each of which are that one true God, creatour of al thinges, is prooved, 1. *By teſtimonies of ſcripture*, which are taken partely out of the olde teſtament, and partelie out of the nevve. The olde teſtament yeeldeth vs manie teſtimonies. *The ſpirite of* GOD *moved vppon the vvaters: Then* GOD *ſaide, let there bee light.* The LORD is ſaide to haue *appeared vnto Moſes in a flame of fire, out of the middeſt of a buſh.* Steven calleth him *the Angell of the* LORD, which is CHRIST the Sonne of GOD, even *that Angell of the great counſaile. The ſpirit of the Lord* God *is vpon me: therfore hath he annointed me, he hath ſent me to preach good tidings vnto the poore, to bind vp the broken harted.* Here *the ſpirit* is diſcerned both from him that annointeth, & from him that is annointed. He is diſcerned alſo by his giftes, becauſe hee ſaith, *Vppon mee*, that is, dwelling in me, ſanctifying mee. Therefore theſe bee three diuerſe perſons ſubſiſting. But yet there are both moe, and more

Three perſons are one God, & one God is three perſons.

Gen. 1. 2.
Exod. 3. 2.
Act. 7. 30.
Iſa. 61. 1.

clear testimonies in the new testament. *Teach all nations, baptising them in the name of the Father, and the Son, and the holy Ghost.* Ioh.14.26. *The comforter which is the holy Ghost, whō the Father wil send in my name.* Ioh.15.27. *VVhe the comforter shall come, whō I wil send vnto you from the father, even the spirit of truth, vvhich proceedeth of the father.* 2.Co.13.13 *The grace of our Lord Iesus Christ, and the loue of God, and the communion of the holy ghost, be with you all.* In this saying of the Apostle, invocation is ioyned with an application and distinction of the 3. Persons. By *grace*, he meaneth the benefits of Christ: by *Loue*, the acceptation, whereby God, for his Sonnes sake, doth receiue vs into fauour: by *the communion of the holy Ghost*, his gifts, which are common vnto the godly. 1.Iohn 5.7. *There are three in heauen vvhich beare record.* Tit.3.5.6. *God saued vs by the washing of the new birth, & the renewing of the holy Ghost, vvhich he shed on vs aboūdātly through Iesus Christ our Sauiour.* Here he maketh three authors of our salvation. Eph.2.18. *Through him we haue an entrance vnto the father by one spirit.* Gal.4.6. *God hath sent forth the spirit of his Son into our hartes.* Therefore it is one spirit, which the Father and the Sonne sendeth. 2. *The same is proued by these places of scripture, which giue vnto the se three, the Father, the Sonne, and the holy Ghost, the name of Iehova, and the true God.* In like manner those places wherein those things which are spoken of Iehova in the old testamēt, are in the new referred expressely and most plainely to the son and the holy ghost. 3. *Those places which attribute the same whole diuine essece to the three;* and shew that the Sonne is the proper Sonne of the Father, most truly begotten of him; & the holy ghost is the spirit of the father and the Son, and that so proper and peculiar, as that he is, and proceedeth of God, which is the father and the son. The son therfore and holy ghost haue the same, and that whole essence of the Deity, which the father hath: the son hath it communicated of the father by beeing borne of him, and the holy ghost of the father and the son, by proceeding from them. 4. *Those places, which giue vnto the three, the same attributes or properties & perfections of the divine nature:* namely eternity, immensity, omnipotency, &c. 5. *Those places, vvhich attribute to the three, the same effectes or workes proper vnto the Deity:* namely, creation, preservation, and government of the world, as also miracles, and the salvation of the Church. 6. *Those places vvhich yeelde to the three, equall honour & vvorship, & such as agreeth to the true God alone.*

tone. By this consent therefore of the old and new Testament, it is confirmed, that one God is three persons truly distinct, & those three persons are one God. By this also we vnderstand that it is truely said, that the Father is *other* from the Son & the holy Ghost, & the holy Ghost *other* from both: but not truly, that the father is *another thing* fro the Son; the Son *another thing*, & the holy Ghost *another thing*. For *to bee another thing*, betokeneth a diversity of essence: *to be other*, a divers maner of existing, or a distinction of persons. Now the three distinct persons haue not a diverse Deity, but one and the same in number.

[It followeth that we shoulde demonstrate of each severall Person of the Deity, that they are *true Subsistents*, against Samosatenus and Servetus: that they are *distinct*, against Arius, Eunomius and Macedonius: lastly that they are *of the same* and *not of like only* Essence against the same Heretiques. But of the Person of the Father there is no controversie; and these scruples and doubtes touching the Persons of the Son and holy Ghost, shal more cõvenientlyhereafter in their proper place be cleared.]

7. *How the three persons of the Godhead are distinguished.*

HEre we are first to obserue and consider, 1. *What the Scripture attributeth as common to the whole three Persons Father, Son, and holy Ghost*, which three are one God, and yet distinct in Persons. 2. *What it ascribeth to euch particular, as peculiar vnto him*, and howe it distinguisheth and discerneth the Persons. Common to the three persons are, 1. *All the essentiall properties of God*, al which we comprehende in the name of *Deity*: as; eternity, infinity, omnipotencie, wisedome, goodnesse, to haue essence from himselfe, or to be *God of himselfe*. 2. *All externall actions and operations of the Diuinitie*; that is, those effectes which God exerciseth on his creatures, and in them, or by them; such as are, Creation, Preservation, the gouernement of the worlde, the gathering togither and tuition of his Church, &c.]

These persons are distinguished two waies, First, *by their inwarde wvorkes*. Secondlie, *By their outwarde wvorkes*, or forme of worlinge without themselues. The inwarde wvoorkes or

1 Attributes common to the whole three persons.

2 Effectes in the creature cõmõ to the three persons.

] The three persons distinguished two waies. 1 By inward workes. 2. By outwarde,

Of the inward operations of the three Persons.

actions of the Divinity are those which the Persons haue and exercise one towardes another. The Persons therefore are first distinguished betweene themselues by these inward operations or properties. For *the Father is and existeth of himselfe, not from another*. He begot the Sonne, and inspired the holy ghost after an vnspeakable manner. *The Sonne hath his being from the Father begotten of him from everlasting*; that is, he hath the divine essence cõmunicated vnto him from the Father, in such sort, as no toung can expresse: *The holy ghost proceedeth from everlasting from the Father and the Sonne*; that is, hath the same essence, but communicated vnto him from the Father and the Sonne in a manner which cannot be vttered. Testimonies hereof are frequent: *In the beginning was the VVord, & the VVord was with God, & God was the VVord. VVe haue seene his glorie, as the glory of the only begotten Son of God. The onely begotten Sonne which is in the bosome of his Father, he hath declared him. VVhen the Comforter shall come, whome I will sende vnto you from the Father.*

Ioh. 1. 1. 14 18.

Ioh. 15. 26.

[The order therefore of the Persons in subsisting is on this vvise. *The Father is the first Person*, and as it were the fountaine of the Divinity of the Sonne and holy ghost: because the Deity is communicated vnto him *of none*: but he communicateth the Deity to the Sonne and holy ghost. *The Sonne the second Person*, because the Deity is communicated vnto him from the Father, by an eternall generation. *The holy ghost the third Person*, because the Deity is communicated vnto him from the Father and the Sonne, by an everlasting inspiration: in which order they are reckoned vp vnto vs in these scriptures: *Baptise all nations in the name of the Father, and the Sonne, and the holy Ghost. There are three which beare record in heauen, the Father, the VVorde, and the holy Ghost: and these three are one.* Yet is not the Father precedent in time before the Sonne and holy Ghost; nor the Sonne before the holy Ghost, but onely in the order of existing or vvorking. For no Person of the Deitie is former, or later then another in time, dignitie, or degree; but only in that order vvhereby they issue and proceede one of the other. For neuer was the Father without the Sonne, nor the Sonne without the holy Ghost, such the Diuinitie is vnchangeable. So GOD from everlasting was subsistent in himselfe,

The order of the Persons in subsisting.

Mat. 28. 19. 1. Ioh. 5. 7.

and so hee hath reuealed himselfe in this word.

Heere Heretiques demaunde of vs: VVhat that *eternall generation* of the Sonne, and *proceeding* of the holy Ghost meaneth, & how they differ betweene themselues. VVhich although we confesse, (as in former times also the Catholique and right beleeving Fathers confessed of themselues) that it is not in mans ability to expresse perfectly the maner of this everlasting generation and proceeding, and of the natural distinction betweene them; yet we gather the very thing it selfe from out of Scripture: that, *Generation is a communicating of the Divine essence, whereby only the second person of the Deity deriveth and taketh from the first person alone, as a Sonne from his Father, the same essence, whole and entire vvhich the Father hath, and retaineth the same:* And *Proceeding* also *is a communicating of the divine essence, whereby the third Person onely of the God head receiueth from the Father and the Sonne, as the Spirit from him, vvhose spirit it is, the same vvhole essence vvhich the Father and the Sonne haue and retaine.* Nowe both of them differ from *Creation*: because *To bee created of GOD*; is, when something is made of nothing at the commaundement and vvill of GOD: but *To bee conceiued or begotten*; and *To proceede*, or issue out; is, when some other person is begotten of the substance of him which begetteth; and is in vnexplicable wise produced from all eternity out of his substance, from whome the proceeding springeth: yet with this distinction that the Sonne hath his subsistence from *beeing borne*, the holy Ghost from *proceeding*. Thus wee conceiue the thinge it selfe *That thus it is*; as farre forth as GOD for his glorie, and our salvation hath thought meete to imparte vnto vs so deepe and hidden a mysterie: although wee cannot attaine to the cause *VVhy thus it is*. Further of that Question so longe controversed betweene the Greeke and Latine Churches, *vvhether the holie Ghost vvere truelie saide to proceede from the Father and the Sonne, and not from the Father alone*; hereafter fitte opportunitie of handeling the same will bee offered vs in the doctrine concerning the holy ghost.]

Ambrof. de fide ad Grat. Lib. 1. cap. 5. Aug. cont. Max. Arian. lib. 3 cap. 14. Damasc. orth. fid. Lr. cap. 10.

How everlasting generation & proceeding differ.

How generation and proceeding differ from Creation.

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Heere wee are to note the vsuall proper phrases of Scripture and the auncient Church, in this difference of the Persons betweene themselues. It is truelie saide, *GOD begate GOD*. But

Orthodoxal phrases to bee obser-

ved with their opposites to bee avoided in this myste-ry.

not truely, *God begate another God*: or, *begate himself*. True it is, *The Father begate another*: It is not true, that *he begate another thing*, or *another God*. True it is, *The Sonne is THAT which the Father is*: Vntrue, *The Sonne is HEE, or the same Person which the Father is*. True it is, *The Sonne is begotten*; *The holy Ghost proceedeth from the Father*: And, *The Sonne is OF, or FROM OVT of the Father*; *The holy Ghost is OF, or FROM OVT of the Father and the Sonne*. And, *VVhatsoever the Sonne hath, he hath it from the Father, and by eternall nativity or birth hath received it from the Father*; *VVhatsoever the holy Ghost hath, hee hath it from the Father and the Sonne, and receiveth it by proceeding*: And, *The Sonne and holy Ghost have a beginning in respect of their Persons, and have their essence communicated vnto them from some other*? Vntrue; *They have a beginning in respect of their Essence*: or, *They are* * *Essenced, or have their Essence produced from the Father*; or, *They have their essence produced from some other*: It is truely saide, *The first Person of the Deity begate the second of his owne essence*; *The third Person proceeded from the first and second*: But not truely: *The divine essence begate a divine essence*: or, *The Person is begotten, or proceedeth of the Essence*. True it is to say; *The divine Essence is communicated*: Vntrue; *The divine essence is borne, or proceedeth*: The reason is, because *to bee communicated* is not the same as *to bee begotten*, but stretcheth farther. For, not whatsoever is *communicated* to the begotten, is also *begotten*: but that is begotten, to which the substance of him that begetteth is communicated.

Sunt essentiati.

Another difference of the Persons ariseth out of the former, consisting of the *order of their externall operations*, which they exercise towardes the creatures, and in them, and by them. For these actions I graunt, are wrought by the common will, power, and efficacie of the Father, Sonne, and holy Ghost; but yet that order still of the Persons being kept, which they have in their subsisting. The Father is the founteine as of the Persons, so of the Operations of the Son, and the holy Ghost: and he doth all things *not of any other*, that is, no other working by him, no others wil preventing his, no other imparting to him power or efficacy, but *of himself*, that is, as he subsisteth of *himself*: so he understandeth & worketh *of himself*. But the Son & holy Ghost do not worke *of themselues*, but *by themselues*: that is, the Son wor-

Of the outward operations of the three Persons

worketh, the Fathers will going before: The holy Ghost worketh, the wil going before both of the Father and the Sonne: The Father worketh *by* the sonne and holy ghost, and sendeth them, but is not sent *of* them. The sonne worketh *by* the holy Ghost, sendeth him *from* the Father into the hearres of the beleevers; But is not sent *of him*, but *of the* Father. The holy Ghost worketh, and is sent *from both the* Father, *and the son*, not from himselfe. *All thinges vvere made* [a] *BY him. The son can doe nothing* [b] *OF himselfe, saue that he seeth the* Father *doe. For what soever thinges hee doth, the same things doth the son also. I proceeded forth, and came* [c] *FROM God, neither came I of my selfe, but he sent me. VVhom the* Father *will send in my name. VVhome I will send vnto you FROM the* Father.

[a] Iohn 1.3. Col.1.16. Hebr.1.2.
[b] Ioh.5.19.
[c] Ioh.8.42. Ioh.14.26. Ioh 5.26.

[Nowe when the sonne and holy Ghost are saide to be *sent*, we may not vnderstand this sending as if it were any local motion, or as if it were anie chaunge in god: but we must vnderstand it of his *everlasting will and decree* of accomplishing ought by the sonne and holie Ghost; & of the *execution and manifestation of this his will* by the working of the son & holie Ghost. *So* saith the sonne that hee was *sent of the father into the vvorlde*: that hee *came downe from heaven*; and yet that he was in heaven whilst he remained on the earth. So the holy Ghost, though he vvere before in the Apostles, and dwelt in them; yet hee is said to bee sent vnto them *in the day of Pentecost*. Both these persons therefore were sent into the world, not that therby they became present somewhere, where before they were not: but because the sonne wrought in the worlde whatsoever was the wil of the Father, and shewed himselfe present and powerfull according to his Fathers good pleasure. As it is saide. *God sent forth his SONNE, made of a woman. And because ye are sons, God hath set forth the spirit of his son into your harts, vvhich crieth, Abba, father.*]

What the sending of the Son and holie Ghost meaneth.

Gal.4.4.6.

8. *VVhy it is necessarie that this doctrine of the Trinity should be holde & maintained in the church.*

The doctrine of the Trinity to bee taught in the church

THis doctrine of the Trinity is to bee learned and holde in the church. 1. *In respect of the glory of God, that God may bee discerned & distinguished frō Idols.* For god wil not be matched with

1 In respect of Gods glorie.

Idols:

Idols: but will haue himselfe to be worshipped, and celebrated, & therefore knowne and agnized for such a one, as he hath declared himselfe to be. 2. *In regard of our owne saluation and comfort.* No man is saued, who knoweth not the Father: & the Father is not knowne without the Son. For, *No man hath seene God at any time: the only begotten Son which is in the bosome of the Father, he hath declared him. Whosoeuer denieth the Son, the same hath not the Father.* Againe no man is freed and saued from sinne and death, without beleeuing the Mediatour Christ. *He is very God, and eternall life.* But no man reposeth trust and confidence in the Son, when as yet he is not known vnto him: *How shal they call on him, in whom they haue not beleeued? How shall they beleeue in him of whom they haue not heard?* Therefore we must first know the Son, & thē for the Son we must know the father, that we may beleeue in him. Likewise no man is sanctified and saued by the holy ghost, who knoweth not the holy Ghost. For he who receiueth not the holy Ghost, is not saued, according to that saying of Scripture; *Hee that hath not the spirit of Christ, the same is not his.* But no mā receiueth him, whom he knoweth not. Therfore he, who knoweth him not, is not saued. That no man receiueth him whō he knoweth not, is proued by those wordes of Christ. *The spirit of truth the world cānot receiue, because it seeth him not, neither knoweth him. Except a man be borne againe of water & the spirit, he cannot enter into the kingdome of heaven.* Hence it manifestly appeareth, *that they which will bee saued, must necessarily knowe the Father, the Son, and the holy Ghost.* And they must know, that the Son and the holy Ghost are distinct from the Father, but yet consubstantiall with the Father, and equal in perfections, honor, worship, & therefore the same true God which is the Father. For except God be known of vs to be such, as he hath declared himselfe to be, he doth not communicate himselfe to vs, neither may we looke or hope for everlasting life frō him. And what he hath shewed himselfe to be, we haue heard, namely, *that hee is the eternall Father, coeternall Son, and coeternall holy Ghost.* But amonge all pointes there is none more sharpely oppugned by the aduersaries of the trueth, than this doctrine of the three persons in one godhead, especially since the Sonne of God was manifested in the flesh. It is not harde to espie the causes of this strife, *for that indeede no part of doctrine is more vnknowne and vnsearchable to mans reason: as also for that the diuell, in hatred of God & men, attēpteth*

2 In regard of our saluation.

Ioh:1: 18:

1:Ioh:2:23:

1:Ioh:5:20:

Rom:10:14

Rom:8:9:

Ioh:14.17.

Ioh:3:3:

teth with horrible furie to darken and extinguish the glory of the Sonne of God incarnate.

The obiections of Heretiques against the doctrine of the Trinity.

1 *ONe essence is not three persons: because, that one should be three, implieth a contradiction. Iehova is one essence. Therefore not three Persons. Ans.* The Maior is true of a created and finite essence which cannot bee one, and the same, and whole substaunce of three persons: But it commeth short of truth when it is averred of the infinite, individual, and most simple essence of the Deity. Repl. *A most simple essence cannot bee the essence of three Persons. The essence of God is (as you graunt) a most simple essence. Therefore it cannot be three Persons. Ans.* This Maior holdeth true in such an essence, parte of which instituteth another person; or, which is multiplied according to the nũber of the persons produced thence. But it faileth in such an essence as is the same, & whole entire in each person. For the exceeding simplicity of this kinde of essence is no way impeached by the multitude and distinction of Persons. Obiect. 2. *Where there are three and one, there are foure distinct thinges. But in God are three persons, and one essence. Therefore there are foure distinct thinges in God, which to grant is absurde. Ans.* Where there are three and one, *really distinct*, there are foure. But in God the persons are not really distinct from the essence, (for the three persons of the Divinity are one and the same divine essence) but they differ from it, and from one another mutually only by *order*, and manner of subsisting. Obiect 3. *It is Sabellius heresie to intitle one substance with three names. The opinion of the Trinity giveth one substance three names. Therefore it is Sabellius heresie. Ans.* In this syllogisme are foure tearmes by reason of the ambiguity of the word *Substance*. For either the word *Substance* signifieth in the Maior *a Person*, and in the Minor *an Essence*; or else one of the premisses or propositions is false. Obiect. 4. *Hee who is the whole Deity, besides him there is no other in whom the whole Deity likewise is. But the Father is the whole Deity. Therefore it is not in another. Ans.* The Maior is false; because the same Deity which is whole in the Father, is whole also in the Sonne, and whole in the holy Ghost, by reason of the infinity of the divine essence, whereof there is neither more, nor lesse in each person,

Looke the generall & speciall rules, & solutions of sophismes forged against the Deity of the Sonne of God.

lon, then in two, or the whole three. Obiect. 5. *Where are distinct operations, at least wise internall, there are also distinct essences. But the internall operations of the Father, Sonne, and holy Ghost are distinct. Therefore also their essences are distinct. Answ.* The Maior is true of persons which haue a finite essence, but false of divine & infinit. Ob. 6. *The divine essence is incarnate. The three persons are the divine Essence. Therfore the three Persons are incarnate. Which conclusion being false it followeth that same one of the premisses was false. Answ.* Here are meere particular propositions, and therefore nothing can be concluded. For the Maior speaketh not of the divine essence *generally*, nor can be expounded *vniversally*, because the divine essence was incarnate in the person only of the Sonne. Obiect. 7. *Iehovah or true God is the Trinity. The father is Iehova. Therefore he is the Trinity; that is, the whole three persons, Answ.* Heere also the Maior cannot bee vnderstood vniversally. For, not whatsoever is Iehova, is also the Trinity. So that of meere particulars nothing followeth. Ob. 8. *No abstract name signifieth a substance. Trinity is an abstract name. Therefore it signifieth no substance. But* God *is a substance. Therefore the Trinity signifieth not* God. *Ans.* The Maior is meerely false. For these wordes *Deitie* and *humanity* are *abstracts* and signifie the substance & nature of God or man.

OF GOD THE FATHER.

Quest. 26. *What beleevest thou, when thou saiest, I beleeve in God the Father almightie, maker of heaven and earth?*

Answ. I beleeue the everlasting Father of our Lord Iesus Christ, who hath made of nothing heaven and earth, with all that are in them, [a] who likewise vpholdeth and governeth the same by his eternal counsel and providence; [b] to be my God and my Father for Christs sake, [c] and therefore I doe trust in him, and

ON THE 9. ARTICL.
[a] Gen: 1: ch: Exod: 20: Iob: 33: 4. & 38: chap: & 39: chap: Act: 4: 24: & 14: 15: Psalm: 33: 6 Es: 45: 7:
[b] Psal: 104: 2: 3: & 115: 3 Mat: 10: 29: Epheſ: 1: 11 Heb: 1: 3:
[c] Ioh: 1: 12: Rom: 8: 15: Gal: 4. 5. 6. 7 Eph: 1: 5:

and so relie on him, that I may not doubte but hee will provide all things necessarie both for my soule & body. [d] And further whatsoeuer evils he sendeth on me in this troublesome life, he wil turne them to my safety, [e] seeing both he is able to doe it, as being God almighty; [f] and willing to do it, as being a boutifull father. [g]

[d] Psa:55:23 Math:6:26: Luk.12:22: [e] Rom:8:28 [f] Rom: 10: 12. & 8:32 39: [g] Isa:46: 4: Math:6:32: 33:& 7:7.8: 9:10: 11:

The Explication.

I *beleeue in God)* We are to obserue in this place, that it is one thing to *beleeue God*, another thing, to *beleeue in God*. For that sheweth a faith of knowledge, or historical faith; this declareth true faith or confidence. For to say, *I beleeue God* (if we speake properly) is, I beleeue there is a God, and he such a one, according to whatsoeuer is ascribed vnto him, as he hath manifested himselfe in his word: to wit, that he is a spiritual essence, almighty, &c. everlasting Father, Sonne, and holie Ghost. *I beleeue in God*, is, I beleeue that he is my god; that is, I am perswaded, that whatsoever god is, and is said to be, he is all that, & referreth it al to my safety, for his Sonnes sake; that is, to resolue that hee is such a one towardes me.

I beleeue. One thing to beleeue God, another thinge to beleeue in God.

In god) The name of God is here taken essentially for God the Father, Son & holy ghost: because these words, *I beleeue*, with the particle, *in*, ar referred after the same māner & meaning to the whole three Persons of the Deity. For it is as wel said, *I beleeue in the Son*, and, *I beleeue in the holy ghost*, as, *I beleeue in the Father*.

In God. The worde God in the Creed, is meant essētially to all three persons, not personally to one.

The Father) When the name of Father is opposed to the Sonne, it is taken *personally*, and signifieth the first person of the Godhead, as heere in the Creede: but when it is referred to the creatures, it is vnderstoode *essentially*, and signifieth the whole divine nature; as in the Lordes praier, *Our Father which arte in heaven*. In this sence the Sonne is expresslie called of Isaie, *The everlasting Father*. Nowe the first person is called *the Father*, 1. *In respect of Christ his onlie begotten and naturall Sonne*. 2. *In respect of all the crea-*

TheFather Isa:9:6: Why the first person of the Trinity is called Father. Ephe:3:15.

tures,

ours, as he is Creator and preserver of them al. 3. *In respect of the Elect*; whom he hath adopted to bee his sonnes, and hath made accepted in his beloued. Wherfore God is our Father in respect both of our Creation, Adoption, and Regeneration; *To beleeue* therefore *in God the Father* is to beleeue in that God, who is father of our Lorde Iesus Christ, & to beleeue that he is my Father, that is, hath a fatherly affection towards me for Christs sake, in whom he hath adopted me to be his sonne. Briefly, and in a word, it is to beleeue. 1. *That he is the Father of our Lord Iesus Christ.* 2. *That he is my Father for Christs sake.* Ob. *I beleeue in* God *the* Father. *Therefore the Sonne and holy* Ghost *are not* God, *but the* Father *only is God.* Ans. This kinde of reasoning Logicians cal a fallacy of Composition and Division, that is, either a *misioining*, or a *disioining* of wordes in any clause or sentence not to be ioyned, or disioined. For the word *GOD* is so to be ioined with the Father, that it be not separated from the Son and holy Ghost. For *a Comma* point should be inserted after these wordes *in God*, on this wise: *I beleeue in God, the Father &c.* This is proued, 1. *Because the name of GOD here in the Creede is put essentially*, and compriseth al the three persons, which by *Apposition*, or for farther explication, are placed in order in the Creed: as, *I beleeue in* God, *the* Father: *and in Iesus Christ, his only begotten Sonne: I beleeue in the holy* Ghost: for, I beleeue in one true God, who is the Father, the Sonne, and the holy Ghost: yet so, that neither the Father is the Sonne, nor the holy ghost is either the Father, or the Sonne. 2. We expresly professe that we beleeue in the Sonne, & holy Ghost, no lesse then in God the Father. But we may not beleeue but in one God. Wherefore as we beleeue in the Father, in that he is God: so beleeue we also in the Sonne, and the holy Ghost, because they are God. 3. Most of the greeke copies read; *I beleeue in one* God, to wit, Father, Sonne, and holy Ghost. 4. Furthermore if of these wordes, of the first article, it follow, that the Father only is God, then of the same wordes by the like reason it shoulde followe, that this Father only is omnipotent and and creator of heauen and earth: which the whole Scripture cryeth to bee most false. But of especiall consideration is this name of GOD but only once mentioned in the Creede, thereby to signifie that the true god is but only one: but in no case is it put, as if thereby were intimated that the Father only is called God.

Almighty. *Almighty)* To beleeue in god almighty is to beleeue in such a one;

1. Who

1. Who is able to doe whatsoeuer he wil, yea also those thinges which he will not, if they be not contrary to his nature: as he couldе haue kept Christ from death, but he would not. 2. Who doth all thinges euen with his becke and word only, without any difficulty. 3. Who alone hath power to worke all thinges; and is authour of that power which is in all his creatures. 4. Who is also vnto me Almighty, and both can and will direct all thinges to my safety. Obiect. *God cannot ly, die, make that which is once done vndone, &c. Therefore he is not omnipotent. Aunſ.* God can doe al things, which to doe argueth any power or ability. But *to ly, to die, &c.* is no signe or part of omnipotencie, but of infirmity, and want of power. Now defectes are in creatures, not in God. Wherefore they are contrary to the nature of God. By inverting the reason therefore I thus conclude. *God is not able to will or doe that which argueth impotencie, and is against his nature; Therfore he is omnipotent.*

Maker of heaven and earth) To beleeue in the Creator is to beleeue, 1. That he is Creator of al thinges, 2. That he sustaineth and governeth by his providence those things which he hath created. 3. That he hath created my selfe also, to his owne glory, and to the obteining at length of my salvation; and that I may be a vessel of mercy, he bringeth me to that salvation by his special providence, wherewith he embraceth his chosen. 4. That he hath created all other thinges for vs, to serue for the salvation of his Church, to the praise of his glory. More briefly thus: *I beleeue in God the Creator*, that is, I beleeue, that God hath created mee to celebrate and serue him: and al other things to serue for my safety. *All thinges are yours, and you are Christs, & Christ is Gods*: as if he should say; All thinges are created for vs, and wee for God.

Maker of heaven & earth.

1. Cor. 3. 22. 23.

OF THE CREATION OF THE WORLD.

NExt vnto the doctrine *concerning* God, the doctrine *of the vvorkes of* God, is most fitly placed: as we see to bee done also in the Creed. *The vvorkes of God are of two sortes. Generall and Special. The generall* are devided into the *workes*, 1. *Of creation*, (the workes whereof are read in Genesis to haue beene accomplished in 6. daies, and are by daily

Two sortes of Gods workes. 1 Generall. 2 Special. Gods generall workes are the woorkes 1 Of creation.

2 Of preservation.

3 Of administration.

daily increase furthered and multiplied in the world) 2. *Of preservation*, whereby God still susteineth the heavens and earth, & the things that in them are, that they fal not to ruine and decay. 3. *Of administration*, whereby through his immense and great wisedome, hee administreth and governeth all things. These two latter are comprehended vnder the name of his *providence*. And therefore next vnto the Creatiō is annexed the place concerning Gods Providence. The *Speciall workes of God*, are those which are wrought in the Church & company of his elect and chosen, to iustifie, sanctifie, and glorifie them; and are either workes of *Reparation*, or restoring, whereby he repaireth al things which for the sin of man are subiect to corruption; or of *perfection* and accomplishment, wherby he bringeth al things to their certaine appointed end, especially he perfectly delivereth, and glorifieth his church. Here we are to entreate of the worke of *Creation*, or, the Creation of the world: and the principall questions of Creation are these:

Gods Speciall workes are the workes,
1. Of Reparation.
2. Of perfection.

1 *Whether the world was created of* God.
2 *How it was created.*
3 *For what cause it was created.*

1 *Whether the world was created of God.*

First the words and tearmes are to be vnderstood. *The name of the world is diversly vsed in the scripture.* 1. It signifieth *the vniversall frame of all thinges*, namely, Heaven and Earth, & al thinges which are in them, visible and invisible, besides God himselfe: *The worlde was made by him.* 2. *Worldly concupiscence.* 3. *All mankinde.* 4. *The wicked, or those that ar not regenerat in the world.* 5. *The elect. That the world might beleeue. So God loved the world.* Here we consider it in the first sence.

Fiue significations of the worde Worlde.

Ioh. 1. 10.

Ioh. 17. 9. 21
Ioh. 3. 16.

To create, signifieth, 1. *To ordaine or constitute*, as the Latins vsed it. *Creare Consulem*, to create a Consul. 2. *To make something of nothing, without any motion, with a becke or worde only.* So it is taken in this place. 3. *The continuating of creation: or creation continued.* Which

To create signifieth 3 things.

is

is the providence of God.

That the world hath not bin from everlasting, but had, when it seemed best to the creator, according to his eternal counsel & will, a beginning once, and was created of that only true God, who hath manifested himselfe in the Church, that he is the eternal Father, & Son, and holy Ghost, we know: 1. *By testimonies of holy scripture*, as by the whole history of the creation set downe by Moses. Likewise out of other testimonies of Scripture very manie. *By the worde of the Lord were the heavens made, and all the hoast of them by the breath of his mouth. He spake & it was done, he commaunded, & it stoode, or was created.* There are other places also in the Psalmes, where more largely and amply the wonderful workes of God, & the principal partes of the world created by God, are proposed to be considered of vs, that through the consideration thereof, we may learne to put our trust and confidence in God. For this purpose did the Lord himselfe propose vn to Iob his marveilous and incomprehensible workes, conspicuous in heaven, and earth, & other things also created by him, to declare his iustice, power, & providence.

11

The creation of the world proved.

1

By testimonies of scripture.

2

Psal. 33. 6. 9

Psal. 113. 114. 135. 146.

Isa. 48.

Act. 4. 19.

Iob. 38. & 39

2

By reasons

Furthermore, besides testimonies of scripture almost innumerable, it is confirmed also by firme and true reasons, that the world was created of God; such as these following: 1. *The originals & beginning of nations and people shew it*, which could not be faigned of Moses, when as some remembrance & memorial of them was then extant amongst many: which yet in processe of time perished. 2. *The novelty & latenes of all other histories, compared with the antiquity & ancientnes of the sacred story.* 3. *The age of man decreasing*; which sheweth that there was greater strength in nature at the first, and that not without some first cause it hath decreased hitherto. 4. *The certaine course and race of times, evē from the beginning of world, vnto the exhibiting of the Messias.* 5. *The constitutions and founding of common weales.* 6. *The order of things instituted in nature*; which must needs haue bin produced & framed by some intelligēt mind, far superior to al things. 7. *The excellency of the mind of men & Angels.* Their intelligent minds haue a beginning: Therfore they haue it from some intelligent cause. 8. *The principles or general rules & natural notions ingenerated in our minds.* 9. *The trembling of conscience in the wicked.* 10. *The endes of all things profitably & wisely ordeined.* Therfore by soe cause vnderstāding

1

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10

and

and ordaining them. 11. *Lastly, those other argumentes & reasons also, which proue that there is a God, proue in like maner that the world was created of God.*

Naturall reasons. Thirdly, besides these reasons, it may be inforced by Philosophicall argumẽts drawn out of the bosome of nature, *that the world was created, and that it was created of God*; although by thẽ wee are not able to demonstrate the time, *when it was created*. For. 1. *There is no infinit processe in nature of causes and effects*; for if so, nature should never attcine vnto her end, even the producing of effects. Therfore this world had a beginning. 2. *The noblest & excellentest of all effects is the world.* Therefore it proceedeth from the noblest & excellentest cause, which is God.

How the Creation is vnknowne to Philosophers. Other questions, as, *Whether the worlde was created from everlasting, or in time*: that is, Whether it be an effect of equal perpetuity with his cause; and so coeternal; or, Whether it once so began to be, that before, it had no being: Againe, *Whether, if sometime it were not, yet it was necessary that it should be created*: And, *Whether it shal endure for ever*: And if it endure, *Whether it shall remaine the same, or it is to be chaunged*: these, and such like questions cannot bee decided by Philosophy. The reason is because al these things depend vpon the meere wil of god the first moover of al things, who doth nothing of necessity, but with most absolute freedõe. Now this his wil is not known to any creature, but to whõsoever god himselfe revealeth it. Therfore it is not manifested to heathenish Philosophers, but declared to the church alone. For they cãnot possibly collect any thing hereof, by proceeding from a contingent effect vnto his cause. It followeth indeed, that there is some cause of those effects: but it followeth not that those effectes were produced of that cause either at this, or that time, or from all eternity; because a free agent may either acte, or suspende his action at his pleasure. The whole demonstration hereof is thus brought in forme. *No effect depending onelie of such a cause as worketh freelie or contingentlie can bee demonstrated by that cause. But the Creation of the worlde is such an effect. Therfore the Creation of the worlde cannot bee demonstrated by the will of GOD the first moover of all thinges; that it either was made from everlasting, or in some beginning of time.* Now whatsoever argumentes are brought of Philosophers against the creation

of the vvorlde, it is easie to perceiue that these were not framed out of true Philosophie, but by the imaginations of men; if the order of the generation and mutation of thinges instituted in nature, which was created of GOD bee discerned from creation.

Arguments of Philosophers against the creation of the world.

Obiect. 1. *It is absurde* (saie the Philosophers) *to imagine that GOD is idle.* Aunsw. Nay rather it is absurde to terme him idle, vvho administreth and ruleth the vvorlde. Repl. *This I graunt: But hee could not governe the vvorlde, vvhen as yet the vvorlde vvas not. Therefore, the vvorlde not beeing created, hee was idle.* Aunsw. The consequence of this argument is denied. For GOD before the creation of the vvorlde, did contemplate and beholde from everlasting his owne vvisedome: hee begot the Son, from him flowed the holy Ghost: *Hee choose vs in CHRIST before the foundation of the vvorlde to everlasting life*, hee decreed to produce and create the vvorlde in time; and provided and prepared hel for curious seekers and searchers into the hidden and secret counsels of God: as Augustine prettily aunswered a certaine African demaunding of him what God did before the creating of the vvorld; *He made hel* (saith he) *for curious men, which rush & breake into his secrets*

God not idle before the creating of the world, but contemplating his owne wisedome. Ephes. 1. 4.

* 2. Ob They collect arguments also, whereby to prove, *that the motion or mutation of things which now is, hath beene from everlasting. VVhat soever can any way be moved or changed, say they, that either having beene such from everlasting, hath admitted no chaunge or motion, (which were absurd, and is also denied of vs) or hath beene made such by some generation & motion But there is no motion or chang, except there be some thing before, which can be moved & changed. VVherfore no motion of any thing can be brought, which some other motion hath not gone before: and so there shal be no beginning of changes & mutations.* Aunsw. There is an vntruth, & an vnsufficient enumeration in the Maior, for that they imagining that things could never be produced out of other but by *generation*, take away from God the power of *creating* what he wil, even out of no matter preexistent or being before, VVherfore our answere is, that Motion goeth before a moveable thing which is generated, but not which is created.

Motion goeth before any moveable thing which is generated but

Ob. 3. *All motion, before which was quietnes or a ceassing of cause*

and ordaining them. 11. *Lastly, those other argumentes & reasons also, which proue that there is a God, proue in like maner that the world was created of God.*

3 Naturall reasons.

Thirdly, besides these reasons, it may be inforced by Philosophicall argumets drawn out of the bosome of nature, *that the world was created*, and *that it was created of God*; although by the wee are not able to demonstrate the time, *when it was created*. For. 1. *There is no infinit proceße in nature of causes and effects*; for if so, nature should never atteine vnto her end, even the producing of effects. Therfore this world had a beginning. 2. *The nobleſt & excellenteſt of all effects is the world.* Therefore it proceedeth from the nobleſt & excellenteſt cauſe, which is God.

How the Creation is vnknowne to Philoſophers.

Other queſtions, as, *Whether the worlde was created from everlasting, or in time*: that is, Whether it be an effect of equal perpetuity with his cauſe; and ſo coeternal; or, Whether it once ſo began to be, that before, it had no being: Againe, *Whether, if ſometime it were not, yet it was neceſſary that it ſhould be created*: And, *Whether it ſhal endure for ever*: And if it endure, *Whether it ſhall remaine the ſame, or it is to be chaunged*: theſe, and ſuch like queſtions cannot bee decided by Philoſophy. The reaſon is becauſe al theſe things depend vpon the meere wil of God the firſt moover of al things, who doth nothing of neceſſity, but with moſt abſolute freedōe. Now this his wil is not known to any creature, but to whōſoever God himſelfe revealeth it. Therfore it is not manifeſted to heatheniſh Philoſophers, but declared to the church alone. For they cānot poſſibly collect any thing hereof by proceeding from a contingent effect vnto his cauſe. It followeth indeed, that there is ſome cauſe of thoſe effects: but it followeth not that thoſe effectes were produced of that cauſe either at this, or that time, or from all eternity; becauſe a free agent may either acte, or ſuſpende his action at his pleaſure. The whole demonſtration hereof is thus brought in forme. *No effect depending onelie of ſuch a cauſe as worketh freelie or contingentlie can bee demonſtrated by that cauſe. But the Creation of the worlde is ſuch an effect. Therfore the Creation of the worlde cannot bee demonſtrated by the will of GOD the firſt moover of all thinges; that it either was made from everlasting, or in ſome beginning of time.* Now whatſoever argumentes are brought of Philoſophers againſt the creation

of

of the vvorlde, it is easie to perceiue that these were not framed out of true Philosophie, but by the imaginations of men; if the order of the generation and mutation of thinges instituted in nature, which was created of GOD bee discerned from creation.

Arguments of Philosophers against the creation of the world.

Obiect. 1. *It is absurde* (saie the Philosophers) *to imagine that GOD is idle.* Aunsw. Nay rather it is absurde to terme him idle, vvho administreth and ruleth the vvorlde. Repl. *This I graunt: But hee could not governe the vvorlde, vvhen as yet the vvorlde vvas not. Therefore, the vvorlde not beeing created, hee was idle.* Aunsw. The consequence of this argument is denied. For GOD before the creation of the vvorlde, did contemplate and beholde from everlasting his owne vvisedome: hee begot the Son, from him flowed the holy Ghost: *Hee choose vs in CHRIST before the foundation of the vvorlde to everlasting life*, hee decreed to produce and create the vvorlde in time; and provided and prepared hel for curious seekers and searchers into the hidden and secret counsels of God: as Augustine prettily aunswered a certaine African demaunding of him what God did before the creating of the vvorld; *He made hel* (saith he) *for curious men, which rush & breake into his secrets*

God not idle before the creating of the world, but contemplating his owne wisedome. Ephes. 1. 4.

* 2. Ob They collect arguments also, whereby to prove, *that the motion or mutation of things which now is, hath beene from everlasting. VVhat soever can any way be moved or changed, say they, that either having beene such from everlasting, hath admitted no chaunge or motion, (which were absurd, and is also denied of vs) or hath beene made such by some generation & motion But there is no motion or chang, except there be some thing before, which can be moved & changed. VVherfore no motion of any thing can be brought, which some other motion hath not gone before: and so there shal be no beginning of changes & mutations.* Aunsw. There is an vntruth, & an vnsufficient enumeration in the Maior, for that they imagining that things could never be produced out of other but by *generation*, take away from God the power of *creating* what he wil, even out of no matter preexistent or being before, VVherfore our answere is, that Motion goeth before a moveable thing which is generated, but not which is created.

Motion goeth before any moveable thing which is generated, but not before that vvhich is created.

Ob. 3. All motion, before which was quietnes or a ceassing of muta-

tion, hath another motiō going before it, whereby is removed the cause of that quietnes or let of mutation. But they say, that according to our assumption, there is not a quietnes before the first motion that ever was in the nature of things. Therefore there must be some motiō or mutation whereby the cause of that quietnes was taken away: & so there shall be no mutation which may be said to be the first. Ans. The Maior is true of the mutation & entercourse of things now begun after the creation, but not of the original of those mutations, & chāges, which we now see in the world. For the set & stay of them was in the wil of God onely; which is not taken away, but being the same, and standing immoveable from everlasting to everlasting, beginneth and effecteth the beginnings, and ends, and mutations, or motions of things, and also quietnes or cessation, and a continuance in the same state, most freely, and without any mutation or chāge of himself. Seing then this his divine wil alone beginneth the motion and mutation of thinges without second causes, as he did in the creation of the world; it was not only not necessary, but not so much as possible, by reason of the eternity and immutability of the divine will, that there should bee anie other mutation before the original and beginning of the motions and mutations of nature. For God will from everlasting to everlasting, that al should then beginne to haue their mooving, mutation, and being, when this beginning was made. There is therefore an ambiguity in the word, *Quietnes*. For we graunt the Maior, as concerning that *quietnes, which signifieth a priuation in the subiect, that is taken away by reentery of motion*; But the Maior is false, if it meane such a *quietnes as is an absolute denial of the being of motiō*. This is taken away, not by motion, but by the wil of God, which alone, without second causes & any motion beginneth motion.

There wer not any motion before the beginning of motion in nature, but only the creating wil of God.

Two significations of the worde Quietnes in Philosophy.

A. Ob. *If time be eternal, then motion also is eternall: for time is the measure of motion, whereby we iudge how long or short al motion is. But time is eternal: because every instant or point of time is the end of that time which went before, & the beginning of that which followeth. Therefore also motion is from everlasting.* Ans. The appellation of *time* here is ambiguous or doubtful, & therfore causeth a double answere. For if *time be take only for the measure of some motiō*, the Maior is true: but if it be take *for the during of any thing*, the Maior is false, as it is manifest in the during of quietnes, which during also is time. So also eterni-

Time, as it is taken for the measure of motion is not eternall.

tie

tie is time without any mutation of the thing which is eternall. So the Minor also is true as concerning duration; but as cõcerning the measuring of motion, it is false. Neither is it furthered by the argumente which is adioined concerning an *instant*. For the first instaunt or moment wherein any motion beginneth, may be also without any precedent motion (for otherwise we should be faine to say that all, even the shortest motions of all things, were from everlasting.) And that instãt is onelye the beginning, or first pointe, or indivisible momente, wherein time, by the will of God, beganne to flow, or multiply: but it is not the end of any time forepast. So the first point in a line hath only line after it, not also before it: that is, it is the beginning of the line, not also the ende. ✻

5 Ob. *Whatsoever hath a beginning, hath also an ending. The celestiall bodies haue no ending. Therefore they had no beginning. Ans.* The Maior is to be distinguished. Whatsoeuer hath a beginning *naturally*, by motion or alteration of a preexistent subiect, hath an ending also, and is corrupted, to wit, *naturally*, by motion. The celestial bodies are not corrupted, that is, *naturallie*; for they haue not a matter which is capable of another forme. Therefore they had no beginning, that is, *by naturall motion*. For by order of nature, corruption followeth the generation of one thinge out of another, nowe although heaven is not corrupted *naturally*: yet is it corruptible *by the absolute power of God* working without any motion. For the omnipotency of the Creator, is ableinost freely either to preserue in the same state, or to chãge, or to bring to nothing, as well those things which he formeth out of other things, as which he produceth out of nothing.

✻ 6. Ob. *God is eternal. Heaven is the pallace and seate of God. Therefore heauẽ is eternal. Ans.* It doth not follow. For first there are fowre tearmes in this Syllogisme. *For God is one thing, & the pallace & seat of God another thing, which is not God.* In like manner the body is the seat of the soule. But it followeth not hereof, that the body is a spiritual, intelligent, immortall essence, because the soule is. Secondly, *heauẽ is the seate of God, not properly, nor necessarily*, because God, as being an infinite essence, is *in* all things, & *without* all things. And Aristotle himself witnesseth that he is *without heauẽ*. Therfore he cã be though heaue be not; neither needeth he this tabernacle. But he is said *to dwel in heauẽ*, though he filleth things with his essence and power. 1. *Because* he

✻ Heaven is not corrupted naturally, but by the power of God.

✻ Li. 1 de Cœlo. cap. 9. Two causes why God is chiefly said to be in heauen.

he is aboue all things, and the Lorde and ruler of all. 2. *Because hee exhibiteth there his glory, maiesty, & grace more clearely and fully to be beheld and enioyed of the blessed Angels and men, than here on earth.* Against the first answere the Vbiquitaries reply in Aristotles behalfe, on this maner; *The blessednes of God is not without God, but is God himselfe. Heaven is the blessednes of God, not any place: Therefore heaven is God himselfe.* Anst. 1. Not only Aristotle, but the sacred scripture also, *doth every where distinguish heaven from God*, as the thing made, from the maker thereof: & also, *opposeth heaven to earth*, so that it affirmeth earth to be below, & heaven aboue vs; where God communicateth himselfe and his blessednes vnto the elect more clearely and fully, thā on earth: *Heauē*, saith God himselfe, *is my seate: & earth, my foot-stoole.* Wherfore although heaven were somewhere taken for *heauenly blessednes*, yet might it not be hereof inferred, that heaven properly is not a place, wherin the elect enioy, & shal for ever enioy that blessednesse. For also hel sometimes signifieth hellish paines; yet so, that it excludeth not the place, where the wicked, being truely severed from the godly, shal suffer those paines & torments. 2. The Minor is false, *if heauen be taken for that blessednes, which is God himselfe, being sufficient vnto himselfe in all things.* For Heaven is a thing created & infinite: that blessednes is increate, and immense. And if it bee vnderstoode *of a created blessednes*, which is in vs communicated from God, there are foure termes in the Syllogisme. For the Maior proposition speaketh of an increated blessednes, which is the verie essence of God, neither is communicated at any time to any creature. ✻

Heaven is the place of the blessednes of the Elect: but not God himselfe, or blessednesse.

Isa. 66. 1.

✻

7. Obiect. *He that is Lord in possession, is happier than hee which is Lord only in possibility. But God before the creation was only in possibility, Lord: Therfore he is made happier by the creatiō. But this is absurd. Therfore the world was frō everlasting.* Anst. He is happier that is Lord in possession; true, *if by the actual dominion & gouernment there arise any more good vnto him than he had before.* But vnto God by reason of his exceeding great perfectiō, simplenes, & immutability, there could, or can nothing at al come by his creation, & dominion ouer his creatures. For *the respects & applications of Creatour, Lord, Sauiour, Redeemer, Father of mankinde, and the like, vnto which God in time assumeth vnto him, doe not appertaine vnto GODS essence, but signifie the beginnings & mutations of creatures*, that is, God is termed Creator, not of

The external respects and relations of God are not the mutation or perfection of God, but of the creature.

any

any new action or forme, that is in him, but of the creatures, which once began to be from him, when they were not at al before. Wherefore *these respects, creation, dominion, & the rest, are in the creatures reall relations, but in* God *respects onely of our consideration*. And therefore *the creator & creature are relatiues, not mutually*, as the Schoolemē wel speake and iudge: *because not both of them, but one only dependeth of the other, & is referred thereto really and formally, that is, the creature*. For in the creator is nothing at al depending of the creature. For if the creator and the creature were relatiues mutual, then these absurdities necessarily follow. 1. *That God is not most perfect in himselfe.* 2. *That frō everlasting both the creator was, as he is, creator, & the creature.* 3. *Or some reall thing to haue come in time to the diuine essence.* 4. And therfore *the diuine essence to be mutable and compound*. Wherefore relations in God do not make mutation, but are attributed to God in respect of the creatures.

2. *How God made the world.*

The world created.

1 *THe world was created of God the Father by the Son, & the holy ghost*. Of the Son it is said, *All things were made by his word*: of the holy Ghost, *The spirit of God moued vpon the waters. The spirit of God hath made me*.

1 Of God the Father by the Sonne and holie Ghost. Iohn 1 3. Gen. 1. 2. Iob. 33. 4.

2 God created the world and all thinges therein *most freely* without any constraint, not by any absolute necessity, but by necessity of consequence, that is, by the decree of his wil, which decree though it were eternal & vnchangeable, yet was it most free. For neither was God tied to the creatures & susteining of things, neither if hee had not at al created the world, or did annihilate it being created, & bring it to nothing, were he therefore lesse good, or lesse happie.

2 Most freely without constraint.

3 God made the world *with his becke onely, word, or will*, without labour, wearisomenes, motion, or any change of himselfe, that is, not by any new action of his, but by his forcible wil only, which from everlasting would that things should on a sodaine exist & be, at such a time as he had freely appointed & decreed. *The Lord hath created the endes of the earth, he neither fainteth, nor is weary*. Now to worke any thing, with his beck & word only & without labour is the highest and chiefest maner of working. For there are fiue kinds of operatiōs, & agents. 1. *A natural agent*. 2. *That which worketh with an appetite*. 3. *Men &*

3 Without motion. Isa. 40. 28.

Fiue sorts of Agents

Devils, Angels, God: of which three latter sorts are voluntary agentes.

1. Naturall, The first therefore, is of those things which worke according to the quality and force of their owne nature, not being guided by any proper understanding or will of their owne. Such is the operation of fier, water, medicinable hearbs, precious stões, &c. the actiõs & operatiõs of these are subiect to the rule of those which are voluntary agents, & are by them moued & directed to certaine vses, & to the performing of certaine works. The second, is of those which follow also the lore of nature in working, but not without some proper appetite or desire of their own, though the rule of reason be wanting. But neuerthales their actiõ & working is so ordered, that sometimes it is forced frõ thẽ against their will. Of this sorte are the operatiõs & actiõs of bruit beasts. But these also are subiect to the rule & direction of God, angels, & men: yet so, that no violẽce is offered vnto thẽ, but what they do moued by these superior agẽts, that they do of their owne accord, according to their owne nature & force giuẽ thẽ of God. The third is, of mẽ & diuels who also work according to the quality of their nature, namely by reasõ, & by deliberatiõ, & freely, but corruptly. The fourth is of good spirits, which we cal Angels, who likewise in mẽ worke by reasõ & will, but not corruptly: yet notwithstãding, both of the, both mẽ & angels, though they worke according to their nature, freely, are not exempted frõ the decree & direction of God. The fifth is, the highest & supreme kind of working, which according to the nature of the first agent, floweth from an understanding and will, and that most pure, most perfect, and most right, neither is subiect to the pleasure & disposing of any higher cause. Therefore this agent, which is God himselfe, is most wise, most good, most free, and immense, which hath no need of any deliberation to go before, and doth without motion, at his becke, and commandement only, worke and guide all things, which he will, and as he will. Therefore all things depend of his will, but he of none. He spake, & it was done, he commanded, & it was created. Who quickeneth the dead, & calleth those things which be not, as though they were.

2. Agentes with an appetite, as bruit beasts.

3 Men and Deuils working with reason, but corruptlie.

4 The blessed Angels working with reason, but not corruptly, and yet directed by a higher power.

5 God working most perfectly, and directed by none but by himselfe Psal 33.69 Rom 4.17.

4 God created all things of nothing, not of a preexistent or fore-being matter, nor of the essence of God, nor any matter eternal with God. For if God created all things, nothing then is excepted beside the creator himselfe, but the matter, whereof the all were framed. Ob. That which is a production of some precedent thing, is not created.

Man was produced out of a preexistent thing, the earth, and the rib. Therfore he was not created. But this is false; for the Scripture saith that God created man. Therfore creation is not a productiō of a thing out of nothing. Ans. The Maior is not simply true. Because those things also are said to be created, whose matter wherof they cāe, is of nothing. Mā therfore was made of nothing, *not immediatly, but mediatly* by reasō of his matter, not the last, but the first matter: for this at the beginning, had a beginning frō nothing, & out of it afterwards divers kinds of things were formed. To this reasō also, that may be added, namely, that that production also is called creation, wherby a thing, which was not before, is made sodainly, without any motion, by the commandement of GOD onely, out of a matter indeed, but yet such, as hath no definite power in it selfe of producing anie thing. Such a production, being no natural generation, and being after a sorte not out of anie matter, is rightly called in the scripture creation. Wherfore it followeth not: *Some creation is not of nothing immediatly, neither of that which is simply no matter: therefore no creation is of nothing.* For creation properly called, is *a production of a thing out of nothing*. Ob. 2. *Of nothing is made nothing.* Ans. This principle & rule is true as concerning that order which was appointed by God in nature now created. Further by such an agent, as is creature it selfe, nothing is made of nothing: but that which is impossible to a creature, is possible to God the creator. Therfore that principle of the Philosophers, *Of nothing is made nothing*, is to be vnderstood, not of God, but of men; nor of the first creation or extraordinary working of God, but of that order, which is instituted in nature now created. And it appertaineth to our cōfort, that God hath created al things of nothing. For if he hath created al things of nothing, he is able also to preserue vs, & to hinder the attempts of the wicked, yea to bring them to nothing.

Al things are created of nothing, either immediatly or mediatly.

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Gen. 1. 1.

5. *God created al things most wisely, very good, that is, every thing in their kind & degree perfect. Al things were very good.* Wherfore God was not the cause of sin or deformity, but sin cāe into the world by mā Ob. *Death is evil. Likwise it is said, There is no evil which the Lord hath not dōe.* Ans. 1. God at the first creation made al things good: The evill both of *crime* or offece, & of *paine* & punishmēt ensued vpō mans disobedience. 2. *Death & calamities* are evill, in respect of the creature which suffereth them, & in the iudgment of flesh: *but they are good*, in

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Al things of the worlde created most vvisely and very good Gen. 1. 31. Amos 3. 6.

respect

respect of God, who iustly inflicteth them for sinne, & doth purge out that sinne in the godly by chastisementes. Wherefore after the fall of man, God was the authour of paines and punishmentes, because he is the iudge of the world, and because they are in a respect good: but sin he doth not cause, but only permit.

6. The world created in a certaine time.

6 *God created not the world in one moment, but in the space of 6. daies. In the seventh day God ended all his workes.* Obiect. *He that liveth for ever* (saith the Son of Syrach) *made all thinges together. Therefore hee made all in one moment.* *Ans.* He speaketh not of a moment of time, but of the whole nũber of things: as if he should say, *Whatsoever are, they are all from God by creation.* But the causes why God created not al in one moment, are these. 1. Because he would haue the creatiõ of the matter it selfe distinct and manifest from the forming, and fashioning of the bodies of the worlde, which consist of it. 2. Because he would shew his power and liberty in producing and bringing forth whatsoever effectes he could, and that without natural causes, while hee yeeldeth light to the world, maketh the earth fruitful, bringeth plants out of it, even before the sunne and moone were made. 3. He would this way shew his goodnesse and providence, whereby hee cherisheth his creatures, and provideth for them not yet borne, bringing beasts into the earth full of plants and food; and men into the worlde most stored and fraught withal things appertaining to the necessity, & delight of life. 4. He would by the order and course of creation hold vs not in an idle, but diligent consideration of his workes: which also by the consecration of a Sabboth he hath consecrated to al mankinde.

Syrac. 18. 1

Foure causes why God created not all things in a moment.

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7 Lastly God created the world not from everlasting, but at a certeine and definite time, and euen in the beginning of times. *In the beginning God created the heaven and the earth, &c.* namely after the common account (this present yeare of Christ, 1601) 5564. yeares since. For from the creation of the worlde to the Nativity of Christ,

Gen. 1. 1.

7

According to	*Melanchthons supputation.*	are	3963 yeares.
	Luthers supputation.		3960
	Their supputation of Geneva.		3943
	The supputation of Beroaldus.		3929

Therefore the world hath continued,

Accor-

According to { Melanthon. 5564 / Luther. 5561 / Them of Geneva. 5544 / Beroaldus. 5530 } yeares.

These supputations accorde very well one with another as concerning the graund number, though in the lesser number some yeares are either wanting or abounding. By these fowre supputations then, of the most learned of our time compared togither, this shall be apparent, that at the vtmost God created not the world before these 5564. yeares past, and therefore it was not from everlasting, but had his beginning.

3 *For what cause* God *created the worlde.*

THe endes of the creation of all thinges are some *generall*, some *Speciall and subordinate*. 1. The first and chiefe end is *the glorie and praise of* God, for which cause men and Angels were principally created. For he would haue his goodnes, wisedome, omnipotencie, iustice (which his properties hee sheweth in the creation of all thinges) be knowne and magnified of vs. *The Lorde made all thinges for himselfe. Praise the Lord all yee his workes. Of him, and through him, and for him are all thinges.* 2. *The manifesting, knowledge, and contemplation of his divine wisedome, and goodnes shining in the very creation of thinges.* For that hee might bee celebrated and magnified for his workes, he was to create those thinges which should knowe him, and should praise and magnifie him, beeing knowne and manifested vnto them in his workes. And to this purpose created he natures both endued with reason, and without reason, that there might bee both those which should praise him, and the matter of his praise. *The heavens declare the glory of* God, *and the firmament sheweth the workes of his handes.* 3. *The administration and governing of the vvorlde.* For therefore he created the world, that he might by his providence ever governe, rule, preserue it, & so might perpetually shew forth his marveilous workes, which he hath done from the beginning of the world, and now doth, and wil doe: but chiefly that hee might administer the church & congregation of elect Angels and men. *Lift vp your eies on high,*

The endes of the creation of the world.
1. The glory of God. Prov. 16. 4. Psa. 103. 22. Rom. 11:36
2 The knowledge of God.
Psal. 19: 1.
3. His providence.
Is. 40:26.

high, and behold who hath created these ſe things. This third end is ſubordinat and ſerveth for the ſecond end. 4. *To gather an everlaſting church of Angels and men*, who ſhoulde agnize and magnifie the Creator. 5. *That all other thinges might ſerue for the ſafety both of ſoule, & body of mã, as alſo for the life, neceſſity, and delight of men*: But eſpecially that they might profit the elect, each thing in their due place, and mighte bee to them as miniſters and inſtrumentes, vvhereby God bleſſing and increaſing them, might bee lauded and praiſed of them. *Subdue the earth, and rule over the fiſh of the ſea, and over the fowle of the heaven, & over everie beaſt that mooveth vpon the earth. Thou haſte made him to haue dominion in the vvorkes of thine handes: thou haſte put all thinges vnder his feete. VVhether the world, or life or death, or thinges preſent, or to come, All are yours.* Only man he created for himſelfe: the reſt for man, that they might ſerue man, and by man might ſerue God. VVherfore when we place creatures in the roome of God, we caſt our ſelues out of that degree, in which we were placed by God.

4. That he mighte gather a Church.
5. That all thinges might ſerue for man.
Gen: 1 28.
Pſalm. 8. 6.
2. Cor. 3. 22

Why God would haue this doctrin of the creatiõ to be deliuered and held in the Church.

This doctrine of the creatiõ of the world, God would for theſe cauſes eſpecially haue remaine extant in the church. 1. That the glory of the creatiõ might be giuẽ wholy to God, & his wiſdom, power, & goodnes therein acknowledged. 2. That neither the Sonne, nor the holy Ghoſt ſhould be excluded, but each ſhould haue their own parts yeelded thẽ therin, according as it is ſaid, that al might *honor the Son, as they honor the Father.* 3. That as the world was created by the Sonne & the holy ghoſt, ſo alſo we might know that by thẽ mãkind is reſtored. *For by him were al things made: And he is the head of the body of the Church, for it pleaſed the father that in him ſhould all fulnes dwel.* 4. That ſeeing God created al things of nothing, wee may thinke that he is able to reſtore thẽ being corrupted and ruinated, into their firſt ſtate againe. *For God that cõmãded the light to ſhine out of darknes, is he which hath ſhined in our harts, to giue the light of the knowledge of the glory of God in the face of Ieſus Chriſt.* 5. That we may not refer the Original of corruption to God, but know, that it was purchaſed by the fault of nivels & mẽ. *The Divel is a liar & a murtherer frõ the beginning: & whẽ he ſpeaketh a lie, he ſpeaketh of his own. By one mã ſin entered into the worlde, & death by ſin.* 6. That knowing God as in the creating, ſo alſo in the maintaining & governing of al things, nor to be tied to ſecõd cauſes, & to the order by him ſetled in nature, but that hee may either keepe or alter it, wee

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Col: 1. 16, 18, 19.
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2. Cor. 4. 6.
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Ioh. 8. 44.
Rom. 5. 12.
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ſhould

should with confidence & full perswasion look for, & crave those things which he hath promised, yea those things, which in respect of secunde causes seeme vnpossible. *Hee calleth those thinges which are not, as if they were.* Rom: 4:17.

7. That we should celebrate for ever the known goodnes of God, wherby he hath created al things, not for his owne profit or happines (for he wanteth nothing) but for ours: and seeing al other things were created for mās vse, we aboue other creatures, especially being restored from sin & death, to righteousnes & life, should acknowledge that we owe thākfulnes vnto God therfore. *VVhat is mā, that thou art mindful of him? & the son of mā, that thou visitest him? Thou hast made him to haue dominiō in the workes of thine handes.* Psalm: 8:4.

8. That seeing knowing God (in as much as of nothing & through his meere goodnes he created al things) to ow nothing to any but al his creatures to ow themselues & al that they haue to him their creator, should cōfesse that to be most iust, whatsoeuer he shal do concerning vs & al his creatures. *Behold, that which I haue built, wil I destroy, & that which I haue planted, wil I pluck vp, euē this whole land. And seekest thou great things for thy self? seek thē not.* Ier. 45. 4. 5.

9. That we should refer the vse of al things to the glorie of God, since that we haue receiued al good things frō him. *Of him, and through him, & for him are al things.* Rom: 11:36.

10. That seeing the works of god were therefore created & placed before our eies, euē for vs to behold thē, we do not idly, but earnestly, & as much as euery mans ability, occasiō, & vocatiō permitteth him, contēplate & cōsider thē, & learning out of thē the wisdom, power, & goodnes of the Artificer, celebrate it both in this life, & in the world to come. *He hath made of one blonde all mākinde to dwel on al the face of the earth, and hath assigned the times which were ordained before, & the bōuds of their habitation, that they should seek the Lord, if so be they might haue groaped after him, & found him, though doubtles he be not far off from euery one of vs.* Act: 17:26. 27.

OF ANGELS.

AMONGST thinges created by God, the chiefe and principall, are those natures which are indued with reason, Angels and men. For in these hee imprinted the markes, and image of his divinity, and woulde haue all other thinges to bee the matter of his praise:

but of these he would bee knowne and praised, and vnto them was his wil to impart and communicate his blessednes and ioy.

The questions concerning Angels are two:

1 *What description is set downe in the scripture, of good Angels.*
2 *What description is delivered of bad Angels.*

1 *What good Angels are.*

2. Angels, spirits or in corporeal substances.

ANgels, both good & bad, as holy scripture recordeth, are *spirites*, by which name here a spiritual person is vnderstoode; that is, a *substaunce incorporeall, invisible, individuall, living, understanding, incommunicable, not sustained in another, neither the part of another*: as, *A spirite hath not flesh and bones. All which are in heaven, and in earth, things visible and invisible. They are all ministring spirites. There came foorth a spirit, and stoode before the Lorde.* That therefore both in times past there appeared oftentimes *good Angels*, when as the gathering and establishing of the Church, the doctrine of God being not as yet plainely delivered, and the prophecies not fulfilled, needed more extraordinary and miraculous revelations than nowe; and nowadaies also not seldome appeare *bad Angels*: this first doth not proue their nature to be *visible or corporeal*. For those visible shapes or bodies, which may be seene or felt, are divers substaunces from the incorporeal essence of spirits, being formed either of nothing, or of some matter, & carried & moved by a spirit for a time, for the working and performing of certaine actions. For both they put them off and lay them away againe, & also they take formes of divers sorts and kinds; as *the serpent, by whom the Divel communed with Eue: Mens bodies, whose feete Abraham washed: A flame in the bush appearing to Moses: A pillar of clowd and fier in the desert: Horses and chariots of fier.* And further this very thing refuteth the opinion of the Sadduces, *Who said, there was neither Angel nor spirit*: but that *good Angels* are cogitations and motions raised by God in men, or happie events proceeding from God: and *bad Angels*, evil and wandring affections, or lusts, or purposes, & devises, which come of the corrupti-

Luk: 24: 39: Colos: 1: 16 Hebr: 1: 14: 1. King: 22: 21:

The angels themselues are not seene, but the bodies or shapes which they take.

Gen. 3: 1: & 18: 4: Exod: 3: 2: 2. King: 2: 11 & 6: 17:

The errour of the Sadduces. Act: 23: 8:

on of nature. For excepte they were living ſubſtaunces, & forcible in working, they would not aſſume, carry, and mooue bodies and viſible ſhapes. Moreover the Scripture attributeth many things to them every where, which agree not but to natures ſubſiſting by themſelues, living, and vnderſtanding. For the good Angels were thoſe miniſters, *by whom the lawe was delivered in mount Sinai, They ſhall come with Chriſt when he ſhall iudge the quicke and the dead, They know not the day of iudgement, They alwaies behold the face of the father which is in heaven, They reioice for the ſalvation of men, The elect ſhall bee like vnto them, Chriſt is made more excellent than the Angels, They defende the elect.* But the evil Angels *did not abide in the truth, They appeare amõgſt the children of* God, *They invade, and poſſeſſe the bodies of men & beaſts, They ſhall be puniſhed with everlaſting torments.*

Act: 7: 53: Galat: 3: 19 Mat: 25: 31: & 24: 26: & 18: 10. Luk: 2: 10: & 15: 10: 1: Pet: 1: 12: Mat: 22: 30: Heb: 1: 4: Pſal. 34: 7: Ioh: 8: 44: Iob: 1: 6: Math: 8. 28; 31: & 25: 41: 2. Angels finit, both in nature, and in properties

Angels are alſo *finit*, that is, of a limited eſſence or nature, & endued with a certaine meaſure of ſtrength and wiſedome. For although ſpirits are not circũſcribed in a certaine compaſſe of place, as bodies: yet their ſubſtance is neither infinitly extended, neither in more places than one at the ſame time, neither is able in wiſedome or power, or other properties to match & equall the immenſnes of the Creator. For they are ſaide to go from one place to another, and to be abſent from one place, when they are in another; as *Luke.* 1. *Act.* 10. *&* 12. *and Dan.* 10.

3. They were created. Pſalm: 148: Col. 1: 16:

They were created by God of nothing, in the very beginning of the world. Praiſe yee him, all yee his Angels; praiſe him all his army. For hee commanded, and they were created. By him were all things created which are in heaven, and which are in earth, things viſible and inviſible: whether they be thrones, or dominiõs, or principalities, or powers, &c. Wherfore albeit in Moſes there is no mention made, in the ſtory of the creation, ſeverally of Angels, as who applying himſelfe to the common capacity of men, eſpecially recounteth the viſible workes of God: yet, when as he ſaith that heaven, earth, and *all the hoſt of them* was created, he implieth alſo Angels, which both are theſe verie heavẽly hoſts, & miniſters of God, & are often mẽtioned among them by Moſes himſelfe. And wheras they are called, *The childrẽ of God*, it is not to be vnderſtood of any coeternity & propagatiõ of their ſubſtãce out of God, but of their creation and conformity with God. and of the mutuall loue betweene God and them; as in like ſort alſo may be laid of men.

Moſes made mention of the Angels in general, though not in particular. Iob. 1: 6: & 38. 7: Howe the Angels are called the children of God.

They

4 they were created in holinesse.

They were created al *good and holy*, that is, in their creation, they were enriched with strength, wisedome, liberty of wil, holinesse and righteousnesse, whereby they might bee conformed and like to God: as it is saide, *Hee sawe all that hee had made, and loe, it was verie good.* And of the good Angels it is saide, *Yee his Angels, that excell in strength, and doe his commaundementes, in obeying the voice of his word. Their Angels alwaies beholde the face of my father, which is in heaven: The elect shall bee in the resurrection as the Angels of God in heaven.* They are called *holie*: Likewise, *Seraphin*, that is, flaming or shining, namely, with purity and divine wisdome, and with the loue of God. But of the *bad Angels* it is said: *He abode not in the truth. The Angels which kept not their first estate, but left their owne habitation, &c.*

Gen: 1: 31. Psa: 103: 20 Mat: 18: 10: Mar: 22: 30: Luke: 9: 26: Is: 6: 3: Ioh: 8: 44: Iud: ver: 6:

5 And confirmed therin.

Now as these former, (to be spirites, infinit, created by God of nothing, and created good and holy) are in the Scripture delivered as common both to good and bad Angels: So also the Scripture delivereth those things, whereby a huge & exceeding difference appeareth betweene them. For the good Angels by the especial grace of their Creator were so *confirmed and established in that sanctity and blessednesse, wherein they were created*, that albeit they serue their Creator with an exceeding and most free wil, yet can they neuer revolte from him, or fal from that state of righteousnesse and felicitie, wherein they stand. Wherefore they are called *elect Angels*, they are saide *alwaies to beholde the face of the father*. Of those who are elected to everlasting life, it is saide, that they *shall bee like Angels*. And this perseveraunce in their state they haue, not by the peculiar excellencie and vertue of their nature, as it is said, *He found no stedfastnesse in his seruauntes, and laide folly vpon his Angels*: but of the meere and free bountifulnesse of God towardes them, by the sonne of God keeping and guiding them, that they may bee ioyned to him, as to their head, and remaine (together with elect men) the everlasting Church and Temple of God, magnifying and praising god for ever. *All thinges consist in him. It hath pleased the Father to gather together in one, all things both which are in heaven, and which are in earth, in Christ.*

1. Tim 5. 21 Mat: 18: 10: Mar: 22: 30: Iob: 4: 18: Col: 1: 17: Eph: 1: 10:

6 To worshippe and magnifie God.

The good Angels were both created and confirmed. 1. Everlastingly to know and magnifie god for his goodnes, & bounty towards them & mankind, *Praise the Lord al ye his hosts*. They cry: *Holy, holy, holy, the*

Psa: 103: 21 Is: 6: 3:

Lord

Lord of hosts, the whole earth is full of his glory: And they laud & praise God for the manifestation of the Messias. 2. To be the ministers of God for the accomplishment & maintaining of the safety & salvation of the chosen, when as God by them declareth his wil, delivereth the godly out of dangers, defendeth them against the Devils & wicked men. Or also to punish the wicked, who oppugne the church: *The Angel of the Lord pitcheth round about them that feare him, & delivereth them. He shall give his Angels charge over thee, to keepe thee in all thy waits.* Now although the wicked also & reprobate are defended by the Angels, and receive other benefits not seldome at the handes of God, (as when after the waters of Bethesda had beene troubled by an Angel, whosoever then first stepped in, was made whole of his disease:) Yet these benefits stretch no further, than the commodities of this life, & (as other things which befal unto the wicked in this life, whether good or bad) are turned to their destruction; but serve for the defence and delivery of the chosen, for whose sakes, God oftentimes, like as he punisheth the wicked, so also he enricheth them with his benefits. The ministery then and gard of Angels properly belongeth to the Saints and chosen, unto whome that being lost by sinne, is restored by the merite and benefite of CHRIST. For hee is the heade of the Church which consisteth of Angelles and men, restoring that good will, and coniunction (which is betweene the members of the same bodie) betweene men and Angelles, and using at his good pleasure the ministerie of Angels to safegard and defende his. *That hee might gather together in one all thinges which are in heaven and in earth, in CHRIST. Let all the Angelles of GOD worshippe him. Hee shall send his Angelles. Yee are come unto the mount Syon, and to the citty of the living God, the celestial Ierusalem, and to the company of innumerable Angels.* Iacob saw a ladder which reached from earth to heaven, on which the Lord stood, and *the Angels went up & downe by it*: which signified Christ God & man the Mediatour. *Ye shal see heaven open, & the Angels of God ascending & descending upon the Son of man.*

Luke 2:13
7: To be the ministers of God for the saving of his chosen
Psa: 34:7: & 91:11:
They serve also for the wicked
Iohn: 5:4
They are the ministers of the Elect, by CHRIST
Eph: 1:10:
Psal: 97:7:
Heb: 1:14:
Mat: 13:49.
Hebr: 12:22:
Gen: 28:12
Ioh: 1:51:
Why God useth the ministerie of Angels, being able to bring what hee wil to passe without them.

Now God doth many things by Angels, & sometimes by many together, which he could as wel do either without them, or by any one of the: *Partly in favour & regard of our infirmity*; which unles it see it selfe invironed with many succours, defences, and instrumentes of his

divine power & bountifulnes, falleth presently to doubting of the providence, safegard, & presence of God: as it is manifest, by the example of Eliseus servaunt, and by those consolations and incouragementes which promise vnto the Church the aide of Angels: *Partlie to shewe his power also over his Angels*, who vseth their labour and ministery at his pleasure. Hereof the Angels are called *the powers* of the Lorde Iesus when hee shal shewe himselfe from heauen, that is, by whome hee exerciseth his power. Likewise, They are called *principalities, might, powers, dominions, created by the Son of God, subiect vnto him bring exalted at the right hand of God*: Because by them he sheweth and exerciseth his principality or rule, might, power, & dominion. Likewise, *The host of the Lord, and the host of heaven*: Because both the number of them is huge and great, and God ruleth over al of them, as a Captaine over his souldiers, & doth by them whatsoeuer he wil. Here of also are they called *Cherubins* that is, flying or winged, because they performe and execute with al readines & celerity the hests and commaundementes of God, and doe each their owne partes and dueties. Whereupon wee pray, *Let thy vvill bee done in earth, as it is in heaven*. They are also called *Gods*, because the nature, and Maiesty of God shineth in their strength, vertues, functions, and marveilous workes. Which is also signified both by the name of *Gabriell*, that is, *the strength of God*; and by the name of *Raphaell*, that is, *the medicine of God*. For the same cause also the name of *Michaell*, that is, *vvho is like God, is given to the Sonne of God, an Angell, vvho is called the Arch-angell*, either because the Sonne of God is head of the Angels, or because God doth according to that measure, which seemeth best to him, distribute his gifts to the Angels, and shew forth his power-ful operation by them.

2:Kin: 6:15:

Why the Angels are called 1 Powers. 2 Thess 1 7 2. Principalities Eph:1:21: Colos:1:16

3 The host of the Lord & the host of heaven. Psa:103. 21 & 148: 2: 1 Kin:22:19 Rev: 19:14.

4 Cherubims.

5 Gods. Psalm: 8: 5. Heb:2:7:

What is meant by the names Gabriel, Raphaell, and Michaell. Dan:10:13: and 12 1. Iud.ver:9: Revel:12:7:

2 *Of evill spirites or Angels.*

THey which nowe are *evill spirites or Angels*, although they also were at their creation good, and adorned by God with the same holinesse, and righteousnes, and blessednes, wherewith the rest were: yet notwithstanding by their own wil, & that free, & therefore by their own fault, they averted themselues frō God, & revolted from his loue & from obedience due vnto him, so that they left the habita-

bitation of God, and no longer continued their conformity with God, but euer burne with a horrible hatred of God and men, and that they may despite God, force men to sinne, and by force and sleightes attempt to cast al downe headlong into destruction. *God spared not the Angels that had sinned, but cast them downe into hell, and delivered them into chaines of darkenesse, to be kept vnto damnation. The Angels vvhich kept not their first estate, but left their owne habitation, he hath reserved in everlasting chaines vnder darkenesse, vnto the iudgemente of the great daie. Yee are of your father the Devil, and the lusts of your father yee vvill doe. Hee vvas a murtherer from the beginning, and abode not in the truth. VVhen hee speaketh a lie, then speaketh he of his owne: for he is a liar, and the father thereof. He that committeth sin, is of the Devil: for the Devil sinneth from the beginning. Satan entered into Iudas. Satan filled Ananias heart, that he should lie vnto the holy Ghost, & keepe away part of the price of the possession. According to the course of this world, & after the Prince that ruleth in the aire, the spirit, that now worketh in the children of disobediente.* It is said of Antichrist: *VVhose comming is by the working of Satan with all power and signes, and lying wonders, and in all deceiueablenesse of vnrighteousnesse amonge them that perish, because they received not the loue of the trueth, that they might be saved.* And therefore he is called *The wicked: Caine, which was of the wicked. That yee may quench all the fierie dartes of the wicked.* And every-where in the Scripture he is called *Satanas*, that is, the adversarie of God and men. *And Satan stood vp against Israell, and provoked David to number Israell.* And hee is in like manner called, *Diabolus, (Devill)* because he depraueth the word of God, and is a slaunderer of men, as in Paradise, and *Iob.* 1. *&* 2. *And the Dragon that olde Serpent. Revelat* 12. *&* 20. because speaking by a Serpent in Paradise, hee seduced mankinde through his subtilty, neither ceaseth he to seduce them still: *The greate Dragon; that olde Serpent, called the Devill and Satan, vvas cast out, vvhich deceiveth al the world.* Againe, *The accuser of our brethren, vvhich accused them before our God daie and nighte.* And hee is called *Abaddon* and *Apollyon*, that is, *destroying.* Hee is also called *the God of this vvorlde, blinding the eies of vnbeleevers, and the Prince of the vvorlde*, both for his power and forcible working, which he sheweth on the wicked, and for that tyranny which hee exerciseth against the godly also by

2. Pet. 2: 4: Iud: ver: 6: Ioh: 8: 44: 1. Ioh: 3: 8: Ioh: 13: 27: Act: 5: 8: Ephes: 2: 2: 2. Thess. 2: 9

The Divels appellatiõs with their reasons.

1. The wicked 1. Ioh: 3: 12: Ephes: 6: 16

2. Satanas. 1. Chr: 21: 1:

3. Devill.

4. Serpent. Revel. 12: 9 and 20: 2:

5. Accuser. Rev: 12: 10:

6. Destroier Revel 9: 11

7. The God & prince of this world. 2. Cor: 4: 4: Ioh: 12: 31: & 14: 30. & 16. 11:

Gods permission: as withal for that obsequie, homage and obedience, which is done him by the wicked, even those who professe the worship of the true God. Eph. 6. 1. Pet. 5. 1. King. 22. 1. Cor. 10. Ioh 8.

The refutation of the Maniches, who helde two first causes.

By these places is made manifest the impiety of the Manichees, *who faigned two causes, or two Gods coeternall, the one good, whome they called the light & mind: the other evil, whom they termed the darknesse & matter: the former whereof had created good natures, the latter bad:* abusing those testimonies of Scripture, where the Divel is called *the God & prince of the world, the father of the wicked, author of sin and death, the power of darknesse*: and standing most of al on this argument, *that a good God should not make the cause of evil.* For neither hath the Devill anie more power either over the godlie, or over the wicked, or over other creatures, for which hee is called *the prince and GOD of the worlde*, than is graunted him of GOD, as appeareth by the first and second Chapter of the storie of Iob, and *by the invasion of the swine*. Neither is the *creation* of the wicked, but the *corrupting* and enforcing them to evil, attributed to the Devil. Neither is there any need, least God should be made author of sin, to make another god of the Divel, seeing the Scripture teacheth of Divels and men, that both were created good and holy by God: but the Divel revoulting frō God, & seducing men, corrupted both himselfe & men.

Mat. 31. 22.

The evill spirits are vnchangeably evill and dāned Iude ver. 6. Mat. 25. 41.

And *although of their owne proper & free-will they rush & bende themselues against God. yet by the iust iudgment of God they are so forsaken & abiected of him, that they are without all change, or alteration vnrecalable evill, & subiect to everlasting tormentes.* Wherfore Iude saith, *that they are reserved by God in everlasting chaines vnder darkenesse.* And Christ, *Goe yee cursed from me into everlasting fire, which is prepared for the Divell and his angelles.* For though doubtlesse these evil spirites, were even from their fall dispoiled of the celestiall habitation and blessednesse: yet notwithstanding both they, and reprobate men shal be at the last iudgment adiudged to more grievous punishment: as contrariwise the felicity and glory of the godly shall then at length, after the resurrection of their bodies, be in al respectes consummated and made perfect. Therefore, these spirites are saide *to bee reserved vnto damnation, and the iudgment of the greate daie.* And else-where also they themselues complaine that CHRIST

2. Pet. 2. 4. Iud. ver. 5. Math. 8. 29.

came

came to torment them before their time.

Furthermore, God permitteth them to fall into this wickednesse, not only thereby to shew his wrath against sinne in their everlasting paines: but also to punish by them in this life the wicked, and also to chastice or trie and exercise with temptations the elect. For *fire is saide to be prepared for them from everlasting. The evil spirit of God came vpon Saul, and vexed him. He cast vpon the Ægyptians the fiercenesse of his anger, indignation and wrath, and vexation by the sending out of evill Angels.* But Iob, is delivered to bee afflicted of Satan, for the triall of his constancie. *Satan hath desired to vvinnovve you as vvheate, VVee vvoulde haue come vnto you, but Satan hindered vs. Least I shoulde bee exalted aboue measure thorough the aboundance of revelations, there vvas given vnto mee a pricke in the flesh, the messenger of Satan to buffet me, because I should not be exalted out of measure. Least the tempter had tempted you in any sorte, and that our labour had beene in vaine.* And Christ himselfe is *tempted of Satan*: and therefore verily is hee called *the tempter*, for that hee solliciteth and inciteth men to sinne, and to revolte from God, both by offering outwarde occasion of sinnes, as also by stirring vp the cogitations and inwarde motions of the wil and heart.*

the causes why God permitted them to fall

Mat: 25: 41.
1. Sam: 16: 14. 23:
Psal: 78: 49.
Iob: 1: 12.
Luke 22: 31.
1. Thes. 2. 18.
2. Cor: 12: 7.
1. Thes: 3: 5.
Mat: 4: 3. 6.

*

Quest. 27: *What is the providence of God?*

ON THE 10. SABBOTH.

Aunsw. The almighty power of God everie-vvhere present, [a] whereby hee doeth, as it were with his hand, vpholde and governe heauen and earth, with all the creatures therein: [b] So that those things which growe in the earth, as likewise raine and drought, fruitfulnesse and barrennesse, [c] meate and drinke, [d] health and sickenesse, [e] riches and poverty, [f] in a word, al things come not rashly or by chance, but by his fatherly counsell and will. [g]

[a] Is: 29: 15. 16. Ier: 23: 23. 24. Ezech: 8: 12. Act 17: 25. 27.
[b] Hebr: 1: 3.
[c] Ier: 5: 24. Act: 14: 17.
[d] Act: 14. 17.
[e] Ioh: 9: 3.
[f] Prov: 22: 2.
[g] Pro: 16: 33. Mat: 10: 29.

The Explication.

The reason of the connexion of the 2 places of Creation and Providéce.

THe doctrine which entreateth *of Gods Providence* is ioined with the Place which entreateth *of the Creation*: because the Providence, that is, the preservation and governement of thinges created, *doeth not differ from the creation, in the thinge it selfe*; (for that there is but one and the same wil, or power, or action of God whereby thinges both beginne to bee and continue:) *but they differ in consideration only*. For the omnipotent wil of God is called *Creation* in respect of the beginning, when things by the force and power of his wil tooke their being: it is called *Providence*, as by the selfe-same power things are preserved. Wherefore *Providence is the continuance and accomplishmente of creation*, or *creation it selfe continued and perpetuated*. For vvee may not imagine that the creation of the worlde is like to the building of a shippe, which the shippe-wright, as soone as hee hath finished it, committeth to the governement of some Pilote: but wee must holde this as a grounded trueth, that as no things had ever beene, except God had created them: so neither coulde they retaine and keepe their being, neither their force of working, neither the very operation it selfe or motion, no not the space of one moment or minute of time; if God did not preserue and mooue them effectually. And therefore the Scripture it selfe often ioyneth the preservation and continuall administration of thinges with their creation, and from hence reasoneth for Gods providence. And God is called *Iehova*, not only *becaus hee once gaue to everie thinge, both small and great, their beeing*, but also *becaus hee mainetaineth it in all*, and mooveth them so, as that hee not only seeth, what is done in al thinges, but also causeth and inclineth them, to do this, which hee from everlasting woulde everie of them to doe. And by this his providence hee gouerneth, administreth, ruleth, and preserueth al things, that they be not brought to confusion. We cannot therefore haue a full and perfect knowledge of the creation, excepte wee ioyne with it the doctrine of Providence. Touching Providence these three things are principally questioned:

Providéce & Creatiõ one & the same thing but diverse in consideration.

God is called Iehova. 1. For giving. 2 For maintaining the being of his creatures.

1 *VVhe-*

1 *Whether there be any Providence.*
2 *What Providence is.*
3 *Why the knowledge thereof is necessary.*

THe two former of these are discussed here vnder this 27. Question of the Catechisme: the thirde is resolued in the 28. Question immediatly following.

1 *Whether there be any Providence of God.*

Concerning this point of doctrine three diverse erroneous opinions are found amongst Philosophers. 1. The Epicures wil haue either no providence at al, or only of those things which are, & are done in the lower parts of the world: 2. The Stoicks haue deuised in steed of Providence, an absolute necessity & order of al thinges being in the very nature of things, whervnto not only all other things, but God himselfe also is subiect: which necessity they called *Destiny*. 3. The Peripatetiques did imagine, that God indeede doth behold & vnderstād al things: but yet doth not order, & rule al things, but moveth the celestial motions, & doth by thē send downe, by way of influence, some power & vertue vnto the lower parts of nature; But the operations themselues or motions depend of the matter, & of the wils of men: that is, they wil haue the providence of God to bee a *prescience* or foreknowledge of God in al things, but not a *wil* decreeing, causing, and ruling all things.

Philosophers erroneous cōcerning Gods providence
1
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Cōtrarily the church teacheth out of the word of God, *that nothing is extant & cōmeth to passe in the whole world, but by the certaine & definit, though yet most free & most good counsell & purpose of God.* There are two sorts of arguments & proofes wherby is confirmed that there is a providence of God; *Testimony of Scripture*, & *force of argument*. 1. Testimonies of Scripture are these; *He giveth to all life & breath, and all things. In him we liue, & moue & haue our beeing. Are not two sparrows sold for a farthing, & one of thē shal not fall on the ground without your Father? Yea & al the haires of your head are nūbred. God worketh all things after the coūsel of his own wil.* Like to these are found infinit te-

The opiniō of the church touching providence.
2. Proofes of providence.
1 Scripture
Act: 17: 25: 28:
Mat: 10: 29: 30.
Ephes: 1: 11.

ſtimonies in the ſcripture, by which both Gods *Vniuerſal* & *Particular* Providence are eſtabliſhed. For there is almoſt no point of heauenly doctrine, which is more diligently inculcated and vrged in the olde Teſtament, then the doctrine of Gods Providence. So in Hieremy God reaſoneth from the general to the particular, that is, from the rule it ſelfe to the example. The general is, *I haue made the earth, the man, & the beaſt that are vpon the ground, & haue giuen it vnto whome it pleaſed me.* And preſetly he adioyneth the particular: *Now haue I giuē al theſe landes into the hands of Nabuchadnezzar the king of Babel my ſeruant.*

Chap. 27. 5. 6.

2. The argumēts wherby the Prouidēce is avouched are of two ſorts; whereof one demonſtrateth the thing that is in queſtion *à poſteriori*, that is, *frō the works or effects of God*: the other *à priori*, that is, *frō the attributes, or properties, or nature of God*, wheron, as their proper cauſe, thoſe effects depend: yet more known proofes, & more common and obiect are thoſe, which are drawn from the *works or effects of God*. For by theſe, as being more knowen vnto vs, we learn & know the cauſe, it ſelfe, even the nature & properties of God: then, after we know the cauſe, we returne backe againe from it to the effects, & demōſtrat thē by this, & haue diſtinct & perfect knowledge therof. And both theſe proofes & reaſons are demōſtratiue, neceſſarily and irrefragably proving that which is in queſtion, and common to Philoſophy with Diuinitie. But the properties & works of God are better kuowen of thē which are in the church, thā of them which are without. And further, the prouidence of God is proued almoſt by the ſame argumēts, wherby it is ſhewed that there is a God.

1. Reaſon.

2. Reaſon.

The reaſons drawen, from the workes of God, for proofe of his prouidence.

1. Order.

1. THe order *which is in the nature of things*, that is, the moſt apt diſpoſing of al the partes, and the ſucceſſion of motions & actions cōtinuing by certaine & perpetual Laws and courſes, and ſerving for the preſervation of the whole; & for thoſe ends, wherunto things were ordained. For where there is order, there is neceſſarily a cauſe ordeining and diſpoſing the ſame. Now this order proceedeth not from a meere ſenſible nature, neither commeth

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it by chaunce or fortune: but contrarily, hee must needes bee most wise, vvho appointed and setled this order in the nature of things, and so hee also, who by his providence governeth and ruleth nature. Psal.8.& 19 & 135.& 147.& 148.

2. *The minde and vnderstanding which is in Angels & men.* Man, which is as it were a little world, is ruled by a mind & vnderstanding: much more then is the great world governed by divine providence, as in the administring wherof more wisedome is required. Whence it is laide, *He that planted the eare shall he not heare? Or he that formed the eie, shall he not see?* 2. The minde Psal.94.9.

3. *The naturall notions of principles ingraffed in our mindes, or the law of nature, or the difference betweene things honest & dishonest.* He that hath engraved in the mindes of men the rule of directing their life, he wil haue men to liue according to that rule, and therfore respecteth & governeth their life, actions, & events. But God hath engraved in the minds of men such a rule, wherby to discerne that which is honest, from things dishonest. Therefore he is both the beholder, & iudge of mans life. *As many as haue sinned vvithout the lavve, shall perish also without the law: & as many as haue sinned in the lawe, shall be iudged by the law. (For the hearers of the law are not righteous before God, but the doers of the law shall be iustified, &c.)* And Plautus saith, *There is verilie a God, who both heareth & seeth what we doe.* And Homer, *God hath an vpright eie.* 3. The naturall knowledge of the Lavve. Rom.2.12. 13.14.15. *Plaut. Captiu* *Homer. in* βαλεο χοα μυιομυχ.

4. *The terrors & torments of conscience in the wicked, which generally ensue vpon sinne committed by them.* These feares cannot be stroken into any, without some intelligent & vnderstāding nature, which beholdeth and respecteth al humane affaires, especially seeing the wicked cannot escape. Therefore there is some revenger of sins and wickednes, who is god, & who inflicteth those horrors, and also who knoweth & regardeth al things, even the secrets of men. *The wrath of God is revealed frō heaven against al vngodlines, & vnrighteousnes of men.* And Iuvenal writing vnto a friend of his, some way to comforte him for the losse which he had suffered by trusting too much a cousoning & periured Merchant: *VVhy*, saith he, *doest thou thinke such fellows to haue escaped, whose mind being conscious & guilty of the deede, possesseth them with astonishment, &c.* 4: The terrors of conscience: Rom.1.18. & 2.15.

5. *Rewvardes and punishmentes.* He that at al times and in al places ador- 5: Rewards and punishmentes.

adorneth vertue with rewards, and draweth the wicked to punishmēt, he must needs rule al mankind with his providence. But God yeeldeth more pleasant successes and events to the good which liue with moderation, and soberly, even to those that are without the Church, and punisheth hainous offences with grieuous punishmēts in this life, yea when men wincke at them. Therfore God ruleth and governeth the whole world by his providence. *The righteous shall reioice, vvhen hee seeth the vengeance: he shall wash his feete in the bloud of the wicked. And men shall say, verely, there is fruit for the righteous, doubtlesse there is a God that iudgeth in the earth. He that nurtureth the heathen shall not he punish.* Like vnto this is the heathen Poets Axiome: *Such thinges as a man doth, such an end and fruit therof surpriseth him.*

Psal 58.9. 10. & 94. 10.

6. The maintenance and preservation of commō weales.

6. *The order & preservation of common-weales.* He that ordereth & setleth the Empires & states of the whol world, preserueth & maintaineth them against the power, hatred, sleights, furies of deuils, tirants and wicked men, (which are farre more in nomber then the good, and wish rather the suppression, then the maintenaunce of lawes) & at his pleasure altereth and translateth them, it must needs be that he taketh care of, and guideth the affaires, counsels, & actions of men. But it is God, who alone is able to performe, and doth performe these things: for none besides him is mightier than the deuil; and the order of common weales & kingdomes doth alwaies continue. Therefore God governeth al things by his providence. *By me kinges raigne, & Princes decree iustice. That liuing men may know, that the most high hath power over the kingdome of men, & giueth it to whom soever he will, and appointeth over it the most abiect among men.* And Tully saith in a certaine Oration, *Common-weales are governed farre more by the aide and assistance of God, than by mens reason & counsel*

Prou. 8, 15. Dan: 4. 14.

Pro Rabir.

7. Heroical instinctes.

7. *The vertues, & singular giftes, or heroical instincts & the excellency of artificers, which God bestoweth for the vniuersall good & preservation of mans society.* And these thinges are farre greater than that they can proceede from a thing meere sensible without vnderstāding; & more excellent, than that they should be giuen of nothing, or gotten by men: Nay rather, when God wil doe thinges for the preserving of mans society, he giueth vs men endued with heroical & noble vertues, inventours of artes and sciences, Princes valiant, good, & wise, & other the like fit & able instruments: & contrary, when he wil punish

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vs for our deserts he taketh away againe such profitable & preserving instruments from vs. Therfore there is some disposer of these good things, and so the governour of humane affaires. *The Lord stirred vp the spirit of Cyrus. The Lord taketh away the strong man, and the man of warre, the Iudge & the Prophets. He giueth wisedome to the wise, & vnderstanding to those that vnderstand.* Esd 1.1. Isai 3.2. Dan 2.21.

8. *The prediction & signification of events, or of things to come, and the execution or accomplishment thereof.* He that of himselfe doth foreshew certainly vnto men things to come, doth not only fore-see those things, but also causeth them, and hath the whole nature of things so in his power, that nothing can be done without his wil and pleasure. But GOD alone doth of himselfe certainely fore-shew things to come. Therfore he doth not only fore see them, but also causeth thē, either by his owne proper effecting them, or permitting them to bee effected by others, and therefore governeth humane affaires. *Hath he said & shall he not doe it?* And Tullie saith: *Are there* Gods, *& doe they not signifie or fore-tell things?* 8 Foretelling of thinges to come. Num. 23. 19. *De Divinat.*

6. *All things in the whole vvorld, both great and small, are not only ordeined, but are also done and tend to their certaine and appointed end.* Therefore it is God, who by his wisedome and power, as he destineth al things to to their ends, so also doth bring them therevnto. *Man liveth not by bread onely, but by every vvorde that proceedeth out of the mouth of God.* 9 The ends of final causes of al thinges. Math. 4. 4.

Reasons drawen from the properties or nature of God.

1 THere is a God. *Therefore there is providence.* For that God should not rule and governe the world created by him, hath flat repugnancy with the nature of God, (for the world can no more consist without God, than be created without him) and they who deny providence, deny god to be God, and take away al religion. 1. Because there is a God.

2. He is omnipotēt, who hath althings so in his own power, that with every thing he may doe what he wil, and without his wil nothing can be done. But God is omnipotent. Therfore he hath the whole nature of things in his power, & effectually moveth & governeth al things at his owne pleasure. 2. From his omnipotency.

3. It is the property of a wise governour, to let nothing of that, which he hath in his power, to be done without his 3 From his infinite wisedome.

will

wil & counsaile. God is most wise, and hath al things in his power, & is present with thē. Nothing therfore is done in the world without Gods providence. 4. God is most iust, and iudge of the world. Therefore he, in ruling the world, giveth rewards vnto the good, & inflicteth punishments vpon the wicked. 5. God is most good. But that which is most good, is most cōmunicable: therefore as God of his infinite goodnesse created the world, to the end he might communicate himselfe vnto it; so by the same his goodnes doth he preserue, administer, and rule the world created. 6. *Every positiue thing, & al good is from God, as the first cause & chiefe good.* But not only substances, but all their motions and actions are a certaine positiue thing, & good. Therfore al motions also haue God their first cause, and are done by his wil. 7. *He that wil the end or consequent of any event, will also the meane or event which goeth before.* But God wil the ends of al things which are done. Therfore he wil also all precedent events, either simply & absolutly, or in some sort & respect. 8. *God is the first cause of al things.* Therfore al things depend on him. 9. *An vnchangeable prescience or foreknowledge depēdeth of an vnchangeable cause. God foreknoweth all things vnchangeably frō euerlasting.* Therfore this his foreknowledge must depend of an vnchāgeable cause. But there is no vnchangeable cause beside the will of God. Therefore al things depend and are governed of the wil of God. The summe of al is this: God is almighty, most wise, most iust, & most good: Therefore hee ordained and created nothing without some especiall ende and purpose, neither ceaseth hee to guide and direct his workes vnto those ends, for which he hath appointed them, neither suffereth he those things to be wrought by chaunce, which he hath made & ordained to the manifestation of his glory. *These things hast thou done, & I held my tongue, & thou thoughtest wickedly that I am evē such a one as thy selfe,* &c. *Hath God forgottē to be gracious? My counsel shal stand, and I will doe what soever I will.*

4 From his exceeding iustice.
5. From his perfect goodnesse.
6. Because he is the author of all good.
7. Because he is the maker & disposer of the meanes which bring to every ende.
8. Because he is the first cause.
9. From his vnchangeable foreknowledge of al things

Ps: 50: 21: & 97: 9:

Is: 46: 10:

2 *What the Providence of God is.*

PRescience or foreknowledge, and Providence, and Predestination differ each frō other. *Prescience is the knowledge of God whereby he foresaw from all eternity not only what himselfe would doe, but also what other his creatures by his permission would also doe*; as namely, that

that they would ſin. *Providence*,& *Predeſtination*,although they both concerne the things which God himſelfe would worke & accompliſh, yet herein they vary, in that *Providence extendeth it ſelfe vnto all the workes and creatures of God*: but *Predeſtination properly reſpecteth reaſonable creatures*. For *Predeſtination is the moſt wiſe, eternall and vnchangeable decree of God, whereby he deputed and deſtined every man, before he was creat d, to his certaine vſe and end*: as hereafter in his due place ſhalbe more copiouſly declared. But *Providence is the eternall, moſt free, vnchangeable, moſt iuſt, wiſe, & good counſell of God, whereby he worketh all good things what ſoever are found in all creatures; & permitteth alſo evill things to be done, and directeth all things both evill & god to his glory, and the ſafety of his choſen.*

What predeſtination is

What providence is.

The explication and confirmatiõ of each part of this definition ſeverally.

1 Counſel.

Counſell) The Providence of God is called in Scripture the *Counſel* of God. *The counſell of the Lorde ſhall endure for ever. My counſell ſhall ſtande. God vvilling to ſhevve the ſtableneſſe of his counſell.* Out of theſe teſtimonies it is cleere and apparent, that we are to vnderſtand by the name of Providence not only the bare *ſcience* or knowledge of things preſent and to come, but alſo the *decree and effectuall will* of God. For the name of *Counſell* comprehendeth both: to wit, *An vnderſtanding or preſcience and foreknowledge of thinges to come, or to be done, and of the cauſes for which they are, or are not to be done.* Likewiſe, *A will effecting or working a thing for certaine cauſes & that in due time & order.* Providẽce therfore is not the bare *fore-ſeeing* or *fore-knowledge*, but the *fore knowledge together with the wil* of God: even as πρόνοια, which we tranſlate Providẽce, ſignifieth with the greeks both a *knowledge*, and a *care* of things.

Pſal:33:11: Iſ:46: 10: Heb: 6: 17: Iſ:14: 26: & 19 17: & 28 29: Ier:32: 19: & 50:45 Act:2:23: Epheſ:1:11:

Two partes of Gods providence

1 His knowledge.

2 His decree

Eternall) Becauſe ſeeing neither the ignorãce of any thing, nor encreaſe of knowledge, nor change of wil falleth into God, it is certaine that he knew & decreed al things frõ everlaſting. *The Lord hath poſſeſſed me in the beginning of his way. VVhich declare the laſt things from the beginning, & frõ old the things that were not done. He hath choſẽ vs in Chriſt before the foundatiõ of the world. VVe ſpeake the wiſedome of God, which he had determined before the world.*

2 Eternall.

Prou. 8:22: Iſ:44: 7: Epheſ:1:4:

Moſt free:) that is, a decree which was made from everlaſting of all thinges and eventes, as it pleaſed him of his great wiſedome and goodnes, when hee had perfect power otherwiſe to haue directed his

counſ-

counsel, or else to haue omitted it, or to haue done things otherwise, than he decreed to do them by his counsel. *He doth what soever he wil.*

Ps. 115. 3. Ier. 18. 6. *As the claie is in the potters hand, so are you in mine hand.*

4. Vnchangeable

1. Sam. 15. 29 Mal. 3. 6.

4. *Vnchangeable*) Because neither error of counsel, nor anie change or mutation falleth into God: bot what he hath once decreed from everlasting, that, as being most good, & right, doth he wil everlastinglie, and at length bring to passe. *The strength of Israell will not lie, nor repent, I am the Lord, I change not.* So Nomb. 23. 10. Iob. 23. 13 Psal. 33. 13. Prou. 19. 21. Esa. 14. 24. 25. 26. 27. & 46. 10. Ezech. 12. 28. Iam. 1. 17. Rom. 11. 29. Heb. 6. 17.

5. Most wise

Iob. 12. 13. Rom. 11. 33

5. *Most wise*.) This is shewed both by the wõderful course of things and events in the world, & by the Scripture it selfe. *With him is wisedome & strength, he hath counsel and vnderstanding. O the depth of the wisedome & knowledge of* God! So 1. Sam. 16. 7. 1. King. 8. 39 1. Chron. 28. 9. Psal. 33. 11. Iob. 36. 23. Psal. 33: 15. & 139. 1. 2. 3. 4. 5. 6. & 147. 5. Prou. 8. 30.

6. Most iust

6. *most Iust*.) Because the wil of god is the only foũtain & the chiefe rule of al iustice & is manifested & declared in the Law. Whatsoever therefore god wil, or hath decreed, or doth worke, it is simply and in it selfe iust, whether wee know or not know the maner, how it is iust, *There is no iniquity with the Lord our* God, *neither respect of persons.*

2. Chron. 19. 7:

So Neh. 9. 33. Iob. 9. 2. Psal. 36. 7. & 119. 137. Dan. 9. 7. 14.

7 Effectuall in working

7. *Whereby* God *worketh.*) This is added, that wee may know the counsel of God not to be idle, but effectual and forcible in working. For God not only once created things, & bestowed on them a vertue & force whereby to worke, but also doth preserue & mooue, by his presence & continual working, al things at his pleasure, according as

Iohn. 5: 17:

Christ speaketh, *My Father worketh hitherto, & I worke.* No creature, whether great or smal, can either bee, or moue, or doe, or suffer any

Act: 17: 28:

thing, except god effectually preserue, moue & governe it. *In him wee liue & moue, & haue our being.* And God worketh al things by his sole & eternal wil, without any labour or motion. For to wil, in him, is both *to be able*, & *to doe*: & contrary, his power & action is his very eternall and vnchangeable wil. For in God the wil is not disioined from his efficacy & working, as it commeth to passe in creatures. The working or operation of God is two-fold, *Generall*, whereby he susteineth and governeth al things, especially mankind: *speciall*, wherby he beginneth

The generall & special working of GOD:

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the ſalvatiō of his choſē in this life, & perfecteth it in the life to come. *God is the ſavior of all men, ſpecially of thoſe that beleeue. As manie as are led by the ſpirit of* God, *they are the Sons of God. The eies of the Lorde are over the righteous.* An other diviſion there is of Gods working, whereby it is devided *into immediate & mediate working*. Immediate working is, *when beſide or contrary to the means & order ſetled by him in nature, he worketh what he wil*; as in al miracles, which are deſcribed & declared to this end, that we might learn that God doth work moſt freely, either by means, or without them. For that al thoſe miracles are not wrought without divine power, both experience teacheth vs, (in aſmuch as they cannot be wrought by the power of any creature) & the ſcripture witneſſeth, as, *VVhich only doth great wonders. This is the finger of God.* Mediate working is, *when God by creatures or ſecond cauſes produceth thoſe effects, to which thoſe creatures, or cauſes, are by the accuſtomed & common order of nature fit, & ſo made of God*, as whē he ſuſteineth vs by nouriſhments: & driveth away diſeaſes by medicines. *Take a lump of dry figges & lay it vpon the boil, & he ſhall recover.* So likewiſe God by his worde written, read, heard, ſheweth vnto vs both his wil & himſelfe. *They haue* Moſes *& the Prophets, let them heare them.* Moreover, *the mediat working or actiō of* God *is done ſometimes by good, ſometimes by vicious & ſinful inſtruments, as wel natural, as voluntary:* Yet in ſuch wiſe, that the worke of God *in* them & *by* thē, is alwaies moſt good, moſt iuſt, & moſt holy. For the goodnes of gods workes depend not vpon the goodnes, wiſedome & rightnes of the inſtrument, but of God. *As touching good inſtrumentes that by them God worketh very well*, there is no controverſie among the godly: *but of evil inſtruments*, al thinke not the ſame. Nevertheleſſe yet, except we will deny, 1. *the trials and chaſtiſements of the godly*, or 2. *the puniſhmēts of the wicked, which are done by the wicked*, both *to be iuſt, and to proceed from the wil, power, and efficacy of God*; as alſo 3. *the vertues and ſuch actions & deedes of the wicked, as haue beene for the ſafety of mankind, to be the gifts & bleſsings of* God; that is, except we wil deny that God is a iuſt iudge of the worlde, & power-ful in operation, & the efficient of al good things; we muſt needs doubtles cōfeſſe that god doth alſo execute and accompliſh his iuſt & holy workes & iudgments by evil & ſinful inſtruments. So God ſendeth Ioſeph into Egypt by his wicked brethren, & the Midianites: bleſſeth Iſrael by Balaam, tepteth

1. Tim. 4. 10
Rom 8. 14.
Pſal. 33. 16.
The immediate working of GOD
Pſal. 136. 4.
Exod. 8. 19.
Gods mediate working:
Deut. 8. 3.
Iſa. 38. 21.
Sir. 38. 1.
Luk. 16. 26.
His mediat working ſometimes by good meanes; ſometimes by bade
Gen. 37. 28.
Nomb. 23. 8.

the

Deut:13: 3: 1:Sam:16:14 2:Sa:15: 12 2.Sa: 16:10 1:Kin:11: 31. 1:Kin:12:15 Iob:1:& 2: 1:Chr:6:15

the people by falſe Prophets: vexeth Saul by Sathan: puniſheth Dauid by Abſalon, and by the curſes of Shemei: Solomon, by rebellious Ieroboam: Roboam, by the traiterous people of Iſraell: trieth Iob by Satan, and the Chaldees: carrieth away into captivity Iudah and Ieruſalem by the hande of Nebuchadnezzar.

8. All good thingsdone by the will of God.

8. *Hee vvorketh all good thinges.)* Euen in all creatures, both great and ſmall, hee vvorketh good thinges, ſo that not only he doth engender and preſerue in them a generall power and force of working, but doth alſo effectually mooue them, ſo that, without his wil beeing effectual and working, that power and force, neuer in any thinge ſhewerh foorth it ſelfe, or is brought into act, that is, not onely all force of working, but alſo the act and operation it ſelfe is in all creatures from God, as the efficient thereof, and directer. For by the name of *good*, are vnderſtoode, 1. The ſubſtaunces and natures of thinges. 2. Their quantities and qualities, forces or powers, or inclinations. 3. Habites and faculties of the minde conformed to the will of God. 4. Motions, actions, and events, as they are motions, and agree with the law of God. 5. Puniſhmentes, as they are the execution of Gods iuſtice, are inflicted by God the moſt iuſt and righteous iudge of the worlde. All theſe, ſince they are either thinges created of God, or ſome thinge ordayned by him, and agreeing with his diuine lawe and iuſtice, they muſt needes both partake of the nature of good, and proceede from their efficient, and by his prouidence continue and bee directed.

What thinges are ſaid to bee good.

9. God permitteth euil thinges.

9. *Hee permitteth alſo evill thinges to bee done.)* Euill is twofolde, the one *of crime or offence*, which is ſinne; the other *of paine or puniſhmente*, which is euery deſtruction or affliction, or forſaking of the reaſonable creature inflicted by God for ſinne. Example of each ſignification and meaninge is, *If this nation, againſt vvhome I haue pronounced, turne from their wickednes, I vvill repent of the plague that I thought to bring vpon them.* But now becauſe *the euill of paine or puniſhment*, being the exequution of the law, and declaration of Gods iuſtice, is indeed *naturallie euill*, as it is a deſtruction of the creature, but is *in a conſideration a morall good*, as it is agreeing with the order of Gods iuſtice: this ſort of euils alſo, not only as it is an *action* or *motion*, but alſo as it is a *deſtruction* or *affliction* of ſinners, is to be aſcribed to God as author and efficient thereof. 1. Becauſe he is the firſt cauſe &

Ier:18:8:

The euil of puniſhmēt is a Morall good, & is doe by god for 3 cauſes.

effici-

efficient of al good things. Now a levil of punishment or paine, is it is a punishment, doeth partake of the nature of moral good, because the law and order of Gods iustice requireth the punishment of sinne, and they are the execution or declaration of Gods iustice: Therefore God is the author of punishments. 2. Because it is the part of a iudge to punish sin: and because God is iudge of the world, & wil be acknowledged the maintainer of his iustice & glory. *Ye execute not the iudgmẽts of mã, but of the Lord.* 3. Because the whole scripture with great consent referreth both the punishments of the wicked, & the chastisements and exercises, & Martyrdomes of the godly, as also the passion and death of the Son of God himselfe, which is a sacrifice for the sins of men, to the effectual & forcible working of the wil of God. As, *There is no evil* (to wit of punishmẽt) *in the city which the Lord hath not dõe. I the Lord make peace, and create evill.* Wherefore we account in the number of good things the punishments of the wicked, & gods iudgment: which god not only by his vnchãgeable decree wil haue done, but also doth them by his effectual power & wil. For although the destruction be *evil in respect of the creature vvho suffereth it*, yet it is good in respect of the Law and order of divine iustice exacting it, and in respect of God most iustly inflicting it, and executing as it were the proper & peculiar worke of the iudge of the world. ✻ 1. Obiect. *GOD made not death.* Aunsw. True not before sinne, vvhen hee created al thinges. 2. Obiect. *Thy destruction is of thy selfe, Israel,* Ans. True, as concerning the disert: but as concerning the effecting or inflicting of their punishments, it is from God. 3. Ob. *He will not death.* Ans. He wi not death with a desire of destroying, or that he delighteth in the destruction, vexation, or perdition of his creature: neither would he it, or would effect or cause it, if it were nothing else, but a destruction and perdition. But he wil it, and worketh, it, and delighteth in it, as it is the punishment of sinne, and the execution of his iustice, or the delivery of his church, or a chastisement, or triall, or Martyrdome, or ransome. 4. Obiect. *Hee vvill that all men shall bee saued.* 1. Timoth. 2. 4. 2. Peter 3. 9. Aunsvv, All men, that is, al sortes of men. For out of all sortes of men hee chooseth his chosen. ✻

Now *of evill of crime or offence*, there is an other cõsideration. For *these as they are sins, or evils of crime, are not considered as good.* & Saint

3

2. Chro: 19: 6:

3

Amos: 3: 6: Isa: 45: 7:

✻

Wisd: 1: 13: Hos: 13: 9.

Ezek: 18: 23: & 33: 11

God will & will not death:

Isai: 1: 24: Psalm: 2: 4 Prou: 1: 26:

✻

Evil of crime, as it is such, God doth only permit, & not wil Iam. 1. 13.

Iames saith of them, *let no man when he is tempted* (that is, when he is solicited to evil) *say, that he is tempted of God.* Therefore God neither intendeth them in his counsel and purpose, neither alloweth, nor worketh, nor furthereth: but onely *suffereth or permitteth* them to bee done of devils and men, that is, doth not hinder them from beeing done, when yet he could hinder them: partly to shew in punishing them his iustice, and partly to shew in pardoning them his mercy. *The Scripture hath concluded all vnder sinne, &c. For the same purpose haue I stirred thee vp, &c.* But in the meane season the forsaking of his creature, or depriving him of divine light and rightnes, and the action it selfe, which devils and men, sinning, doe against the Law and wil of God, he notwithstanding by his general providence and efficacy, wil and moveth, but to such an end, as doth best agree with his nature, law, iustice, and goodnesse, whether it be knowen, or vnknowen to vs. Therfore sins are truely said to be done, not by the *wil* or *vvorking*, but by the *permissiō* of God. The worde *permission*, in this place is to be retained, because both it & others of the same force, are some times found in the Scripture. As, *Therfore suffered I thee not to touch her. God suffered him not to hurt me. Hee suffered not man to doe them wrong. These nowv are the nations vvhich the Lorde lefte, that hee might proue Israell by them. VVho in times past suffered all the Gentiles to walke in their owne waies.* But yet we must expound it aright out of the scriptures, least we detract from God a great parte of the government of the world, and humaine affaires. *For God neither wil, nor will not sinnes simply; but in some respect he will, and in some respect he wil not, but onely permitteth them:* ❧ Which, that it may the better bee vnderstood, we must know, that *in every sin or evil of crime are tvvo thinges:* namely, *the material, or subiect*, & *the formal*; that is, the corruption it selfe, or defect of rightnes, sticking, and inherent in the subiect. *The subiect, is a thing positiue, or a thing of nature*, as an inclination, action, and therefore doth it partake of the nature of good, & is wrought and moued by God; but *corruption is not wrought by God*, but came vnto the subiect by the wil of devils & men forsaking God. Wherfore *no sinne can be, or be imagined, which is not in some good thing, and hath adioined vnto it some consideration, and respect of good.* Otherwise god for his infinite goodnes would not suffer it to bee done, neither should it be desired of any, neither should at al be: so that it is truly said,

Gal 3. 22. Rom: 9: 17:

Gen. 20. 6. & 31 7. Iudg: 3: 1: Psa: 105: 14: Act: 14: 16:

❧ Sinne is al waies both in a good subiect, & to a good ende directed by God

that

that there cannot be put any thing which is the chiefe & extreame evil, that is, such, as doth take away good wholy: for it should not be desired but vnder some shew & apparãcy that it had of good, neither should it haue a subiect wherin to be, and so should destroy it selfe. But albeit evill is alwaies ioined with good, & doth concurre with it in the same actions or inclinations: yet these two things are diligently to be severed and discerned, neither is the worke of the *creator* to be confounded with the worke of the *creature sinning*: least either God therby be made the cause of sinne, or the greatest part of the government of the world & humane affaires be taken from him.

Sin always is to be discerned frõ good.

Hereby may we vnderstand, *how far forth God wil sin, & how he wil not, but permitteth it.* He wil therfore sins, 1. *As concerning their matter*, that is, the actions themselues of men sinning, motions & inclinations to obiects; as they are only such, God vvil, worketh and directeth them. For both they partake of the nature of good: & if God simplie would then not, they should not at al be done. 2. *As concerning the ends whervnto God destineth those actions which are sins*: that is, hee wil the actions of sinners, as they are the *punishments of the wicked*, or *chastisements*, or *trials*, or *martyrdomes of the godly*, or *the sacrifice of the Son of God for the sins of men.* But these endes are most good, and most agreeing with the nature, iustice, & goodnes of God. Therefore God (the first cause of al good) wil, intendeth & worketh these in the sins or actions of the wicked: & by a consequent, also the actions thẽselues, which the wicked doe in sinning, and by which as meanes God attaineth to those ends. 3. *As concerning the withdrawing of his grace* that is, his divine light and rightnes. *This withdrawing is an action, proper to God*, namely his eternal and forcib e working wil, destining whõ it wil, to be forsaken. *It is also iust and holy*, because God is bound to none: and because it is either the exploration & trial of the creature, or the punishment of sin. And this withdrawing once being put, the inclinations, motions, & actions of the creature cannot but erre and swarue from the Lavve of G O D, and bee sinnes. *Novve as the inclinations, motions, and actions of sinners, are sinnes*, that is, are repugnant to order and nature, and svvarue from the Law of G O D, because they are done vvithout the knovvledge of Gods vvill, and purpose of obeying him: So *G O D neither wil, nor ordaineth, nor alloweth, nor commandeth, nor worketh, nor furthereth them:*

In sin God effectually wil
1 The subiect or matter
2. the ends
3 The forsaking of his creatures.
The corruption of the action or inclination God will not, but permitteth.

them: but forbiddeth, condemneth, punisheth, and suffereth them to be cõmitted of his creatures, & to concur with his most iust decrees, iudgments, and workes: thereby to shew, how necessary and needful for the creature is the grace of the holy Ghost to flie sinne, & to manifest his iustice and power in punishing sinne. Wherfore *the permission of sin, is no idle permission*, or a cessation and ceasing of Gods providence and working in the actions of the wicked, as if they did depẽd only vpon the wil of the creature: but this permission is of efficacy, & worketh. It is *permission*, as concerning the *formal cause of sinne*, that is, corruption it se fe, which the creature hath of it selfe, not by any effection or working of God: but it is *of efficacy*, and working, as concerning the *motion and actions* of the creature sinning, which god effectually vvill, and moueth, as also concerning the *withdrawing of his grace*, and the *endes*, whereunto he destineth, directeth, and bringeth the actions of them that sinne. GOD then is saide to *permit sinne*. 1. Because his wil, vvhereby hee vvil haue some one worke done by a reasonable creature, hee doth not make knowen vnto him. 2. Because hee doth not correct and incline, the wil of the creature to obey in that worke his divine will, that is, to doe it to that end vvhich GOD vvil, by either general or speciall commaundement. These two are signified, when GOD is saide, to vvithdravv from his creature his grace, or special working: to forsake him: to depriue him of light or rightnes, or of conformitie with the law: to leaue him in natural blindnes and corruption: to wil and permitte, that togither with the action (which GOD worketh by his creature, and is in respect of god most iust) the sinne of the creature may concur, by the comming whereof, that action, in respect of the creature, is made evil, & highlie displeasing god. 3. Because notwithstanding, GOD so mooveth, inclineth, and ruleth by his secret & general providence the wil & al the actiõs of the creature so forsakẽ, as that by the creature sinning, himselfe doth execute the most iust decree of his own *wil*. For such is the liberty, wisedome, goodnes, and power of god, that no lesse by vicious, than by good instrumẽts, he most wel, iustly, & holily worketh what he wil. Neither is gods work, by reasõ of either the goodnes, or badnes of the instrumẽt, more or lesse good: as nether the work of the wicked mẽ, is made good, for that god doth wel vse it. For god doing in al things what hee wil, wil alwaies, and doth that which is right. Now that togither with him

3. Causes why God is saide to permit sin:
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him working wel, the creature may alſo worke wel, it is neceſſary that the *ſpecial* working of God therin concur with his *generall* working, that is, that he correct the creature by his ſpirite. When as therefore God doth moue the creature only by a *generall* working, and not by a *ſpeciall*, the creature doth neceſſarily, though yet freely, ſwarue & deſect from rightnes, God himſelfe notwithſtanding working holily, and accompliſhing by his creature the iuſt and good worke of his wil and providence.

The creature worketh togither with God working well, if God correct him.

If any man demaũd, why then god doth not correct vicious inſtruments, that god vſing them vvel, themſelues alſo may worke wel? God himſelfe anſwereth him, *I wil haue mercy, on whom I will haue mercy: O man who art thou that pleadeſt againſt* God? *Hath not the potter power of the clay? VVho hath giuen vnto him firſt, and it ſhal be recompẽced?* god performeth nothing *of duty*, but al *of mercy* vnto his creatures. It is free therfore to him, to do what, & in what ſort, & how far forth, and to whom he wil, according as it is ſaid, *Is it not lawful for me to doe as I wil with mine owne?*

God correcteth whõ hee vvil Exod: 33:19 Rom 9:15: 20. & 11:35

Mat:20:15

Permiſsion therfore, *is the withdrawing of the grace of God, wherby God, when he executeth the decrees of his wil by reaſonable creatures, 1. Either doth not open his vvil, wherby he would haue that worke done, to the creatures, 2. Or doth not incline the wil of the creature, to obey his wil in that action.* Or, *Permiſsion, is the ſecret providence or will and power of* God, 1. *VVherby he effectually will, moveth, & moderateth the motions & actions even of men ſinning, as they are actiõs, & puniſhmẽts both of them & others. 2. But ſin it ſelfe he neither will, nor worketh, neither yet hindereth it, but in his iuſt iudgment ſuffereth it to concur with their actiõs, 3. And this alſo he vſeth to the illuſtrating of his glory.* This deſcription *of Gods permiſsion of ſins* is confirmed by many places of Scripture. For firſt that God neither *wil*, nor *worketh* ſins, as they are ſins, is confeſſed by al the godly, & al ſuch as are of ſound iudgment: ſeeing both the infinite goodnes of God cannot be the cauſe of evill, which hath in it no reſpect and quality of good, and God himſelfe doth often avouch this of himſelfe *I am not a* God *that loueth wickednes.* Neither are there fewer places of ſcripture, which teach moſt clearly that the actions of the wicked, which they do whẽ they ſin, are done & ruled though by the ſecrette, yet by the good & iuſt vvill of God. Ioſeph ſaith Geneſ. 45. 8. *that hee vvas ſent of God into Ægypt.*

What permiſſion is.

Permiſſion of ſin confirmed by ſundry places of ſcripture according as it was before deſcribed. Pſal: 5:4:

We learne *Ex.* 7. & 10. & 11. *Deut.* 2. *Ios.* 11. *Iud.* 3. & 4. that the indurating and hardening of Pharao and other enemies of the Israelites, was wrought by the Lord, and that to this end, as therby to punish his enemies, and to shew forth his glory. 2. *Sam.* 12. 11. & 16. 10. & 24. 1. *Iob.* 12. 25. *Psalm.* 119. 10. *Isa.* 20 6. & 63. 17. *Lament.* 3. 37. *Ier.* 48. 10. *Acts.* 2. 23. & 4. 28. *Rom.* 11. 8. & 13. 23. These and the like places of holy writ doe shew by two reasons or arguments, *that* God *did not permit without some working also of his owne, but did effectually will that working of Pharaos will and others*, whereby they opposed themselues against Israel. For, 1. *These scriptures referre the cause of their indurating wrought by themselues, to an indurating wrought by God*, that is, that therefore they woulde not the dimissing of the people, or the entering of a peace or league with them, because God did incline their wils to this, that they shold not wil it. 2. *These scriptures adde further the finall causes of this counsel & purpose of God; even that his enemies might be punished, & the glory of* God *magnified*. For seeing God woulde the ends, he would also most iustly the meanes, by which he woulde come vnto them: the kings notwithstanding, & people thēselues neither respecting, nor knowing it, neither being enforced or constrained therto, & therfore sinning, & perishing through their own fault & demerit. Moreover, by these few & other infinit places of Scripture, it is apparant, that God, though by his *secret*, yet *effectual* consent, motion, & instinct, doth most iustly worke those actions or works by his creatures, which they with sinne performe: for because that they being destitute of the grace of the holy Ghost, either are ignoraunt of the wil of God concerning those workes: Or, when they doe them, they respect not this, to execute the knowne will or commaundementes of God, but to fulfil their owne lustes, against the law of God: Therefore they working together with God, worke ill, when God worketh wel by them. For *neither doe the creatures therefore sinne, for that God doeth by their vvill and actions execute his iudgementes* (for then also shoulde the good Angels sinne, by whom God sometimes punisheth the wickednesse of men) *but because in their action they haue no respect of* Gods *commaundemente neither doe it to that ende, as thereby to obey* God. Further, that God doeth in such sorte permit sinne, as that hee doeth not illighten their mindes with the knowledge of his wil, or doeth not bende their heartes and wils, (which by his arcane

Permission is the withdrawing of Gods grace

cane and ſecret efficacie, hee inclineth whither himſelfe liſteth) vnto this, as, for the obeying of God, to purſue or flie theſe or thoſe obiects; that is, doeth not conforme the wils of ſinning creatures to his will; theſe ſayings of ſcripture witneſſe: *VVhat ſoever is not of faith, is ſin,* Rom: 14:23 *If there ariſe amonge you a Prophete or a dreamer of dreames, ſaying,* Deut: 13:1: *let vs goe after other Gods, thou ſhalt not harken vnto the vvords of the* 2:3. *Prophet; for the Lorde your God proveth you. Yee haue ſeene all that the* Deut: 29: 2: *Lord did before your eies in the lande of Ægypt, &c. Yet the Lorde hath* 4. *not given you an heart to perceiue, and eies to ſee, and eares to heare, vn-* 1:Sam: 24: *to thu day. VVickednes proceedeth from the wicked, but mine hande bee* 14. *not vpon thee.* ✲

9 *And directeth ALL thinges both evill and good*) Al thinges, I ſay, whatſoeuer are paſt ſince the beginning of the world, or are now preſent, or are to come throughout al eternity. *Remember the former thinges of old: for I am God, and there is none other* God, *and there is no thing like me.* 9. All things preſent, paſt, & to come, done by God. Iſ: 46: 9.

10 *To his glory*) that is, to the manifeſting and magnifying of his divine iuſtice, power, wiſdome, truth, mercy, and goodnes. 10 To his glory

11 *And to the ſafety of his choſen*) that is, to the life, ioy, wiſdome, righteouſnes, glory & everlaſting felicity of his Church. And that to theſe ends, euen to the glory of God, & ſafety of his choſen, al the coũſels and workes of God, and in them alſo the puniſhmentes of ſin, are referred of God, ought to be out of controverſie: ſeeing in al them is behelde the glory of God, and his fatherly care towardes his Church. *The heavens declare the glorie of God, and the firmament ſhevveth his handie vvorkes. For my names ſake vvill I differ my vvrath. VVe know that all things worke together for the beſt, vnto them that loue* God. *Neither hath this mã ſinned, nor his parẽts, but that the works of God ſhould be ſhewed vnto him.* ✲ God vſeth alſo *ſin or corruption it ſelfe* (which yet himſelfe worketh not, but ſuffereth to concur with his own action in the wicked) 1. To ſhew forth both his iuſtice in puniſhing it, and his mercy in remitting it, 2. To worke in vs a hatred of ſin, true humility, & an imploring of Gods grace, & thankfulnes of our delivery frõ ſin & death. *The Lord hath made all things for his own ſake: yea, even the wicked* (but not wickednes) *for the day of evill.* 11 To the ſafety of his choſen. Pſalm: 19:1 Iſ: 48:9: Rom: 8:28: Ioh: 9:3: ✲ Exod. 9 16. Rom: 9: 17: 22: 23: Ezek: 16: 61. 62. 63: Galat: 3: Prov: 16: 4:

VVe are further *to conſider the degrees of* Gods *providence. For he reſpecteth indeed, & governeth al his creatures, but eſpecially mankinde,* as the degrees of Gods providence whereby he tendereth the whole world, mãkinde, his choſen.

being the chiefe and principal amongst his workes, and which beeing created according to his image, hee hath adorned with very many benefites aboue al other creatures: *And in mankind especially those, whō he hath elected and chosen to eternall life,* whom with the blessed Angels he maketh one everlasting Church, that in them he may dwel, as in his Temple and habitation, and therefore doeth so guide and rule thē in the whole race of their life, as that all things must serue for their safety. ✻

The providence of God, is the governing & guiding of every particular thing.

✻ Now haue wee explicated and made plaine the definition of Gods providence: whereout ariseth a *Question* greatly to bee considered, which is, *whether Gods providence extendeth it selfe to all things. Answ.* Yea to every little thing doth the providence of God extende it selfe. And that al things, *both the greatest, and the smallest of them are ruled by the providence of God,* and that his providence *is extended to al actions and motions of all creatures, even of those that sin, so that al things, what soever are done, come not to passe but by the eternal cōusaile & purpose of God, either working them, as they haue a respect & quality of good in them, or permitting them, as they are sins, but moderating, and gouerning all things, even sin it selfe, & directing them to his glory, and the safety of his chosen,* is evident by this definition. But whereas this doctrine is either vnknowne vnto many, or contradicted by many, it requireth a more ample declaration, and sounder confirmation out of scripture. *That al things therfore, whether smal or great, are ordered by Gods providence,* is confirmed both by very many *testimonies of scripture,* and also by *reasons* drawne from the nature of God.

Testimonie of scripture for proofe of Gods Providence.

Of the testimonies which may be alleaged for confirmation heereof, there are certaine orders and rancks. For, *some are vniversall, and generall,* which teach, that all events vniversally are subiect to Gods providence. *Some are particular,* which prooue that each particular thing is ruled and guided by God. The former of these testifie & intimate Gods *vniversal* Providēce, the later avouch & ratifie his *special* Providēce. Now the *particular* testimonies cōcerne either the *creatures,* or the *euēts which daily befal the creatures:* & the creaturs which they cōcerne are either *vnreasonable,* whether *liuing,* or *without life;* or *reasonable* and voluntary agents, working either *well,* or *ill*: the eventes also which they respecte are either *contingent,* or *casuall,* or *necessarie.* For the thinges vvhich happen in the vvoorlde are either

either *casuall* and depending on chaunce, in respect of vs, who deserie not their true causes: or *contingent*, in regarde of their causes, which worke but with contingency: or *necessary*, by reason of their causes working necessarily in nature. Nowe *to God nothing is casuall or contingent, but all things are necessary*; although this necessity haue a diverse manner in respect of good and evil actions.

A briefe Table of thinges subiect vnto Gods Divine Providence.

The whole world is governed by Gods providence; & in the whol world

1. All things *universally* and *generally*: which providence is called *Vniversall*, or *Generall Providence.*

2. Each particular thing *specially*: which kind of providence is tearmed *Speciall* or *particular providence*: And by this are directed in speciall

1. Every singular *creature*
   - 1. *Vnreasonable*, of which sort some are
     - 1. *Living.*
     - 2. Without life.
   - 2 *Reasonable* such as are
     - 1. *Angels*
       - 1. *Good* working freely & willingly good.
       - 2. *Evill*, working freely and willingly evill.
     - 2. *Men*
       - 1. *Good*, working freely and willingly good.
       - 2. *Evill*, working freely and willingly evill.

2. Every singular *event*,
   - 1. *Casuall*
     - 1. Good
     - 2. Evill.
   - 2. Contingent
     - 1. Good.
     - 2. Evill.
   - 3. Necessarie
     - 1. Good.
     - 2. Evill.

Now to all these heads as it were & principals, adde wee some such testimonies, as are most cleare and famous: For there are infinite.

1. *The vniversall and generall providence of God* is witnessed by these, *He worketh all things after the counsell of his owne will. Hee giveth to all life and breath, and all thinges. Hath he said, and shall hee not doe it? And hath he spoken, and shall he not accomplish it? Thou hast made heaven and earth, and all things that are therein, the seas and all that are in them: And thou preservest them all. I forme the light, and create darkneſse: I make peace, and create evill; I the Lorde doe all these things. VVisedome reacheth from one end to another mightily, and comely.*

Gods generall providence confirmed
Ephes: 1:11.
Act: 17. 25.
Num: 23:19
Nehem: 9:6
Es: 45:7:
Wis: 8:1

by doth she order all things.

2 Gods particular providence over creatures indued with reason. Gen. 45.8. & 50.20. Exod 4.11 Ios 11.6. & 21.45. 2 Sam. 16. 10. 1. King. 22. 20. Prou 21.1. & 19.14. & 22.14. Isai 10.5. Lamēt. 3. 37. Dan. 4. 32. Act. 4.27.

2. *Of the special providence of* God *over reasonable creatures*, the history of Ioseph yeeldeth vs notable testimonies. *You sent me not hither but God. When ye thought evil against me, God disposed it to good.* Likewise the indurating and hardening of Pharao. Exod. 3. 4. 7. 8 9. 10 14. *Who hath giuen the mouth to man, or who hath made the dumme, or the deafe, or him that seeth? Haue not I the Lord? Therefore goe now, & I will be with thy mouth. The Lord said vnto Iosua, bee not afraid for them, for to morrow about this time will I deliver them al slaine before Israell. There failed not hing of all the good things which the Lord said vnto the house of Israel, but all came to passe. The Lord hath bidden him curse David. Who shal entise Ahab that he may goe and fall at Ramoth Gilead?* and so forth: *Thou shalt entise, and shalt also prevaile: The Kings heart is in the hand of the Lord: he turneth it whither-soever it pleaseth him. A prudent wife cōmeth of the Lord. The mouth of strāge women is as a deepe pit. He with whom the Lord is angry, shal fal therin.* Likewise the Lord calleth the King of the Assyrians *the rod of his fury. Who is he then that saith, and it commeth to passe, and the Lord commandeth it not? According to his will, he worketh in the army of heavē, and in the inhabitants of the earth, & none can stay his hand, nor say vnto him, what doest thou? Herod, & Pontius Pilate, with the* Gentiles *and the people of Israel gathered thēselues togither, to do what soever thine hand & thy counsel had determined before to be done.*

3 His providence over creatures void of reason. Psal 34.20. Iob. 37. Psal. 104. & 134 7. Gen. 8. 1. Ps. 147. 8. 9. Mat. 6. 26. 30

3. *Of his providence in creatures, which are without reason, whether they be living or not living*, testimonies are extant every where in the sacred Scriptures. *The Lord keepeth al the iust mans bones.* Likewise. *Hee bringeth vp the clouds from the endes of the earth, & maketh the lightnings with the rain, he draweth forth the winde out of his treasures. God remembred Noah, & made a winde to passe vpon the earth. Which giueth to beasts their food, & to the young Ravens that cry. Your heavenly Father feedeth the soules of the aire. If God so cloth the grasse of the field, shal he not do much more vnto you?*

4 His providence over things casual and fortuning. Exod. 21. 13 Mat. 10. 21. 30.

4. *Of the providence of* God *governing things cōtingent, fortuning, & casual*, these places of scripture speake. *If a man hath not laid wait, but God hath offred him into his hand, then I will appoint thee a place whither he shall flee. Are not two sparrowes sold for a farthing, & one of thē shal not fal on the ground without your father? yea & al the haires of*

your

your head are numbred. The Lord hath giuen, & the Lorde hath taken it: blessed be the Lords name. The lot is cast into the lap, but the whole dispositiō therof is of the Lord. Thus God openeth the theft of Achā by lot. Iob. 1. 21. Prov. 16. 33 Ios. 7.

5. *Of Gods providence in necessary events,* if their necessity deped *on the decree of* God revealed in his word, we haue these evidences: *These things were done that the Scripture should be fulfilled, Not a bone of him shall be broken. Thus it is written, and thus it behooved Christ to suffer, and to rise againe from the dead the third day. It must needes bee that offences shall come. If it were possible they should deceiue the very elect. My sheepe shall never perish, neither shall any plucke them out of mine hād.* If their necessity depend *on the order setled by* God *in nature,* that is on natural causes working by a natural necessity, wee haue also these proofes thereof; *GOD thundereth marveilously vvith his voice: hee saith to the snovv, bee thou vpon the earth, likevvise to the small rain, & to the great rain of his power. The whirl-wind commeth out of the south, & the cold from the North-wind. At the breath of* God *the froste is giuen. Hee causeth the budde of the hearbe to springe forth by raine: he begetteth the dew, the frost, the ice: he bringeth forth Mazzaroth in their time, he guideth Arcturus, he guideth the motions of heaven, & effectually worketh by them in these lower regions. He watereth the mountaines from his chambers, and the earth is filled vvith the fruite of thy vvorkes. He causeth the grasse to grovv for the cattel, and hearb for the vse of man, that hee may bring forth bread out of the earth. And vvine that maketh gladde the hearte of man, and oile to make the face to shine, and bread that strengthneth mans hearte. Hee appointed the Moone for certeine seasons: the Sunne knovveth his going dovvne. Thou makest darkenesse, and it is night.* To those testimonies of Scripture which ratifie Gods providence in such necessary eventes, as depende *on his decree revealed in his word,* those places also may be added which confirme the resurrection and raising againe from the deade of those bodies, vvhich vvee carrie aboute vvith vs in this life, as, *VVho shall chaunge our vile bodie, that it may bee fashioned like vnto his glorious bodie, according to the vvorking, vvhereby hee is able even to subdue all thinges vnto himselfe. This corruptible must put on incorruption, and this mortall must put on immortalitie.* For seeing wee see the substance of our bodies to be so many waies changed and scattered after death, when

5 Gods providence in necessary eventes. Ioh. 19: 36. Exx, 12 46. Luk. 24. 46 Mhat. 18. 7 Mat. 24: 24: Ioh: 10: 28: Two necessities depending on God's decree. 1: On natural causes. Ioh: 37: 5: 6: 9: 10 Iob: 38: 27: 28: 32: Psa: 104: 13: 14: 15:

Gen. 3. Iob. 10. when as they are mouldred into dust, it followeth therof necessarily, that there is a providence of God, which taketh a most strait & exact care even of the smallest dust, whereby the substance of our bodies so often altered and dissipated into infinite formes & partes, is againe in such wise to be recollected, gathered together, and reduced to their first masse & forme, as that not other, but the selfesãe bodies which we haue in this life, shal rise againe. Against these places of scripture alleadged, some make exception, *that the examples, wherof these places speake, are particular & prophetical events, administred by the speciall counsell of God, & that therfore there may not be framed a general rule vniversally extending to al evẽts.* But against these we returne a three fold answer. For 1. The like causes are foũd in al events, for which the scripture affirmeth those evẽts afore recited to haue bin done, or to be done by the coũsel & decree of God: nãely *the glory of God, & the safety of his chosẽ.* The causes therfore of al evẽts being like we are to iudg alike of al. For al wise men cõfesse, that a general is wel gathered out of the enumeration or numbring of many singulars or particulars, then whẽ as there cannot bee alleadged any different or vnlike example. Neither doth any of the godlie, and such as conceiue aright of the immeasurable wisedome of God, deny, that GOD hath most good reason for al thinges which are done, albeit they are not knowen to vs, whereby al thinges are referred to those two last endes. VVherefore, those thinges which GOD hath not foretolde, or hath not by the special testimony of his vvorde shewed to bee done by his vvil, are no lesse to bee thought to depend of his secret government, than those thinges vvhich hee hath by plaine words expressed, that himselfe either would doe hereafter, or before had done. 2. We see the scripture it selfe not only to attribute the particular eventes of al both specials and generals vnto GODS providence, but further to transferre and applie the same to all the specials and generals, vvhich it speaketh of singular and particular examples. Wherefore the Scripture vvil haue the same also to bee vnderstoode of all individuals and singulars. For *as GOD brought the vvinde vppon the earth, So doth hee bring the vvinde out of his treasures: As he vvould that he,* of vvhome it is spoken, *Should be borne blinde, so doth he make the deafe & the dumb, him that seeth, & the blind: As he destroieth the coũsel of Achitophel, So he frustrateth*

Genes: 8 1 Psal: 135: 7 Iohn: 9: 3: Exod: 4: 11 2. Sã: 17: 14

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the counſels of the gentiles: As *he commaunded the Ravens to feede Elias*, So *one ſparrovve falleth not to the ground without him*: As Chriſt could not be taken before the time appointed by God: ſo can no evill happen to any of vs, but at ſuch time and place, and in ſuch manner, as pleaſeth God. For therefore doth the ſcripture, to teach vs how to collect and gather, recount ſo many examples of Gods providence. Pſalm:53: 1:King:17:4 Mat: 10:29.

3. There are alſo places of ſcripture, wherein the generall referring of al things to the providence of God is plainely expreſſed, or is ſignified by a *Synecdoche* (which figure of ſpeech we vſe when wee ſignifie the whole by a part, or a part by the whole) or by the comparing of leſſer things with greater, or greater with leſſer. *The thing that I ſhall ſpeak ſhall come to paſſe.* And God ſpeaketh, not only thoſe things which he reveileth vnto vs, but whatſoeuer alſo from everlaſting hee hath decreed and purpoſed with himſelfe. ✻ Infinite almoſt are the teſtimonies, *which demonſtrate that the providence of God extendeth it ſelfe to all things*: but theſe now ſhall eaſily ſuffice. For by theſe verily it is apparant, *that even every the leaſt and ſmalleſt thing, both good, and bad, is ruled by the providence of God: yet in ſuch wiſe, as that thoſe things that partake of the nature of good, are not only done ACCORDING to the providẽce of God* (that is, God not willing, neither cõmãding, nor working thẽ, but permitting by his providence, & directing them vnto the ends by him appointed) *but alſo BY the providence of God, as the cauſe: but thoſe things which are evil, are dõe ACCORDING to the providẽce, but not BY the providẽce of God*, that is, God willing, cõmãding, & working thẽ. For al good things, are done, God willing thẽ; evil, God permitting. And *God wil thoſe things*, by his wil, which he liketh, worketh, and commandeth. *He permitteth thoſe things*, which he neither liketh, nor cõmandeth, nor worketh, nor furthereth: but which he condemneth, forbiddeth, and puniſheth. That appeareth eſpecially out of thoſe teſtimonies, which were alleadged concerning reaſonable creatures: For they ſhew that al reaſonable creatures, both Angels, and men, and thoſe both good, and bad, are ruled and gouerned by GODS providence: but ſo, that whatſoever good is in them; that is, from God himſelfe, vvho vvorketh this in reaſonable creatures; but whatſoeuer il is in them, is of themſelues, beeing by nature evil, not of God, who is moſt good. All good things. God himſelfe worketh in reaſonable creatures, but evill thinges hee

Ezek:12:25 ✻

permit-

permitteth in respect of other things that are good.

The reasõs & argumẽts to proue things to be done by the prouidence of God.

The reasons, whereby is demonstrated, *that the providence of God extendeth it selfe to all thinges*, are almost the same with those which proue that there is a providence of God.

1. Gods omnipotency.

1 Nothing can be done without his wil who is omnipotent. Therefore nothing can be done, God simply not willing it, because he is omnipotent. Wherfore whatsoeuer is done in the world, that must needs be dõe God willing it either *simply*, as god simply willeth good things; or *after a sort*, as he in some sort willeth euen those thinges which are evill.

2. His wisedome.

2 It is proper to him that is most wise, not to suffer any thing, which is in his power, to be done without his wil & counsel. And how much the wiser he is, so much the more largely doth his government extend it selfe. But God is a governour infinitly wise, and hath in his power al things. Isa. 40:27: *Why saiest thou, O Iacob, and speakest, O Israell, My way is hid from the Lord, and my iudgement is passed over of my God?* Therefore hee suffereth nothing to come to passe without his certaine and determined counsel. And further, if the number of things were infinit, yet were God sufficient for the administring of them: seeing heis of an exceeding and infinite wisedome. And therefore he easily taketh care of al things that are created; which although they be many, yet in themselues, and most of al in respect of Gods infinite wisedome, they are finite, and limited.

3 God will the ends of al things.

3 He that wil the end or consequent of any thing or event; he wil also the meanes or antecedent, or that event, whereby the ende is come vnto. But God wil the endes of al things, and events whether good or bad. Therefore he wil vniversally al things which are, and are done, if not *simply*, yet *in some sort and respect*. For whatsoeuer things are, or are done in the world, either they are the end and consequent, or the antecedent and meane whereby to attaine vnto the end. The Maior is manifest. The Minor is thus prooued. *God will that is good.* But of all things there are some ends most good; otherwise God by reason of his immense goodnesse would not permit them to be done. Pro. 16:4: *The Lord hath made all thinges for his owne sake, yea euen the wicked for the daie of evill.* Therefore the endes of all euentes are wrought by the wil of God.

4. God is the first cause.

4 The first cause is that which doth not depende of any other, but where-

whereof al ſecond cauſes, and their actions and motions depende and are governed. But God is the firſt cauſe of al things. Therefore God and his counſels and workes doe not depende or are governed of any other, but al other things of him, neither according to other actions doth he determine of his, but himſelfe decreeth al things ſo to be dõe: that is, God hath not therefore determined or decreed any thing, for that he foreſaw the ſecond cauſes would ſo doe; but therefore al things ſhalbe ſo, for that they are ſo determined or decreed by him. Now *to depende of another* is, vpon conſideration firſt had of anothers action, whether preſent, or paſt, or to come, to be moved thereby to determine, and doe a thing.

5 What God vnchangeably foreknoweth, hee alſo vnchaungeably wil from everlaſting. But God from everlaſting foreknoweth vnchangeably al things, euen thoſe things which are moſt mutable. Therfore he would from everlaſting vnchãgeably al thinges, either ſimply, or in ſome ſort and reſpect. The Minor is manifeſt. The Maior is thus proved. Al certaine & vnchãgeable preſcience or foreknowledge, dependeth on an vnchãgeable cauſe: But there is no vnchãgeable cauſe beſides the wil of God: For all ſecond cauſes are in themſelues changeable, and might not haue beene. Therefore Gods wil alone is the cauſe of his vnchangeable preſcience, that is, God therefore foreknoweth that a thing ſhal be ſo, becauſe he wil and decreeth it to be done ſo, either ſimply, or in ſome reſpect. For if he ſimply would it not, it could neuer haue beene done and foreknowne of him. *The ſumme is*, Gods wil and decree is the cauſe both of the euent, and of the foreſeeing or knowing of it: but the foreſeeing, is not the cauſe of the effect. Moreover, preſcience in God is not ſevered from his wil and working, as in creatures: but they are both but one thing, differing in conſideration only. *Hath he ſaid it, and ſhall he not doe it? And hath he ſpoken, & ſhall he not accompliſh it?* Num. 23. 19.

5. The vnchãgeablenes of Gods foreknowledge.

6 Al natural good things are from God, as the firſt cauſe. But all the faculties, motions, actions of al things, as they are meerely ſuch, are natural good things, that is, things made & ordained of God in nature. Therfore al are from God their author and effectour, and are wrought by Gods providence; *In him we liue, and moue, and haue our being.* Act. 17. 28.

6. God the cauſe of all good, as it is good.

A confutation of certaine Sophiſmes or cauils, which are wont to be obiected againſt the providence of God, mooving and governing all, and

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everie particular, whether good, or bad, great, or small, most iustlie.

The first of confusions, and things disordered in nature.

1:Cor:14:33 Eccl:1:14: Confusiõs as they are such ar not frõ God as efficient of them, but directing them.

NO *confused or disordered thinges haue their beeing, or are gouerned by the prouidence of* God. *But whatsoeuer thinges are vnder the sunne, are confused, because all are vanity. Therefore they are not ruled and governed by diuine prouidence.* *Answ.* The Maior proposition, consisting of doubtful tearmes is to bee distinguished. *No confuse things*, true, if they bee simply confuse, *are governed by the prouidence of God*, that is, the prouidence of God working them, as they are confuse. *All thinges that are vnder the sunne*, that is, *humane things, are confuse and vaine*: true, but not simply, so that no order and good at all lieth hid, and is found in that confusion. For if they were such, God for his great goodnesse and iustice, woulde not permit them to be done. Wherfore, if by the confusions of the worlde they collect and conclude that there is no providence, there is more avouched in the conclusion, than was contained in the premisses; or they proceede from that which is in some respect so, to conclude the same to bee simply and absolutely so. For whereas many things in the world are wel ordered, as the celestial motions, the preservation of the kindes of all things, common-weales, the punishments of wicked mẽ, & many more, it may not by this argument be concluded of al things, but of those only, which are done against the order by God appointed, that they are not governed by his providence: but those thinges, in which a most manifest order doth appeare, shal be an evidente testimony of Gods wisedome and effectual working. *But if then they conclude, that those disordered things are not ruled and governed of God*; so also shal there be more said in the conclusion, than was in the premisses. For it followeth thereof, *not that the things confuse and troubled, but that the confusion or troubling of order, which is in them, is not of God*: As *the wicked* were created of God; albeit their *wickednes* proceeded not from God, but from themselues. For every thing is not necessarily avouched of the concret, or subiect so qualified, which is affirmed of the abstract, or quality it selfe. Wherefore, if it be again replied, putting this Maior, *That disordered thinges are not, or are not ruled of God, & therefore many things in the worlde not done by his prouidences*

dence; evē thus to is the maior diuersly faulty. For first, that it be grāted that things disordered, if they be simply such, are not, or are not ruled of God; yet cannot this be granted of them, if both *confusion* and *order* in divers respects be found in them. Now neither devils nor men cōmit any thing so repugnant to the order setled by God, wherin, albeit in respect of their corrupt wil, it be most disordered, there is not yet the most wise order of divine iustice, power, & goodnes lying hid vnder that confusion, which themselues had caused: & for the most part also the same doth manifestly appeare, the event, or God himselfe by his word declaring it. great confusion was there in the Iews detestable murther, when they crucified the Son of God, and yet notwithstanding the hand and counsaile of God hath defined and determined nothing with more wonderful order and wisedome, than the death of his son for our sins. *All humane things therefore are vaine*, not in respect of the vvil and decree, or providence of God (for if vvee respect it, they are most vvell ordered, even such as in mens iudgments seeme most disordered) but in respect of men, as concerning both the fault, and punishment. For 1. *All our thinges, God not illightning, correcting, and directing vs by his spirit, are evill, and displeasing GOD.* 2. *They obtaine not their expected and hoped events, or those at least wise not firme and stable, neither such, vvherein sound & solid felicitie & blessednesse doth consist.* 3. *That wisedome also, vvhich is the knowledge of Gods wil, & a true desire to be obedient therunto, in this life is ioined with manifold errors, sins, & calamities.* Therfore humane matters are not ruled of God, that is, *working* them, as they are confuse, & sins: but are ruled of God *permitting* sinnes, even as they are sins; and directing them to most good ends; but working al that is good, evē those things which lie hid in things disordered and confuse. Moreover, *the evilles which iust men suffer, & the good vvhich the vniust enioie, seeme disordered in mens iudgments*, but according to the iudgment of God, there is a most iust order in them, for those causes which are vttered in the word of God. And those things are to be removed from the wil & working of God, not which in our iudgment, but which in the iudgmēt of God are disordered. Repl. *They who are against God are not ruled and guided by GOD. Devilles and vvicked men are against GOD. Therfore they are not ruled & guided by his divine providence.* Ans. We graunt the vvhole reason in some respect, namely, that devils, and

There is order, even in disordered things.

The wicked are not ruled of God so manifestly as the godly; and they withstand Gods reveiled wil, but not his secret will.

wicked men are not ruled of God by his special providence, that is, by his holy spirit lightening their minds with the knowledge of Gods wil, and inclining their hearts, not to respect and execute in their actions their owne lusts, but the known wil of god, and so themselues to worke wel togither with god, who by them worketh wel. But they are ruled and governed of god by his general & secret providence or government, so that they cannot doe any thing, but what god hath decreed to doe by them; and are the instruments of his pimishments & benefits, though themselues thinke and respect some other thing. Dan. 4. 32. *According to his wil, he worketh in the army of heaven, & in the inhabitats of the earth, & none can stay his hand, nor say vnto him, what doest thou?* Prou. 21. 1. *The kings hart is in the hand of the Lord, as the rivers of waters: hee turneth it whither soever it pleaseth him.* God moueth, inclineth, and ruleth the wicked wil of Iosephs brethren in such wise, as not to kil Ioseph, but freely to sel him to the Ismaelites, that by this meanes hee might transport the family of Iacob into Ægypt, nourish, and multiply them, & being oppressed by long seruitude & bondage, gloriously deliver them. Assur, though a wicked & proud King, yet is called *the rod of the Lords wrath.* Gen. 45. 5. 7. Isai. 10. 5. Likewise, the Assyrians are called *the sanctified of God, hired souldiers, doing seruice to God*, whom yet their own ambitiō, cruelty, & covetousnes caried, to take weapōs against the Iews. Likewise every-where in Scripture god is said *to infatuat, & be for the wicked, to strike them with a giddines, to mad & amaze them, to effeminate them, to fil them full of feare, so that their spirits fail them, at the noise of the falling of a leafe: to rule the swords of the wicked with his hand, to obdurat & harden their hearts.* By these & the like it is manifest, that even the deliberations, counsels, & actiōs of the wicked, are subiect to his divine providence & government, & that it is not an idle permission in thē, but an effectual working of god, inclining their wils, & guiding their actions at his good pleasure.

The second sophisme of the cause of sinne.

OBI. *All the actions and motions of al creatures, are done by the wil and working of God. Many actions (as the selling of Ioseph, the Assyrians warring against the Iewes) are sinnes. Therfore sins are done by the wil & working of God, & by force of conse-*

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quent the opinio of Vniversal prouidence maketh god the author of sin. Ans. There is a fallacy of the accident in the minor propositio. *Actions are sins*, not in themselues, & as they are actions, but by an accident, by reason of the corruption of the instrument in those actions, which god worketh most iustly by him, he not respecting this, as to obey ther in the known wil of god. This corruption or defect of the creature, and the action, which god worketh by the creature, cõcur togither by an accident. For neither is essential to other, neither the cause of other, but each is to other accidentary. *For both God would haue wrought that selfe-same punishment, which he inflicted iustly on the Iewes by the Assyrians sinning, by an instrument not sinning: and the Assyrian, if it had pleased God to correct his vvill, might haue beene not withstanding the instrument of Gods vvrath, and yet good, howv great soever severity hee had exercised towards the Iewes: As vvhen God by his good Angels slaieth the wicked host of the Assyrians.* Sin therefore, which is in the actions of the creature, is not done by the wil and working of god, but by an accident, to wit, as god wil and worketh those actions, which are sins by the fault of the creature. The summe of al commeth to this. *The good action of god exercised by an evil and corrupt instrument, is no otherwise the sin of the bad instrument, than vvater vvhich commeth pure out of the fountaine, is made impure running through vncleane places: or the best wine comming out of a good vessell, waxeth sower and eger, being put in a corrupte vessell*, according to that of Hor. *Vnlesse the vessel be pure, what soever thou powrest in, sowreth: or further, than the good worke of a good iudge, is the evil worke of an evil servãt or minister, or the riding of a good horse-man, is the haulting of a lame horse.* In al these is a Paralogisme or fallacy of the accident: that is, there is a proceeding from the essence or thing it selfe, to that, which is but an accident to the thing, and doth but by an accident concurre with it: after this manner. The going of a lame horse is a plaine haulting. The horse-man wil & worketh the going of the lame horse. Therfore he wil & worketh the haulting. In like sort, the Devil is created & susteined by god. The Devil is wicked. Therefore the wickednes of the Devil is from god, as the author & effector therof. both which reasons are alike sophistical & false.

Actions are not sins in themselues but by an accident.

Horat. lib. 1. Epist.

1. Re. *Those things which are in their own kind sins, or vnto which the definitio of sin agreeth, they are in themselues sins. many actiõs are in their*

Many things in re-

spect of the creatures are sinnes in themselues

owne kind sins, as theft, lying, adultery, murder. Therfore they are sinnes in themselues. Ans. It is a fallacy, reasoning from that which is in some respect so, to that which is simply so. For the whole argument is granted concerning actions prohibited by God, in respect of the creatures, as they are cõmitted of them against the law of God known vnto the either by general, or special commandement, or they are not done to that end principally, as therby to do & execute the known wil of God. The reason therof is certaine, & expresse in the Scriptures; because *the wil of God, revealed in his word, is the only & sureſt rule of goodnes and rightnes in the creatures.* Wherfore if those motions & actions accord with the wil of God, they are in themselues good & pleasing to God: but those actions which disagree from his wil, are in themselues sins,

Rom. 14. 23 which God abhorreth & punisheth. *Whatsoever is not of faith, is sin:* that is, whatsoever resteth not vpon the certaine cõmãdement of God, neither is done to that end, as therby to obey the known wil of God.

No action evill in it selfe, in respect of God. But the argument on the other side is false, if we respect the wil of God moving & working al the motions & actions of al creatures. The reason is, for that *God alone by his own nature cã wil, appoint, or do nothing that is vniust, whether he worke by the good, or by the wicked.* Because seing he is most good, his wil only is the rule of iustice: & seing he oweth nothing to any man, he cannot to any man be iniurious. Wherfore to spoile another, against the law & cõmandemẽt of God, is sin in it selfe & theft. But God cõmanding, by an especial cõmandemẽt the Israelites, *to spoile the Ægyptiãs*, it was not theft, but a work good in it selfe,

Exod. 12. 2. both in respect of God, by this meã punishing the iniustice of the Ægyptians; as also of the Israelits doing it to this end, that they might obey therein the special wil and commandement of God; which if they had done without this commandement, they had committed theft.

2. Repl. *Hee that will and worketh an action, which is in it selfe sinne, will and worketh sinnes: GOD will those actions, which in themselues are horrible sinnes; as are the hainous offentes of Absolon, The lying of the Prophetes, the crueltie of the Assyrians: making waste of Iurie. Therefore GOD will and worketh sinne.* Ans. The Maior is true of one, who worketh an action which is sin and disagreeth from the law of God *in respect of his will, who worketh it*, and is not true of others: but the Assyrians actions,

God will those things which are sins in thẽselues in respect of mans will, but not in respect of his will.

and of others sinning, which God effectually would, were sinnes, *not in respect of the will of God, but of the will of the men themselues sinning:* For though God would *the same thing*, yet he would it *not in the same sort* that they. But that this answer, as also the former, may be the better vnderstood, & may be with greater certainety opposed against the like sophismes, which humane reason in greater number frowardly wresteth against Gods providence, this general rule is to be observed, the truth whereof is manifest, and the vse greate in Philosophy both natural, and Moral, as also in Divinity. *One and the same worke, or action, or effect in subiect or matter, is in consideration, manner, and forme made most diverse, good and bad, according to the diversitie of the causes both efficient, and finall. For in consideration and respect of a good cause, it is good: in respect of a bad cause, bad: and a good cause is in it selfe a cause of good, by an accident a cause of an evill and badde effect, or vice, which is inherent and remaining in the effect, by reason of a bad and vicious cause, concurring in the producing of that effect: and contrary, a bad and evill cause is in it selfe a cause of evil, but by an accident, of good, which good is in the effect, by reason of a good cause cōcurring therewith to the producing of that effect.* Now then, *whatsoever God doth, cannot be but most good, & most iust:* seeing both himselfe is most good, and hath no scope or ends of his counsels and workes, but such as are most good, alwaies agreeing with his nature and Lawe, namely his glorie, and the safety and salvation of his chosen. *But the creatures action is then good,* when both themselues are good, & haue a good end propoled vnto them of their action: which end they haue, when as they execute the commandement of God either generall or special, beeing mooued by the cogitation of this commaundemente, whether they haue, or haue not any knowledge of the counsell and purpose of God, why hee commaundeth this or that thinge to bee done. *And the action of creatures is evill,* when both themselues are evil, as also when being forsaken and not corrected by God they do a thing without his commandement, or not to that end, as therby to obey him. Wherfore that worke, the working & doing wherof is ascribed by the Scripture both to God & to a corrupt & evil creature, must needes be good, in respect of God, & evil, in respect of the creature: neither what is evil in that worke, may bee attributed to God, neither what is good, vnto the corrupt creature, but by an accident. So the af-

1. Sam. 12. 1 King 22: 23. Isa: 10:

A rule to be observed of good and evil causes of one and the same effect.

flicting or wasting of the Iewes was *in subiect and matter* one and the same worke, which both God would, ordeined, and wrought; and the Assyrians executed: yet in *consideration* and respect, it was not the same, but most divers. For *in respect of God*, purposing by this means to punish the sins of the Iewes, it was the power and most holy worke of God: *in respect of the Assyrians*, who were both wicked, cruel, ravenous, and bent not vpon the wil of God, which they were ignorant of, but on the fulfilling of their owne rapacity and hatred against the law of God: it was wicked robbery, the proper worke of the Assyrians (as it is expressely shewed, Isa. 10. 7.) which God neither would, nor intended, nor wrought in the Assirians. Wherefore neither the proper worke of the Assyrians, can be attributed to God, nor the proper work of God vnto the Assyrians; but by an accident, because namely in one and the same losse and waste which God brought vpon the Iewes by the Assyrians, the vniust worke of the Assyrians did, by an accident concurr with the most iust worke of God. Even as a iudge is not therfore made a theefe, nor a theefe made a iudge, because a iust iudge putteth to death a robber, by an evil executioner, and a theefe; but one and the same slaughter is a iust punishment, in respect of the iudge and murther, in respect of the executioner being a theefe. So a captaine lawfully waging warre, and laying waste the countrey of his enimies, doth well: but the wicked souldiers, who fulfil therein and follow their owne lusts, sinne. So God afflicting Iob thereby to trie him, doth iustly: Satan and the Caldeans, spoiling and vexing him, for to fulfil their owne lusts, and to destroy him, doe wickedly. Wherfore it is a most true rule: *The end maketh the kinde of action either the same, or diverse.*

God doth not wil or worke sin it selfe, but only permitteth it.

3. Repl. *That which cannot be done, God simply not willing it, is done, God willing it. But sinne, as it is sin, cannot be done, God simply not willing it: because God is omnipotent. Therfore sinne must needes be done, God willing it. And so it followeth, that not only evils of paine & punishment, but evils of crime and offence also, are done by the providence of God.* Ans. The consequence of this argument is to be denied: because the Maior hath not a sufficient enumeration: for this member is wanting; *unwell, God permitting it.* For that which is not done, God not willing it, may be done, God either willing it, or permitting it. Or wee may answere, that the Maior hath an ambiguity & doubtful meaning.

in it. For *God to will a thing*, is taken sometimes, as for him *to approue & worke it*: sometimes, for his *permitting, or not hindering a thing from being done*. This, *to permit*, is in some sort *to will*, as that he will not inhibite it, although he dislike and punish it. *Sin then is said to be done, god willing it*, not as if he doth intend, like, and worke sin, as it is sinne, but because he doth permit it: that is, he by his iust iudgment suffereth sinne, which riseth from the corruption of his instruments, to concur in the action, which he exerciseth by vicious and corrupt creatures, with his holy worke; while he indeed moueth and bendeth them by obiects whither himselfe will, but doth not correct them by his spirit, that so with God working wel, they also may worke wel, that is, according to the knowledge of his diuine will, & with purpose of being obedient thereunto.

4. Repl. *The priuation or bereauing of the knowledge of Gods will, and of rightnes, is from* God, *as worker & effecter therof. This priuation is sin. Therfore sin is from* God *as efficient therof*. Aunf. There are four termes in this Syllogisme. For *priuation* in the Maior is taken *actiuely*, to depriue, bereaue, forsake, to withdraw the grace of his spirit, not to keepe the creature in that goodnes, wherin he was created, not to restore him to it, being lost. This worke of God is most iust, nothing repugnant to his nature and lawes: either because it is the most iust punishment of sin, or because God oweth nothing to anie creature, and therefore cannot be iniurious to any, or an accepter of persons, whatsoeuer he doth determine of his creature. In the Minor priuation is taken *passiuely*, & signifieth as much as to want, or the want of rightnes, which ought, by the right of their creation, to bee in reasonable creatures. This want, because it is receiued, & is in the creatures, they themselues willing and procuring it, against the law of God, it is sin in them, and is not wrought by God, but, God not continually ruling these reasonable creatures by his holy spirit, it is in them voluntarilie, without God either furthering, or enforcing it. Briefely priuation commeth from God *as it is a punishment*, and commeth not of God, *as it is sin* and repugnancy in the creatures against the Law of God.

Not to bereaue but to be bereaued of Gods knowledge is sinne

2. Ob. *When a creature is said to be ruled of God, it is meant, that his actions are from* God, *and are directed to the glory of god, & the safty of his chosen: But the creatures, euē when they sin, are ruled of god. Therfore sins are wrought by god*. Aunf. The conclusion pulleth in more, than

To rule sinne is not to worke them

agreeable in the premisses. For this only followeth of them, *therefore the actions also of sinners, are not their owne actions* (that is, not sins, but occasions wrought by God) *are from God, & are ruled of him.* For be it the *action*, but *the prauity & naughtines of the action*, which is from men, *be will not.* Moreouer, God through his great goodnes ruleth & guideth sins also, as they are sins, yet not by working them, but by permitting them, & disposing & directing them to certaine ends, and those most good.

Obj. *Of these things which are done by Gods prouidence, God himself is the author and effitient. But all euils, euen of crime and offence are done by the prouidence of God. Therefore God is author of all that is euil.*

Ans. The Maior is to be distinguished: for those things which are done by Gods prouidence, that is, Gods prouidence working them, or are done as proceeding from it, God worketh them. But al euil things are done by Gods prouidence; yet not al alike. *Euils of punishment, because they haue in them a respect & consideration of good, are done as proceeding from the prouidence of God*: for God hath from euerlasting decreed them, and in time, order, and manner determined by him, worketh them. *Euils of crime, or sins, as they are such, are not done as from out of the prouidence of God, but according vnto the prouidence of God*, that is, they are done by the prouidence of God, not working them, but permitting, determining, and directing them to most good ends, and most agreeable to his nature and Law. For euils of crime, or sinnes, as they are such, haue not a respect & consideration of good in them as euils of punishment haue. Therefore God did not decree, or will to worke them, but he decreed to permit them, and not to hinder them from being done by others, & from concurring in actions with the holy and sacred worke of God, partly to exercise his iustice in punishing some, & partly to declare his *mercy* in forgiuing others.

The third Sophisme of contradictory wils.

HE *that in his secret wil, wil that to be done, which he forbiddeth in his law, hath in him contradictory and repugnant wils: But God in his secret wil, wil that to be done, which he forbiddeth in his law, as robberies, thefts, rapes, murthers. Therefore he hath contradi-*

Every wil. 1. Anſ. We graunt the whole argument, if therin be meante theſe evil actions in ſuch ſort as they are committed againſt the Law by the creatures, & ſo become ſinnes. For in this ſence God neither *willeth* them, nor *alloweth* of them, but only as they are certeine motions, & puniſhments of ſinne. 2. Anſ. The Maior is to be diſtinguiſhed. He contradicteth, or is contrary to himſelfe, who *wil and wil not* the ſame worke, that is, *in the ſame manner* and reſpect: *God will & will not the ſame*, but in a divers manner and reſpect. *He will and worketh it*, as it is a motion and action, and alſo a puniſhment of ſin, or any thing agreeing with his Law & iuſtice, as a triall, or exerciſe, or martyrdome of the godly. *He will not, neither alloweth, nor commaundeth, nor worketh any thing*, as by reaſon of the corruption of the inſtrument, by which he exerciſeth his worke, it ſwarueth from his divine iuſtice and law. *Now in a diverſe maner and reſpect, to wil, & not to wil the ſame, & yet determine on that part, wherof the reaſons ſeeme ſtrongeſt, is not in vs, much leſſe in God, abſurde or repugnant.* The waſt of Iſrael, which the Aſſyrians wrought, God *will* as a puniſhment, which his iuſtice of right did require: *hee vvill it not*, but condemneth, and afterwardes moſt grieuouſly revengeth it in the Aſſyrians, inaſmuch as it vvas not the execution of Gods wrath, but a fulfilling of their owne wrath and luſts againſt his Law. *So God wil, that al ſhould obey his word and be ſaued.* 1. *In reſpect of his loue towards al*: for he is delighted with the death of no man. 2. *In reſpect of his commandement, and inuiting of all to repentance.* But he wil not that al be converted & ſo be ſaued, *in reſpect of his working or efficacy*: that is, he commandeth al men indeed to repent and beleeue, & promiſeth life to al that beleeue, but he doth not any where promiſe that he wil worke by his ſpirit in al, that they ſhould beleeue & be ſaued. For if he would this, it muſt needs be, that either al ſhould obey Gods commandements & be ſaued, or that God ſhould not be omnipotent. Repl. *If God wil one thing in ſignification, or by his commandement, & wil effectually, or by his efficacy, & working, another; he ſhal be changeable, & a diſſembler.* Anſ. This doth not therefore follow. For even when he wil effectually thoſe actions which are ſins, he doth indeede deteſt them, as they are ſins: and when hee commandeth obedience, he doth in earneſt exact it of al. But this *wil of ſignification*, or commandement of God, doth not teſtifie, or declare, what hee will worke in all: but what agreeth with his minde, what he allow-

God will the obedience of al, as concerning his commaundingit vnto al: but not as concerning his ſecret working of it in whome hee will.

God no diſſembler

alloweth, what he requireth, and what every one oweth vnto him. God therefore dissembleth not, neither is contrary to himselfe: because he doth not in al places, nor at al times manifest his wil vnto his creatures: and his wil of punishing is not disagreeing from his Law.

The fourth Sophisme, of contingencie and liberty, or freenesse.

* Gods gouernmente doeth not take away, but establish the liberty of the creatures will.

* *That which is done by the vnchangeable decree of God, is not done contingently & freely. But all thinges are done by the vnchangeable decree, or counsell, or providence of God. Therefore nothing is done contingently and freely. Answ.* The Maior is either particular, and so concludeth nothing: or being generally vnderstood, is most false. For *an effect which is the same in subiect and matter, is changeable and vnchangeable, necessarie and contingent*, in respect not of the same cause, but of diverse, of which togither it is produced and doeth depende, and whereof some are changeable, some vnchangeable. *In respect therefore of the second and neareſt causes, some effectes are necessarie and certaine*, which are produced out of causes alwaies vvorking after one sorte; *some are changeable*, which haue a changeable cause, that is, such as is not alwaies working after one sorte, and producing the same effects. *In respect of the first cause, namely the decree of God, which is vnchangeable, all effectes are vnchangeable & most certaine*, even those, which in respect of second causes, are most vncertaine. As, *that the bones of Christ should not be broken*, it was a thing contingent *in respect both of the bones*, which in their owne nature might aswel haue beene broken, as not broken; as also *of the souldiers*, who as concerning the nature of their will, might haue chosen to doe either; but *in respect of the decree of God*, it was necessary: for by his decree were the wils of the soldiers so ruled, that they could not then, neither would choose the contrary. Wherefore the vnchangeablenes of the decree of God, which is a necessity by supposition, or conditional, doth not take away either the contingencie of events, or the liberty and freenesse of a created wil, but rather mainetaineth and confirmeth it. For God accomplisheth his decrees by reasonable creatures according to the condition of their nature, when as by obiects represented and shewed to their vnderstanding, he inclineth and bendeth their wil, that it should with free and inward motion choose or refuse

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that, which seemeth good from everlasting to God, and was decreed of him. For, if when God worketh wel by evil creatures there is not taken away in them, through the decree or providence of God, and his good working, that which is accidental to them, that is, corruption: how much lesse shal that be taken away, which is essential vnto them, even to worke freely? So the blessed Angels are *changeably good, as concerning their nature*: but they are *vnchangeably and necessarily onlie good, according to Gods decree* and directing of them; and yet *freely*, so that how much the more effectually they are mooued by the Spirit of God, so much the more freely, and with greater alacritie and propension they will, & doe only that which is good. *Iudas, the Iewes, Herod, Pilate, the souldiers*, delivered and crucified Christ freely & with great willingnes & pleasure, and yet *they did what soever the hand & cõsell of God had determined before to be done.* ✲ Act. 4. 28.

Ob. 2. *That which is done by the vnchaungeable decree of God is not done contingently, but necessarily: All thinges are done by the vnchangeable decree of God: nothing is therefore done contingently, neither by fortune nor chance, but all necessarily: which is the Stoicks doctrine of fate or destiny.* ✲ Here before we answere to this obiection, we must know the signification of the words, and the difference betweene the opinion of the Stoicks and Christians. NECESSARY is that which *cannot be otherwise*, that is. CONTINGENT is that, which is indeed, or is done, but might notwithstading not haue beene, or haue beene done otherwise. Necessitie therefore and contingencie is the order which is betweene the cause and the effect, vnchangeable or chaungeable. And because the effects follow of their causes vnchangeably, either in respect of the nature it selfe of the causes, or in respect of some external cause, which designeth and appointeth another cause to a certaine effect: and because also the effectes themselues cannot bee more vnchangeable, than are their causes: therefore there is said to be a double necessity; One *absolute* or simple, which is of them, whose opposites or contraries are simply vnpossible, in respect of the nature of the cause or subiect whereof it is affirmed: as are the essential and personal properties of God: to wit, God is, God liveth, God is iust, wise, &c. God is the eternal father, Son, & holy Ghost. The other is *necessity of consequence* or by supposition, which is the immutability & vnchangeablenes of those effects which follow of causes, which causes being sup-

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The difference betweene necessary and contingent things.

The difference betweene absolute necessity, & necessity of cõsequẽce, or supposition.

po-

posed or put, the effect must necessarily follow, but the causes notwithstanding themselues might either not haue bin, or might haue beene changed. So are those things necessary which God hath decreed that they should be done, in respect of the vnchangeablenes of his decree, which decree yet God most freely made; that is, he might from everlasting either not haue decreed it at al, or haue decreed it otherwise, according to those words, *Thinkest thou, that I cannot now pray to my father, & he will giue me more than twelue legions of Angels? Howe then should the scriptures be fulfilled?* Likewise, *those things are said to be necessary, which are done indeed by such second causes, as are so made of God that by their owne nature they cannot doe otherwise than they doe, but yet they may be by God himselfe either taken away, or hindered, or altered and changed.* As the sunne, and the shaddow going forward (in cōsequence or order of nature) with the sun, and yet consisting and standing still in that battaile of Iosua, and returning backwardes in the daies of Ezechias: the fire burning bodies within the reach therof, which are capeable of burning; and yet not burning the three children in the furnace of Babylon: or those thinges which are indeede in their owne nature apte to produce a contrarie or diuerse thing, or to forbeare producing of their effecte: and yet notwithstanding cannot doe otherwise, because they are so moo/ed by God, or by other causes: which although they bee not chaunged, yet mighte haue beene chaunged, or when they worke so, cannot withal not worke, or worke otherwise, because two contradictories cannot bee both at one time true.

Mat. 26. 53.

The difference betweene necessity and contingent things.

Fortune & Chance.

Fortune and Chance are some times taken for *the eventes* themselues or *effects, which follow causes, that are causes but by an accident, by reason of such causes, as are causes by and in thē selues, but not knowne to vs*: as whē we say, good or euil fortune, happy or vnhappy chance: sometimes they signifie *the causes of such events*: either *the manifest causes, which are causes but by an accidant* (as when any thing is said to be done by fortune, or by chance) or *the hidden and vnknowne causes, which are causes by and in themselues*. As it is saide in the Poet: *Omnipotent fortune and fate inevitable*. And they are wont to call that *fortune* or *chance*, which is a cause *by an accident in voluntary agentes, whose actions haue some eventes, that seldome happeneth, besides their appointment*: As he that digging with purpose to build, findeth trea-

treasure. *Chance* they call *an accidentall cause in naturall agents, whose motiõs haue effects neither proper to them, neither alwaies happening, & that without any manifest cause directing it*, as if a tile falling from a house, kil one that passeth by.

By the name of *fate* or *destinie*, sometimes is vnderstood *the decree & providẽce of God*: As that of the Poet, *Leaue off to hope that the fates of the Gods are moued with entreaty*. But the Stoicks by this worde vnderstood *the immutable connexion and knitting of all causes & effectes*, depending of the nature of the causes themselues, so that neither the second causes are able to worke otherwise than they work, neither the first causes can worke otherwise, than do the second, & therefore al effects of al causes are absolutlie necessarie. This opinion of the Stoicks, because it spoileth God of his liberty & omnipotencie, and abolisheth the order & manner of working in seconde causes disposed by Gods wisedome, not only sounder Philosophy, but the church also reiecteth & cõdemneth, & doth openlie professe her dissenting frõ the Stoicks. 1. Because the Stoicks tie God to second causes, as if it should be necessary for him to worke by them, as their nature doth beare & suffer. But the Church teacheth, that God worketh not according to the rule, or lore of second causes, but second causes according to the prescript of God, as being their chiefe and most free governour & Lord, and therefore are subiecte and tied to his wil and pleasure. 2. The Stoickes were of opinion, that neither God, nor second causes, can do any thing of their own nature otherwise than they do. The church affirmeth, that not onlie seconde causes are made and ordained by god, some to bring forth certaine and definite effectes, some variable and contrary; but God himselfe also could from everlasting either not haue decreed, or haue decreed and wrought otherwise, either by second causes, or without them, and by them either changeable in their owne nature, or vnchangeable, al thinges, whose contrary are not repugnant to his nature: and that he hath so decreed them, and doeth so worke them, not because he could not do otherwise: but because it so pleased him, as it is said: *Our God is in heaven, hee doth what soever hee will. With God shall nothing be impossible*: that is, which is not against his nature, or whereby his nature is not otherthrowne, as it is saide, 2. *Tim.* 2.

Fate or destiny.

The difference betweene the Stoickes & the churches doctrine concerning Gods prouidence.

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Psal: 115: 3. Luk: 1: 37.

Out of this then which hath beene spoken, we answere vnto the argument,

gument, which was, *That which is done by the vnchaungeable decree of God, is not done contingently, but necessarily. All thinges are done by the vnchangeable decree of God: nothing therefore is done contingently, neither by fortune, or chance, but all necessarily.* First, we say, there is more in the conclusion, thā in the premisses, when the opiniō of the Stoicks is obiected to the Church. *For albeit the church confesseth al events, in respect of Gods providence, to be necessary:* yet this necessity is not a Stoical fate and destiny, because the church defendeth against the Stoickes, both liberty in God governing things at his pleasure, and a changeablenesse in second causes; and sheweth out of Gods vvorde, that God could both now doe, and from everlasting haue decreed many things, which neither he doth, nor hath decreed. And therefore the church also hath abstained from the name of *fate*, least any should suspect her to mainetaine with the Stoickes an absolute necessity of all thinges. Secondly, *if removing Stoicisme, yet not withstanding the necessity of all things, and the abolishing of contingencie, fortune, and chance, be obiected.* we make answer to the Maior by distinguishing the words. ✻ For those things that are done by the providence & decree of God, are done indeede necessarily, but by that necessity, which is by supposition, or of consequence, not by simple necessitie or absolute: wherefore it followeth, that all things come to passe, not by simple & absolute and necessity, but by that of supposition or consequence. *And necessity of consequēce doth not at all take away cōtingēcie.* The reason of this is: *Because the same effect may haue causes, whereof some may produce it by an order changeable, some by vnchangeable order, & therfore in respect of some, it is contingent, and in respect of some, necessary.* For as the originals or causes of contingencie in thinges, are that libertie which is in the wil of God, and Angels, and men, and the mutable nature of the matter of the elementes, rogither with the readinesse or inclination thereof to diverse motions and formes: so the cause *of absolute necessity in God*, is the very vnchangeable nature of God; but the cause *of that necessity which is onely by consequent*, is the divine providence or decree comming betweene those thinges which are in their owne nature mutable; and also the nature of things created, which is framed and ordeined of God to certaine effects, and yet subiect to the most free-wil and government of God, either according, or besides, or contrarie to this order which himselfe hath made. *In respect there-*

Necessity of cōsequēce or supposition doth not take away contingencie. ✻

fore

fore of second causes, some thinges are necessarie, which are done by causes alwaies working after one sort, as the motion of the sun, the burning of any matter put into the fire, if it be capeable of burning: *some things are contingent*, which haue causes working contingently, that is, apt and fit to produce, or to forbeare producing divers and contrary effects: as the blasts of winds, the local motions of liuing creatures, the actions of mens wils. *But in respect of the first cause* that is, *of the will of God, all things which are, or are done in Gods externall or outward works, are partly necessary, partly contingent: necessarie*, as even those things which haue second causes most changeable: as that the bones of Christ on the crosse were not broken by the souldiers, by reason of the vnchangeablenes of the decree & providence of God: *contingēt*, (by reason of the liberty of his eternal and vnchangeable decree, and the execution thereof) even those things, which, as concerning their owne nature, haue second causes most vnchangeable, as the motion of the sun and shadowes: *If therefore by contingencie they meane the changeablenes of effects, which they haue by the natures of secōd causes, or by the power and liberty of God*; it doth not follow that thinges are contingent, because of that necessity which they haue by the providence of God. For this doth not take away, but preserueth rather the nature, order, and manner of working in second causes ordained by God. *But if by contingency they meane the changeablenes of second causes & effects, so fluting & wauering that they are not ruled & governed by Gods providence*, any such contingency the Scripture doth not admit or approue. Hereby we also vnderstand, *whēit is demāded conteyning the motiōs & effects of creatures, whether they are to be termed necessary or cōtingent*, that some verely are more rightly & properly called contingent, than necessary, though both contingent and necessary, are wrought by diuine prouidence. For they are rather to be called such as they are of their owne nature, & by the nature of their neerest causes, than as they are in respect of Gods prouidēce, which is a cause more remoued, and farther off. And nothing is more either certaine or manifest, than that according to the nature of second causes, some things should be changeable, some vnchangeable: yet by the power of God, though al things in the creatures may be changed, they are made notwithstanding vnchangeable, because of the certainty of his decree & diuine prouidence.

What contingency is denied.

Whether the motiōs of a creature are cōtingent or necessarie.

So

* What fortune and chance is denied.

* So likewise we answere *concerning fortune and chance*. For if by these names be vnderstood such *causes or events by accident, as haue no cause which is proper and by it selfe a cause*, they ought to be farre abandoned from the Church of Christ. But if we vnderstand thereby *a cause which is by it selfe a cause and proper, though vnknowne to our senses and reason*, or such causes *by accident, which haue not withstanding some secret proper cause adioined*, nothing hindereth (in respect of second causes, which are causes by accident, & in respect of our iudgment, whereby we attaine not to the proper, & that which is by it selfe the cause of these events) that to be, or to be a thing fortuning or done by chance, which in respect of Gods providence commeth to passe by his most accurate and vnchangeable counsel and decree: according to those sayings, *One sparrow shal not fal on the grounde without your father*. And, *The Lot is cast into the lap, &c.* *

Mat:10:29: Pro:16:33:

The fift sophisme, of the invtility or vnprofitablenes of meanes.

God is effectuall in working by meanes which himselfe hath freely ordained.

THat *which shal be vnchangeably & necessarily, by the will & providence of God, in vaine to the furdering or hindering of, that are meanes applied, as the vse of the ministery, the magistrates, lawes, exhortations, promises, threatnings, punishmēts, praier, our study, & endevors. But al things are done by the decree of God vnchangeably, neither ca they which worke by the providēce of God, work ather wise thā they do. Therfore all those meanes are vaine & fruitlesse. Ans.* It is not necessary, that, the first and principal cause being put, the second & instrumētal cause should be removed & takē away. In vaine are second causes and meanes applied, if God had determined to execute his decrees without meanes, neither had commanded vs to vse them. But seeing God hath decreed, by those meanes, in some to worke faith & conversion, some to bridle and keepe vnder, & some to leaue excuselesse, and hath for that cause commāded vs to vse them; they are not in vaine vsed & applied. Yea, when there commeth no profit by these meanes, yet they profit to this, that they leaue the wicked without excuse. As therfore the sun doth not in vaine daily rise, & set: nether are the fields in vain sowed, or watered with the raine, neither bodies in vaine with foode refreshed, though God createth light and darknesse, bringeth foorth the corne out of the earth, and is the life and length of

our daies: ſo neither are men taught, or ſtudy to conforme their life vnto doctrine, though al availeable actiõs & events proceed not from any, but from God. For God from everlaſting decreed, as the *endes*, ſo the *means* alſo, and preſcribed them vnto vs, whereby it ſeemed good to him, to bring vs vnto them. Wherefore we vſing thoſe means, doe wel, & obtaine profitable and fruitful events: but if we neglect them; either by our faũlt wee depriue our ſelues or others of thoſe bleſſings offered by God; or if God even in this contẽpt of his word haue mercy on vs or others, yet our conſcience accuſeth vs of open and grievous ſin. Wherfore we muſt vſe means, 1. That we may obey God therein, who both hath decreed ends, & ordained means to thoſe ends, & preſcribed them vnto vs; neither tempt him, by contemning theſe, to our owne peril and danger. 2. That we may obtain thoſe bleſſings decreed for vs, according to his promiſe; and that to our ſalvation. 3. That vve may retaine a good cõſcience in vſing the means: although the expected eventes doe not alvvaies follovv, either in our ſelues, or others.

3. Cauſes why wee muſt vſe meanes.

The ſixt Sophiſme, of the merite of good & evill.

VVHat ſoever is neceſſary, doth not merite rewards or puniſhments. But all moral good & evil is done neceſſarily. Therefore neither the good meriteth reward, nor the evill puniſhment. Anſ. This argument is handled by Ariſtotle in his Ethicks. But the anſwere thereto is eaſie. *Firſt*, the Maior is either particular, & ſo there is no conſequence, or ſequele, or being generally takẽ, is falſe, & that evẽ in moral or civil cõſideratiõ, to wit, in reſpect of thoſe things, which are neceſſary by ſuppoſition, and yet are done freely, as, the actions of men. *Secondly*, we grant the reaſon, in reſpect of the iudgmẽt of God, concerning good workes. *For the creature cannot merite any thing, no not by his beſt workes, of God:* Becauſe both they are due & are the effects of God in vs. And therfore the more good things God worketh in vs, ſo much the more he bindeth & indebteth vs to him. Wherfore in the godly, God crowneth & rewardeth, of his free boũtifulnes, not their merits, but his own gifts. BUT *as touching evil workes, we deny the reaſõ: for they merit puniſhmẽt, & that moſt iuſtly.* FOr although mẽ forſaken of God cannot but ſinne: yet the neceſſity of ſinning, both

Lib. 3. c. 5. No good worke of the creature meriteth reward

Rom 4. 2.

Evil works merite puniſhment iuſtly.

was

was purchased by their owne fault, as who freely and willingly departed from god, and remaineth in them ioined and accompanied with great desire and delight. Wherfore to this, that they should merit punishment, their owne wil sufficeth, whereas especially the punishmēt was before denounced. This solution or aunswere Aristotle himselfe giueth vs, when as he sheweth *that men are deseruedly reprehended & punished for vices, either of mind or body, though they cannot auoid thē, or leaue them: because thēselues are the cause of their own vices, & haue purchased them vnto themselues of their own accord, & volūtarily.*

Ibid.

✻ Certaine places of Scripture wrested against gods prouidence. Ioh 8.44. Iam 1.13. Sirac. 15: 20:

✻ Last of al, they wrest also certaine places of scripture, by false interpretations, against gods vniuersal prouidence: As, *VVhē the deuil speaketh a lie, thē he speaketh of his own. God tempteth no man: He hath commaunded no man to doe vngodly*, as also other the like places, which deny god to be the author of sin. But those places attribute vnto the wicked, and remoue from God, *the sins*, as lies, and temptations to sin: but *the actions* themselues of the wicked, as they are *not sins*, but operations and motions seruing for the exercising & manifesting of gods goodnes or iustice, the whole Scripture sheweth to bee done by the *will* of God, and also, as they are *sins*, by his iust *permission*: As, *of Satan deceiuing the Prophets of Achab: of the false Prophets, by whom god trieth and openeth the hypocrisie or constancie of men in true religion. Satan filled the heart of Ananias. The god of this vvorld hath blinded the hearts of vnbeleeuers*. In these and the like sayings also is discerned the worke of the deuil vniustly blinding men, to destroy them; and of god, iustly blinding them by the deuil, to punish them. *If this counsel be of men, it wil come to naught. VVo to the rebellious children, that take counsell, but not of mee.* The counsels of men are saide to be not of god, but of thēselues, in respect of the ends, which men, letting passe the wil of god reuealed vnto them, respect not, and attaine not vnto: but not in respect of the ends which god doth respect, and attaineth vnto, as we' by the wicked not knowing, or contemning his will, as by the godly: or, (which is in effect the same), the counselles of men are saide to bee of them, not of god, as they are sinnes, that is, as they swarue from the knowen wil of god, but not as they are the execution of gods either secret, or knowen wil. *god doth not take care for oxen*. Not principally, or not in such sort as for men. For hee giueth also to beastes their meate. Those wordes then, *Thou shalt not*

Act. 5:3: 2. Cor. 4:4:

Act. 5:38: Isai. 30:1:

1. Cor. 9: 9:

mussell

muſſell the mouth of the Oxe that treadeth out the corne, were therfore ſpoken eſpecially, that God might thereby ſhew, what he would haue by mē vnto mē to be performed. So *the wicked are often ſaid to be caſt out of the ſight of God*, not that the providence of God is not extended to them, but that he doth not tender them with his mercy and bounty as he doth the godly. For the godly alſo cōplaine, *that they are neglected of God*, when they are afflicted: not that GOD is not preſent with them in affliction, but that humane ſence and iudgment ſuggeſteth this vnto vs. And *God is ſaid to ſet his face againſt the wicked, to cut them off.* Leu:20:5.

Queſt. 28. *VVhat doth this knowledge of the creation, and providence of God profite vs?*

Anſ. That in adverſity we may be patient, [a] and thankful in proſperity, [b] & haue heerafter our chieffeſt hope repoſed in God our moſt faithful Father, [c] being ſure that there is nothing which may withdraw vs from his loue, [d] for aſmuch as al creatures are ſo in his power, that without his wil they are not able not only to doe any thing, bnt not ſo much as once to moue. [a] Rom: 5:3: Iames 1: 3: Iob: 1 21: 22: Pſal: 39: 10: [b] Deu: 8: 10. 1: 1 heſ: 5: 18 [c] Pſ: 55: 23: Rom: 5: 4: [d] Ro: 8. 38: 39: [e] Iob: 1: 12: & 2: 6: Prou: 21: 1: Act: 17: 25:

The Explication.

THis doctrine of Gods providence is neceſſary to bee knowen. 1. *For the glory of God* For hee wil haue vs to aſcribe to him moſt great liberty, goodnes, wiſedome, power and iuſtice: & this he wil haue vs to acknowledg and profeſſe againſt the dreams & dotings of Epicures, Manichees, & Stoickes But if the providence of God in mouing and guiding al thinges, even the leaſt, both good & bad, bee denied, theſe alſo his properties are denied. And if theſe bee denied, GOD is not vvorſhipped and magnified of vs, but denied. 2. *For our ovvne comforte and ſalvation*, that by this meanes there may be

The cauſes why this doctrine is to bee knowen. 1 The glory of God.

1. Patience in adversity.

stirred vp in vs; 1. *Patiẽce in adversity*: because al things come to passe by the most wise, iust, and availeable counsel and wil of our heavenlie Father. And whatsoever either good or bad God sendeth vs, in them we consider the fatherly wil of God towards vs. Whatsoever cõmeth vnto vs by the counsel and wil of God, & is profitable for vs: that wee ought to beare patiently: but al evils come vnto vs by the counsel and wil of God, and are profitable for vs: Therefore we ought to beare al evils patiently, 2. *That vve may be thankefull for benefites receiued of GOD.* VVee ought to be thankful, because, of whom we receiue al good thinges both corporal and spiritual, great and smal, to him we ought to be thankful, and worship him: but from God the author of al good things we haue al things. Therefore we ought to be thankfull vnto God, and to worship him. Now *thankfulnes hath tvvo parts*. 1. *Truth*, to acknowledge his benefits, and to be thankful both in worde and mind vnto him, 2. *Iustice*, to remunerate and recompence. Or, *Thankfulnes consisteth*. 1. *In acknowledging of the benefite*. 2. *In celebrating it*. 3. *In remunerating it*. Thirdly, *That wee may conceiue a good hope & confidence of things to come: when as God by his providence delivereth vs out of evils*. He that hath decreed vnchangeably to saue, & is able & wil saue beleeuers, doth never suffer thẽ to perish. *Hope* here signifieth such a hope, as resolueth al things so to be governed of God, as that also they shal hence forward be profitable for our safety, and that he wil never suffer vs to be pulled away or withdrawen from his loue; nor wil ever so forsake vs, that we perish: Because his wil & power in preseruing and sauing vs, is vnchangeable, and far aboue the forces of al his enemies. 4. *The desire and study of godlines, praiers, and labors*, because although God alone giueth al good things, yet he giveth them with this rule and order, that they be desired, and expected frõ him, and sought by our labour and study, which must be guided by his word. Briefely the ends of the doctrine of Providence are, 1. The glory of God. 2. Our patience in adversity. 3 Our thankfulnes in prosperity. 4. Our hope of things to come. 5. praier for the obteining of our hope.

2. Thankfulnes for Gods blessings.

3. Confidence of future blessings.

4. Exercise of godlines

* Al the grounds of religion shaken in peeces, if the providence of God be denied.

* By this it appeareth, that al the grounds & foundations of godlines or religiõ are pulled asũder, if the providẽce of God be once denied, such as before it hath bin described out of the scripture. For. 1. We shal never be patiẽt in adversity, except we know it to come frõ God.

our

our father vnto vs. 2. We shal neuer be thankful for his benefits, except we acknowledge them to be giuen vs from aboue. 3. We shal neuer haue certaine hope of our future delivery frō al evil both of crime and paine to be perfected and accomplished, except we resolue, that the wil of God, of certainly saving al the elect is vnchangeable. 4. We shal neuer with assured confidence craue of God his blessings promised vs, especially those which are necessary to salvatiō, neither shal we striue therto with right indevours & agreeable to Gods word, except we be assured that God both hath frō everlasting decreed for vs those blessings themselues, and hath destined and appointed the meanes, whereby they are receiued, & doth also most certainely bestow those decrees & promised blessings vpon al, to whō he giueth those meanes, and the lawful vse of them. ✻

THE SECOND PART OF THE CREEDE, *of God the Sonne the Redeemer.*

Quest. 29. *VVhy is the Sonne of God called Iesus, that is, a Savior?*

Answ. Because he saueth vs from all our sinnes: [a] neither ought any safety to be sought for from any other, nor can elsewhere be found. [b]

ON THE 11 SABBOTH.
[a] Matt:1:21. Heb:7:25:
[b] Act:4:12. Ioh:15:4. 1:Tim:2:5. Isa:43:11: 1.Ioh.5:11.

The Explication.

IN this second part of the Apostolicke Creede, *is intreated of the Mediator. The doctrin cōcerning the Mediator,* cōsisteth of 2. parts. 1. *Of the person of the Mediator:* 2. *Of his office. Of his person,* the 2. former articles speake. *And in Iesu Christ his only son our Lord, which was cōceived by the holy Ghost, borne of the Virgin Mary. His office* is summarily expoūded in the same 2. articles, but particularly in those which follow, euē to the 3. part of the creed, wherein is entreated cōcerning the holy ghost. There are 2. parts of his office: *humiliatiō, or merit & glorificatiō, or efficacy. Of his humiliatiō,* wherby christ hath promitted for vs his benefits, namely remission of sins, & recōciliatiō & attonement

with God the holy Ghost, and life everlasting, these articles speake: *He suffred vnder Pontius Pilat, was crucified, dead, buried, descended into hel.* Of his glorification, in respect whereof Christ is effectual and worketh forcibly in vs in applying his merited blessings & benefites vnto vs by his spirit, these articles speake: *The third day hee rose againe from the dead: he ascended into heaven: Sitteth on the right hande of God the father almighty.* The seventh article touching his *comming* pertaineth to the consummation of his glorification, when God shal be al in al: *From thence shall he come to iudge the quicke & the dead.* Hence it appeareth with how great wisedome the articles were written, & applied to the question of the Mediator. For as it descendeth in order from the first to the last step & degree of Christs humiliation, which is signified by his *descension into hell*, and is the feeling of the horrible iudgemente, and wrath of God against the sinnes of mankinde: so it ascendeth from the lesser glory which began from his resurrection, to the highest and greatest, which is betokened by his sitting at the right hand of God the Father. The same order, and the same wisedome is seene in the first part of the Creede. It is also apparant in the third part, which is as it were the fruit of the articles going before, wherein are recited in most notable order, the benefites which Christ promerited by his passion, applyeth to vs by his spirit. For the *benefites* of Christ are different from his *office*. *His benefites* are *the thinges themselues*, which Christ hath purchased for vs, and bestoweth on vs, to wit, remission of sinnes, or our reconciliation with God, the giuing of his holy spirite, and life everlasting. *His office is, to promerite* those thinges for vs, by his obedience, and *to bestow* them on vs, by his owne power and efficacie.

The greate wisedome & order in disposing the articles of our creede.

Christs office and his benefites differ.

And in IESVS) that is, *I beleeue in Iesus Christ.* We must repeat the words *I beleeue*, because as we beleeue in God the Father, so wee also beleeue in the sonne of God. *Ye beleeue in God, beleeue also in mee. Beleeue me that I am in the Father, and the Father in mee. I and my Father are one. This is the worke of God that ye beleeue in him whom he hath sent. He that beleeueth in the Sonne hath everlasting life. That all men should honour the Son as they honor the Father.* This is a certaine & invincible argument of the *Deity* of the Son, For faith is a worship due only vnto God.

Ioh: 14: 1: 11
Ioh: 10: 30:
Ioh: 6: 29:
Ioh 3: 36:
Ioh: 5: 23:

OF

OF THE NAME IESVS.

But that it may the better be vnderstood, that by the name IESVS, the office of the Sonne of God the Mediatour is designed, these foure questions are to be considered.

1 *What is signified by the word* IESVS.
2 *From what evils he saveth or delivereth.*
3 *How he saveth.*
4 *Whom he saveth.*

1 *What the name* IESVS *signifieth.*

THE question touching the name *Iesus* concerneth not so much the Etymologie and peculiar sence which this name importeth, but especially respecteth the office of the Sonne of GOD therein implyed. The worde IESVS (in Greeke Ἰησοῦς, and in Hebrew *Iehoshuah* or *Ieshuah*) signifieth a Saviour and authour of safety: which name God himselfe gaue vnto the Mediatour in the Newe Testament. This true Etymon or original signification of this worde is assigned by the Angell saying: *For he shall saue his people from their sinnes*. The Sonne of God therefore is called *Iesus* in respect of his *office* by an excellencie. 1. In that hee is our Mediator, who saveth and delivereth from the evils both of crime and punishment. 2. And that alone. 3. Yea & most perfectly, whether we respect the *nomber* of these evils, he delivereth vs from them al, or the *degrees* of them; he hath vtterly annihilated the greatest, yea & smallest portion of them. And the salvation which he tendereth vnto vs is righteousnes, & life everlasting. This is gathered out of his verie name, because he hath not a bare title without the thing it selfe, but farther therewith performeth & executeth the office of a Mediatour. Ob. *Many others were called by the name of Iesus, & were Saviours of their people, as for example Ioshua the Captain of Israel, & divers other. Therfore frō this name it is not necessarily argued & inforced that Christ*

Mat. 1. 21.

Luke 2. 11.

Iesus is our Saviour.

onely is our Saviour Aunſ. Others had this name becauſe they were *typicall Saviours*, prefiguring & reſembling this *true Saviour*. Repl. *Yea but the Parents of Ioſhua, when they gaue their young infant this name, could not ſo much as ſuſpect that by him ſhould cõe the delivery of the people of Iſrael*: An. What then? yet God knew, & thervpõ ſo directed their wils, that they ſhould ca' him *Ioſhua*. Now there is great difference betweene thoſe other, & this our Ieſus. 1. Others had this nãe impoſed on thẽ by the wil of men; this our Ieſus had his name given him by an Angel, 2. Others were but types and ſhadowes; this was the true prefigured Ieſus. 3 God by them beſtowed onely corporal & temporal benefits vpon his people the Iſraelits; but by this Ieſus he ſaueth al the choſen diſperſed through the whole worlde, from all evilles both of body & ſoule, frõ ſin & death everlaſting. 4. They were onely inſtruments & miniſters, by whom Chriſt gaue ſafety, & benefits temporal to the people; Chriſt is the author of al good things both temporal & eternal, & theſe he by his own efficacy beſtoweth on whõ he wil. Thus the Son of God is called *Ieſus* by an excellency aboue others, being the true Saviour. 1. Becauſe he exempteth & freeth vs from al e. ils of crime & paine. 2. Becauſe he alone worketh this freedome & delivery.

Differẽces betweene the true Ieſus our Saviour and others of the ſame name.

That the Son of God *onely* is that Saviour, is ſhewed by the places of Scripture following. *There is no ſalvation in any other, For among men there is giuen no other name vnder heaven, wherby vve must be ſaved. He that beleeveth not the Son is condemned already, becauſe hee beleeveth not in the name of the only begotten Son of God. God hath given vnto vs eternal life, and this life is in his Sonne. There is one GOD, and one Mediator betweene GOD and man, which is the man Chriſt Ieſus. I am the Lord, & beſides mee there is no Saviour. I am hee that putteth away thine iniquities for mine owne ſake. By the obedience of one ſhall many be made righteous.* Obiect. *The Father and the holy Ghoſt alſo are our Saviours. Therefore not the Sonne alone.* Aunſw. 1. It is a fallacy affirming that to be ſimply & who y ſo, which is but in ſome reſpect only ſo. True it is they al ſaue mankind, but the difference is in the *maner* of their ſaving. For 1. *The Father ſaueth as the founteine of our delivery*; becauſe he ſendeth the Sonne into fleſh, by him to deliver vs, but the Father himſelfe is not ſent. 2. *The holie Ghoſt ſaveth, as an immediate effector or vvorker of regeneration, ſent from the Father by the Sonne into the heartes of the choſen.* 3. *The Sonne*

2. Ieſus alone is our Saviour Act. 4: 12: Iohn. 3: 18: 1. Ioh. 5: 11: 1. Tim. 2: 5: Iſai. 43: 11: 25: Rom. 5: 19:

How the whole 3. perſons ar ſaid to bee Saviours. 1: The Father by ſending the Sonne, 2. The holy Ghoſt by beeing ſent of the Sonne:

ſaveth

saueth by his merite and efficacie, and thus becommeth *sole Mediator*, paieng the ransome, giuing the holy Ghost, regenerating & raising vs vp vnto life eternal. Wherefore this efficacy & effectual working it selfe, is common to al three Persons: yet the order & maner of working is different, & appropriate to each. But the ransome, the Son only hath paied. Ans. 2. *The Son is called the onely Saviour* in respect of the Creature, to whom he is opposed, and from whome hee is discerned: that is, from the worke of salvation, not the Father and the holy Ghost, but the creatures only are excluded. For no creature delivereth from sin and death. So it is said, *The things of God knoweth no man but the Spirit of God*: but it followeth not hereof, that the Father and the Son know not themselues. For the Spirit in that place is compared with the creature, not with the Father & the Son.

3: The Son only by merite & efficacy.

The particle *alone* excludeth all creatures from being Saviours.

1:Cor.2:11

2. *From what evils he saueth or delivereth.*

HE delivereth vs from al evils both of *crime*, and *paine*, most fully and perfectly. *From the evill of crime*, for so the Angel testifieth: *He shall saue his people from their sins*. *The bloud of Iesus Christ cleanseth vs from all sinne*, that is, that it may not be imputed vnto vs, and that it may not reigne in vs, but be abolished, and so we at length leaue of to sin. Wherfore also he delivereth vs *from all paine* and punishment. For the cause being taken away which is sin, the effect is taken away which is punishment. *Now then there is no condemnation to them that are in Christ Iesus. I giue vnto thē eternall life.* This salvation thē which this our Saviour Iesus Christ bringeth vs, is righteousnes & life everlasting. *Seventy weekes are determined to finish the wickednes, & to seale vp the sins, & to recōcile the iniquity, and to bring in everlasting righteousnes. He is made vnto vs wisdome, righteousnes, sanctification, & redemption.*

Math:1.21
1:Iohn 1:7:

Rom:8:1:

Dan:9:24:
1:Cor:1:30:

3. *How he saueth.*

HE saueth vs after two sorts; *by his merit*, & *by his efficacy*. 1. *Hee saveth vs by his merite or satisfaction*; because by his obedience, passion, death, and intercession he hath merited for vs remission of sins, reconciliation with God, the holy Ghost, salvation, and life everlasting. Testimonies hereof are these: *If any man sinne, wee*

Christ saveth vs 1: By his merite

haue

1.John 2.2. *haue an aduocate with the Father, Iesus Christ the iust. And hee is the reconciliation for our sins, & not for ours onely, but also for the sins of the whole world,* that is, for the sinnes of all sortes of men, of whatsoever age, place, or degree. 1.John. 1.7. *The bloud of Iesus Christ the Son of* God *purgeth vs from all sin. Whō God hath set forth to be a reconciliatiō through* Rom.3.25. *faith in his bloud to declare his righteousnes by the forgiuenes of sins. By* Rom.5.19. *the obedience of one, many shalbe made righteous. He was wounded for our* Isai.53.5. *transgressions, he was broken for our iniquities; the chastisement of our peace was vpon him, & with his stripes vve are healed. All vvee like sheepe haue gone astray, we haue turned every one to his owne vvay, & the* 2.Cor.5.21 *Lord hath laid vpon him the iniquity of vs all. He hath made him to bee sin for vs, which knew no sin, that we should be made the righteousnes of* Gal.3.13. *God in him. Christ hath redeemed vs from the curse of the Law, when he was made a curse for vs, that the blessing of Abraham might come on* Gal.4 4. *the Gentiles through Christ Iesus, that we might receiue the promise of* Gal.3.13. *the Spirit through faith. God sent forth his Son made of a vvoman, & made vnder the Law* (that is, *made an execratiō or curse*; For we are deliuered not from the *obedience*, but from the *curse* of the Law;) *that he might redeeme them that were vnder the Law, that we might receiue the* Heb.9 14. *adoptiō of the sons. Hovv much more shal the bloud of Christ, vvhich through the eternal spirit offered himselfe without spott to God, purge your consciences from dead works to serue the liuing God? By the vvhich will we are sanctified, euē by the offering of the body of Iesus Christ once offered.* By these and very many the like places of Scripture, it is manifest that for Christs merite we are not only freed from punishment, the remission of our sins being obteined: but are also reputed righteous before God, adopted of him to bee his sonnes, blessed, endewed with the holy Ghost, sanctified, and made heires of everlasting life. 2. Christ saueth vs *by his efficacy*, power, and operation; because he not onely obteineth, by his meriting for vs, remission of sinnes, & that life which we had lost; but also applieth effectually vnto vs by vertue of his Spirit through faith the whole benefite of our redemption. For what benefites he merited by his death, he doth not retaine them vnto himselfe, but bestoweth them on vs. For salvation & life everlasting (which himselfe had before) he purchased, not for himselfe, but for vs, as being our Mediatour. Therfore he reuealeth vnto vs his Fathers wil, instituteth, and mainteineth the ministery of his word, wherby he

2. By his efficacy and powerfull working.

giueth

gueth the holy ghost, by whom he worketh in vs both faith, whereby we applying Christs merite vnto our selues, may be assured of our iustification in the sight of God through the force thereof; and also conversion, or the desire and loue of new obedience. So by his word and spirit he gathereth his Church, he bestoweth & heapeth on it al blessings necessary for this life, defendeth and preserveth it in this life against the force of Devils and the world, and against al the corporal & spiritual assaults of al enimies, even to the end, so that not one of those which are converted perisheth: finally at length, their bodies beeing raised in the last day from the dead, he fully delivereth his church frō al sinne and evil, advancing it vnto everlasting life & glory, & casting the enemies therof into perpetual paine & torment. To comprise the whole in a word, his efficacy by his word and spirit *regenerateth* vs in this life, & *preserveth* or susteineth vs being regenerate, least we fal away, and in the end *raiseth* vs vnto life eternal. Of his revealing himself vnto vs and regenerating vs, speake these places. *No man knoweth the Son but the Father: neither knoweth any man the Father but the Son, & he to vvhom the Son will reveale him. No mā hath seene God at any time: the only begottē Son which is in the bosome of the Father, he hath declared him. He that commeth after mee vvill baptise you with the holy ghost, & with fire. I vvill send vnto you from the Father the Spirit of truth. VVhē he ascended vp on high he gave gifts vnto mē. He ascended vp on high that he might fill all things. For this purpose appeared the Son of God that he might loose the vvorkes of the Devill.* Of his raising vs from death, these Scriptures make evident mētion: *I will raise him vp in the last day. No man shal take my sheepe out of mine hāds. I give vnto them eternal life, & they shall never perish. VVhen al things shal be subdued vnto him, he shal make vnto himself a glorious Church* in the sight of God, which hee gathereth from the beginning of the world vnto the end. Hereby we may vnderstād that the giuing of the holy Ghost is a parte of our salvation or delivery by Christ Iesus our Mediatour. For the holy ghost is he by whom Christ effectually performeth this, which he, being our intercessor with his father hath promised his Father in our behalfe: that is, he teacheth vs by illuminating our minds with the knowledge of god and his divine vvil: and regenerateth or sanctifieth and guideth and establisheth vs, that we may beginne the study of holines, persist, and profite therein, vntil sin be fully

The efficacy of christs merite performeth 3. things vnto vs.
1. Our Regeneratiō. Mat. 11. 27. Iohn. 1. 18. Math. 3. 11. Ioh. 15. 26. Eph. 4. 8. 10 11. 1. Iohn 3. 8.
2. Our perseverance therein. Ioh. 14. 1. Mat. 28. 20. Io 14. 18. 23.
3. Our Resurrection frō death Iohn. 6. 54. & 10. 28. 1. Cor. 15. 28. Eph. 5. 27.

abolished

abolished in vs; and sinne being abolished, death must needes be also abolished, which that he might together with death destroy, Christ was sent of his Father into the world.

[Christ is our most perfect Saviour.

[Christ saueth vs from al evils whether of crime, or punishment, by his merit & efficacy *fully & most perfectly*, inchoating & beginning our salvation in this life, but consummating and finishing it in the life to come. Which is proued first *In that his merite is most perfect*, and that for two causes before expressed; 1. *The worthines of the person* be cause he that suffered it, is God: (for, *God hath purchased the Church with his owne blood. Christ through the eternall spirite offered himselfe*; Whence also it is that the obedience of the Son in punishment or satisfaction surpasseth the righteousnes and punishment, or satisfaction of al the Angels, and is a sufficient price and merite for so many, and so great blessings,) 2. *The grieuousnes of the punishments* which he sustained for vs. Againe *in that he in most perfect and absolute manner applieth and imparteth salvation vnto vs. Yee are complete in him*, that is, ye haue al things appertaining to euerlasting blessednes, ye for christs sake are become the perfect and blessed sonnes of God. *For it pleased the Father that in him should all fulnes dwell. The blood of Iesus Christ the Sonne of God cleanseth vs from all sinne. Now there is no condemnation to them that are in Christ Iesus. But this man because hee endureth for euer hath an everlasting Priesthoode: Wherefore hee is able also PERFECTLY to saue them that come vnto God by him.*]

Act. 20. 28. Heb. 9. 14.

Col. 1. 10.

Col. 1. 19. 1. Ioh. 1. 7. Rom. 1. 8. Heb. 7. 24. 25.

] 4 *Whom he saueth.*

HE *saueth all and only the elect and beleevers* which haue beene, are, or shalbe, euē from the beginning, to the end of the world, and that both by his merite, and by his efficacy. For in them only, which embrace the benefit of redemption with a true faith, hath God his end, even his worship and glory. For he hath decreed to gather and reserue a Church vnto himselfe in this life; but with this condition, that it apprehende that benefite, and bee thankefull for the same. *God so loved the vvorlde, that hee hath given his onlie begotten Sonne, that vvhosoever beleeveth in him, shoulde not perish but haue everlasting life. I pray not for these alone; but for them also vvhich shall beleeue in mee through their worde, that they all may be one.*

Ioh. 3. 16.

Ioh. 17. 20.

I am

I am the liuing breade which came downe from heaven: if any man eate of this bread he shall liue for ever. He hath chosen vs in Christ, that we should be holy and without blame before him in loue, and that we shoulde be vnto the praise of his glory. Iohn. 6. 51. Ephe. 1. 4.

The summe of all that hath beene hitherto dilated and enlarged, may in briefe be thus concluded. 1. Quest. *Who is hee that saueth vs?* *Answ.* The Sonne of God is our Iesus, that is to say, our Saviour. 2. Quest *Whom saueth hee?* *Answ.* His people, to wit, all and only the elect which are giuen him of his Father. 3. Quest. *From what euils deliuereth hee his elect?* *Answ.* From al sinne, and the punishments of sinne. 4. Quest. *By what meanes?* *Answ.* Two manner of waies: by his merit, and by his efficacie; & both theie waies he most perfectly deliuereth his chosen. A briefe summe of al that hath beene said in the foure questions.

Now then what meane the wordes of this Article, *I beleeue in Iesus?* 1. I beleeue that there is some Saviour of mankinde. 2. I beleeue that this person Iesus borne of the Virgin Mary is that Saviour of whome the Father pronounceth from heauen, *This is my beloued Sonne, in whome I am well pleased: Heare him:* whome God will haue worshipped, and honoured of vs. *Hee that honoureth not the Sonne, the same honoureth not the Father, which hath sent him.* 3. I beleeue that this Iesus by his merite and efficacie freeth vs from all evils both of crime and penaltie, beginning in vs this freedome in this life, & finishing it in the life to come. 4. I beleeue that this Iesus is not only the Saviour of other his elect, but my only perfect Saviour also, working in mee here in this world the beginnings of saluation, and perfecting the same at length in the world to come. The true meaning of this Article. 1 2 Mat. 17. 5. Ioh. 5. 23. 3 4

Quest. 30. *Doe they then beleeue in the onlie Saviour Iesus, who seeke for happinesse and safety of the Saintes, or of themselues, or elsewhere?*

Answ. No. For although in worde they boast themselues of him as their Saviour, yet indeede they de-

ny

ny the only Saviour Iesus.[a] For it must needes be that either Iesus is not a perfect Saviour, or that they who embrace him as their Savior with a true faith possesse all things in him, which are required vnto salvation.[b]

[a] 1 Cor. 2: 2. 30: 31: Gal. 5: 4:
[b] Heb. 12: 2 Is. 9. 6: Col. 1: 19: 20. & 2: 10: 1. Ioh. 1: 7:

The Explication.

THis question is mooued to convict such as glory in the name of Iesus, and in the meane space seeke for salvatiõ, either wholy, or in part, without this Iesus; as, in the merites of Saintes, in Popes indulgences and Pardons, in their owne satisfactions, workes, fastings, praiers, almes-deedes &c: of which crew are the Papistes, Iesuites, and such like hypocrites of our times. The question therefore is, *Whether these doe beleeue in the onlie Saviour Iesus, or no?* It is aunswered that *they beleeue not, but what soever they vaunt in their words and speeches, yet indeede they denie him.* The collection of the whole aunswere is concluded in this syllogisme, drawne from the description of an only and perfect Saviour. Whosoeuer is a perfect and only Saviour hee bestoweth salvation not iointly with others, nor in part only, but full, entire, and whole. But this Iesus the Sonne of Mary is that Saviour, which is the onlie and perfect Saviour; whereof demonstration hath beene made in the former question. Wherefore he bestoweth salvation neither iointly with others, neither part therof only, but he alone performeth the whole, most absolutely, & by a consequent, they who ioine intercessours with Iesus, or craue and expect any part of salvation elsewhere, doe indeede deny the onlie Saviour Iesus. Wee may also frame it on this manner. They who seeke for salvation in any other then in Christ, whether in Saints, or in themselues &c. beleeue not in Iesus as in their only Saviour. But Papistes and Iesuites laboring to establish meritorious workes of their owne, or of Saints, seeke for salvation in some other besides Christ Iesus. Therefore they beleeue not in Iesus as in their only Saviour. The Minor of this Syllogisme is graunted by them, and is a point of their doctrine. The Maior is cleere out of the description of a perfect Saviour set downe in the

the Maior of the former Syllogisme. Ob. *To pray for others, is to make intercession. God will that one should pray for another, as the Saintes for Saintes: Therefore he will that one make intercession for another; and by a consequent, the glory of Christ is not impeached, if the intercession of Saints be ioined vnto his intercession.* Ans. There is an ambiguity, both in the word *Praier*, and in the word *Intercession*. God will that one pray and make interceſsion for another; but this they muſt do, not ſtanding on the worthineſse of their owne intercession and merites: but on the worthineſse of the interceſsion and merites of the only Mediatour Christ. *Christ maketh interceſsion for vs*, becauſe hee praieth, willeth, and obtaineth, and effectuateth it himſelfe, that for his owne ſacrifice and praiers we may bee receiued of God the Father into favour, and be reformed according to his Image. Christ therefore maketh interceſsion for vs by the vigor and vertue of his owne proper worthineſse and merites; for his owne worthineſse he is heard, and obtaineth what he deſireth. After this ſort doe not the Saints make interceſsion one for another. Wherefore ſeeing the Papiſtes feigne that the Saintes doe by their owne merites and praiers, obtaine for others grace and certaine good things at Gods handes, they manifeſtlie derogate from the glory of Christ, and deny him to bee the only Saviour.

ON THE 12 SABBOTH.

a Pſal: 45: 8: Heb: 1: 9: Iſ: 61: 1: Luk: 4: 18:

b Deu: 18: 15 Act: 3: 22: & 7: 37: Iſ: 55: 4:

c Ioh. 1. 18. & 15. 15.

d Pſa: 110. 4 e Heb. 9. 12. 14. 28. & 10. 12. 14.

f Rom. 5. 9. 10. & 8. 34. Heb. 9. 24. 1 Ioh 2. 1.

g Pſal: 2: 6. Zach. 9. 9. Mat. 21. 5. Mat: 28 18. Luk 1. 33. Ioh. 10. 28. Rev. 10. & 12. & 16.

Quest. 31. *Why is he called* CHRIST, *that is, Annointed?*

Aunſw. Becauſe he was ordained of the Father, and annointed of the holy Ghoſt. a the chiefe Prophet and Doctor, b who hath opened vnto vs the ſecret counſell, and all the will of his Father concerning our Redemption: c And the High-Prieſte, d who with that one only ſacrifice of his body hath redeemed vs, e and doth continually make interceſsion to his Father for vs. f And a King, who ruleth vs by his word & ſpirit, & defendeth & maintaineth that ſalvation which he hath purchaſed for vs. g

The Explication.

What is signified by the name of Christ.

THE name of *Iesus* doeth rather ſummarily than expreſlie note the office of the Mediator: and is as it were a proper name deſigning rather a certaine perſon. But the word, *Meſſias*, or *Chriſt*, or *Annointed*, is properly an *Epitheton* of the office, which being adioined to the former, doth more ſignificantly declare the proper and certaine office of the Mediator: For it expreſſeth metonymicallie the three partes thereof, namely, to be *a Prophet*, *a Prieſt*, and *a King*. For theſe three were wont to be annointed, and ſo to be deſigned to theſe functions. Obiect. *But it may be that Chriſt was annointed but to one of theſe functions only.* *Anſ.* He is called in the Scripture a Prophet, a King, and a Prieſt: And further, Chriſt was ſignified by annointed perſons, whereof thoſe three ſorts were in the old Teſtament. And hence it commeth to paſſe that theſe two names *Ieſus Chriſt* are often ioined. For it is not inough to beleeue, that there is a Saviour, and that he is exhibited; but we muſt further alſo certainely be perſwaded, that this Ieſus, borne of the Virgin Marie, is that Saviour and Chriſt, promiſed in the old Teſtament. Furthermore, cõcerning the office of the Mediatour, as it is deſigned by this name *Chriſt*, which ſignifieth Annointed, foure things eſpecially offer themſelues to be conſidered.

1 *VVhat the vnction or annointing of Chriſt is, or in what ſenſe he is called Annointed.*
2 *VVhat is Chriſts propheticall function.*
3 *VVhat his Prieſthood.*
4 *VVhat his kingdome.*

1 *VVhat Chriſts Vnction, or Annointing is.*

ANnointing in the old Teſtament was a ceremonie, whereby according to Gods ordinaunce, Prophetes, Prieſts, and Kings were annointed; either with ſome ſpeciall, or ceremoniall: that it might ſtand for a teſtimony, to thoſe who were rightly annointed, that they were called of God to the adminiſtring of one of theſe functions, and that they ſhoulde bee furniſhed from God with giftes neceſſarie

ſary for the performing of that whereunto they were called. For annointing ſignified, 1. The calling and ordaining of any to the office either of a Prophet, or of a Prieſt, or of a King. 2. It ſignified the promiſe and beſtowing of gifts neceſſary the to. For to whom God committed a nie office, and whom he cauſed to be annointed, to theſe alſo he ſubminiſtred the gifts of the holy ghoſt neceſſarie for the diſcharging of it, as knowledge, wiſedome, ſtrength, fortitude, induſtrie, authoritie, and ſuch others. 3. It ſignifieth the fragrantnes, or ſweet ſavour of the labours imploied in that vocation: that is, it was a teſtimonie that the labours were gratful and acceptable to god, & that he would proſper ſuch labours, as the Annointed ſhould with a true faith, & cheerfully vndergoe in executing the function committed vnto them of god. *We are vnto God the ſweet ſavour of Chriſt in them that are ſaved. Your labour is not vaine in the Lord.* Further, the outward annointing did, as a ſigne, repreſent the inward, that is, the gifts of the holy Ghoſt, as the things ſignified, by reaſon of a correſpondent Analogie & proportion. For as oile maketh the drie parres being annointed therewith liuelie, agill, and able, and fitte to doe their duetie, and beſides to ſende forth a ſweete ſavour: So the holie ghoſt furniſhing them with neceſſarie gifts, which are ordeined to a function, giueth them ſtrength and power, whereby they, beeing of themſelues vnfit to doe any good, are made fitte and able to worke and accompliſh thinges grateful vnto GOD: that is, the holy Ghoſt cauſeth them to diſpatch readily, & with dexteritie, the parts of that duty, which is enioined them, and to doe things acceptable to god, & availeable for the preſervation of the Church.

2. Cor. 2. 15.
1. Cor. 15. 58.

The analogy or proportion betweene the ſigne and the thinge ſignified.

Now *the annointing* of Ieſus Chriſt is, 1. The ordeining of the Son of god to the office of the chiefe Prophet, Prieſt, & king of the church. 2. The ſpecial communicating of the gifts of the holy Ghoſt neceſſary for his office. 3. Gods approbation & proſpering of this office. *The Lord would breake him, & make him ſubiect to infirmities: when he ſhall make his ſoule an offering for ſin: he ſhal ſee his ſeed, & ſhall prolonge his daies, and the will of the Lord ſhal proſper in his hand: He ſhall ſee of the travel of his ſoule, & ſhal bee ſatisfied: by his knowledge ſhal my righteous ſervant iuſtifie many: for he ſhall beare their iniquities. Therefore will I giue him a portion with the great, and he ſhall devide the ſpoile.* Ieſus then, the Son of god & Mary, is called Meſſias, or Chriſt, or annointed:

Iſai. 53. 10.

two cauſes why Ieſus was alſo Chriſt, that is, Annoin-

1. Be- ted

two causes why Iesus was also Christ, that is, annointed

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Ioh. 7:28. & 6:38. Heb. 5.5. Psal. 11.4. Heb. 13.8. Revel. 13:8 1. Cor. 1.30

1. *Because he was appointed of his father from everlasting the Mediator*, that is, the chiefe Prophet, Priest, and King of the church. This is confirmed by this reason. *He that is to be a Prophet, a Priest, & a King, & is called Annointed, he is in respect of those three called annointed. But the Mediator, which was called Messias, or annointed, was to be the chiefe Prophet, Priest, & King of the church. Therefore he is in respect of those three called annointed or Christ.* Again, the same is shewed by many places of Scripture. *I came not of my selfe, &c. I came downe from heaven, not to do mine owne will, but his will which hath sent me. Christ tooke not to himselfe this honour to be made the High Priest, but he that said vnto him, Thou art my Son, this day begate I thee, &c. The Lord swore, thou art a Priest for ever, after the order of Melchisedeke, Iesus Christ yesterday, and to day, the same is also for ever. The lambe slaine from the beginning of the worlde. CHRIST is made of GOD vnto vs, wisedome, and righteousnesse, and sanctification, & redemption.* So he is often called the Angel of the covenant sent of God vnto the Church. 2. *He is called annointed, in respect of the gifts of the holy ghost, which were powred on him thicke, abundantly, & most perfectly*; that is, all the gifts & graces, whatsoever are in all the blessed Angels & men; & those in the most excellent & high degree, that hee might bee sufficient for the reforming, ruling, preserving of his church, and for administring of the government of the whole world, and for the directing thereof to the safety & salvation of his Church. *God giveth him not the spirit by measure. Therefore God, thy God, hath annointed thee with the oile of gladnes above thy fellows. The spirite of the Lord is upon me, therefore hath the Lorde annointed mee.* The annointing therefore is of the whole person, yet with this difference, *that it is so applied to both natures, as it signifieth the ordaining of them to the Mediator-ship.* For he is Mediator according to both natures, who was always present with his church, even before the flesh was borne. But as his *annointing* designeth the *communicating of the gifts of the holy Ghost*, so his *humane nature onely* is meant to be annointed. For his godhead, because it is always in it selfe goodnes most perfect, & passing measure, is not annointed, but annointeth & filleth with gifts & graces both his owne humanity, which his godhead doth personally inhabite, as also the elect and chosen. Wherefore one and the same Christ, in respect of his divers natures, is both *annointed & annointer*,

Iohn 3:34. Heb. 1:9. Isai. 61:1.

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Christ annoynted in respect of his humanity, not of his Godhead, in respect wherof he is annointer.

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as raiſer, & raiſed. For the Father annointeth with the holy Ghoſt, but by the Lord: ſo that Irenæus ſaith prettily, *that by the name of annointing was comprised & vnderſtood the three perſons of the godhead, the annointer, the Father: the annointed, the Son: & the annointing, which is the holy Ghoſt.* Ob. *But it is no where read, that Chriſt was annointed.* Anſ. Chriſt was not annointed typically, ceremonially, or ſacramentally: but really, & ſpiritually, that is, hee receiued the thing it ſelfe, which was prefigured and ſignified by the ceremonial annointing: which was the holy ghoſt: as it is ſaide, *Wherfore God, thy God hath annointed thee with the oile of gladnes aboue thy fellowes. The ſpirit of the Lord is vpon me, therfore hath the Lord annointed me.* As therefore it was meete that Chriſt ſhould be a Prophet, a Prieſt, and a King, not typical, but the very ſignified and true, that is, the great & high Prophet, Prieſt, & King: ſo it was neceſſary that he ſhould bee annointed not with typical oile, but with the ſignified and true oile, which was the holy ghoſt. For ſuch as the office was, ſuch ſhould the annointing be. But the office was not typical, but the very thing it ſelfe. Therfore ſuch alſo ſhould the annointing be.

Lib. 3. c. 20.

Chriſt annointed ſpiritually.

Pſal. 45. 8. Heb. 1. 9. Iſai. 61. 1.

Hence we learne and vnderſtand theſe two things. 1. *That Chriſt hath this name, not from the ceremoniall annointing, but from the thing it ſelfe, which was thereby ſignified:* becauſe he is that chiefe and high Prophet, Prieſt, and King, whom, as types, the Prophets, Prieſts, and Kings of the olde teſtament, which were wont to bee annointed with external oile, did repreſent. The name therefore of the ſigne or type, that is, annointed, is transferred to the thing it ſelfe, even to the High-Prieſt, Prophet, and King, Ieſus. 2. *That there is a great difference betweene this Ieſus Annointed, and the Annointed of the olde Teſtament.* For 1. They were onely certaine *types* & ſhadows of this only chiefe and true Chriſt, that is, of this King, Prophet, & Prieſt. Wherefore neceſſary was it that they ſhould yeelde & giue place to him being once exhibited. For the thing it ſelfe being come and exhibited, the types ceaſe. 2. The annointing, that is, the communicating of the gifts of the holy ghoſt in the typicall Annointed, was *imperfect and vnweake.* But in Ieſus Chriſt, it is *perfect and exceeding great. For in him dwelleth the fulneſs of the godhead perſonally*, ſo that he is both the annointed and the annointer. 3. Hee onely hath receiued al *the gifts of the Holie* GHOST, *and thoſe manie waies more excellent*

christ hath his name, not from the ceremonial annointing, but frō the thing ẽ therby ſignified.

3: Differences betweene christ Annointed, & the annointed of the olde teſtament:

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Col. 2. 9.

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than they are to be found in all the Angels and men: because he had the
Iohn. 1. 16. 1. Cor 12. 11 Eph 4. 7. in the highest both number, & degree. *Of his fulnes haue all we receiued.* But the Annointed of the olde Testament receiued neither *all the gifts*, neither in the *highest degree*, but devided, and according to the measure of the gift of Christ, some more, some fewer, & some greater gifts than some; much lesse were they able by their owne power & vertue to work the same in others. Ob. *God cannot be annointed. Christ is God. Therefore he could not bee annointed, no not with the prefigured or signified oile.* Ans. In some respect we grant this whole reason. For Christ as touching his godhead cannot be annointed with the gifts of the holy ghost. 1. *Because not one iot of the gifts of the holy ghost can bee added to the godhead, because of the exceeding perfection therof.* 2. *Because the holy ghost, by whome the annointing is immediatly administred, is the proper spirit of* CHRIST, *no lesse proceeding from him, than from the Father.* Wherefore hee, as he is GOD, hath not any thing from the holy ghost, neither doth hee receiue him, which is already his owne, from any other, but giueth him vnto others, whom it pleaseth him. As also no man can giue thee thy spirite which is in thee, because that which thou already hast, cannot bee giuen vnto thee. Repl. *According to which nature* CHRIST *is annointed, according to the same hee is Mediator, that is, the* Prophet, Priest, *and King of the Church. But according to his humane nature onely hee is annointed. Therefore according to that onely, hee is Mediator.* The Maior is thus proued. *To bee annointed, is, to receiue the gifts of the holy ghost. But according to his humane nature only he receiued these gifts. Therefore according to that onely he is annointed.* Ans. The Maior of the former reason is made of a badde and faulty Definition: because the Definition is of too streight and narrowe a compasse. For, *To bee annointed, is not onely to receiue the gifts, but also to be assigned to some certaine office.* In the former sense CHRIST is annointed according to his *humanity* onely: in the latter, according to *both natures*. Or, wee may answere, that the whole reason is faulty, because of an ambiguity in the worde *annointing*. For in the Maior, it is taken either for the whole annointing, or for that parte, which is an *ordaining to an office*: but in the Minor it is taken for the other part onely, which is *the participation of the gifts of the holy ghost*. Now then, *according to which nature* CHRIST *is not annointed*, that

Why God cannot bee said to bee Annointed

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In what sense Christ may bee said to bee annointed according to his godhead

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is,

is, neither ſeuerally by a deſignemẽt to an office: neither by both a deſignement to an office and a receiuing of the giftes of the holy ghoſt:) *according to that nature, he is not Mediator. Chriſt according to his godhead is not annointed*, both with a deſignement to an office, and a receiuing of gifts: yet is he according to his god-head, annointed by an ordeining or deſignement to an office. *Therefore he is a Mediator alſo according to his godhead.*

Chriſt Mediator according to both natures.

Chriſt therefore is a Mediator, that is, the Prophet, Prieſt, & King of the Church in reſpect of both natures. For vnto the office of a Mediator do mo actions concurre, whereof ſome he executeth by his *godhead*, ſome by his *fleſh*; yet ſo, that they are done and perfourmed togither, the properties of both natures beeing as it were communicated. Wherfore that we erre not here, nor conceiue amiſſe, theſe two rules are to be obſerued. Two rules to be obſerved.

1 1. *The properties of the one nature in the Mediator, are attributed to the other in the cõcret, that is, to the perſõ, yet ſtill in reſpect of that nature whoſe properties they are*, as, *God is angry, God ſuffereth, God dieth*, to wit according to his humanity. Againe, *the man Chriſt is omnipotent, everlaſting, every-where preſent*, namely as concerning his Deity. This is called *the communicating of the properties*, and it is a certaine kinde of Synecdoche.

2 2. *The names of the Mediatorſhip are attributed to the whole perſon in reſpect of both natures, yet reſerving ſtill the properties of each nature, and the differences of actions.* For to the performing of the Mediatourſhippe, the properties or faculties and operations both of the divine and of the humane nature are required, ſo that each performeth his proper function with communion of the other.

2 *What is Chriſts prophetical function.*

The ſignification of the name Prophet.

HAving examined in the former queſtion what Chriſts annointing may import and ſignifie, it remaineth that we proſecute in briefe his three-fold office, or the three parts of the office of the Mediatourſhippe whereunto Chriſt is annointed. Where wee are to obſerue the definitions of a *Prophet*, *Prieſt*, and *King*, which are deduced out of the ſeueral functions which each of theſe executed from all antiquitie. The worde *Prophet* commeth from the Greeke worde προφήμι, which ſignifieth *to publiſh abroade thinges either preſente, or to come*. A Prophet in general, is *a perſon called of God, who publiſheth*

2 Kinds of Prophets

lisheth & expoundeth vnto men the wil of God concerning things either present, or to come; which, without some revelation from God, remaine vnknown to vs; as being such, to the knowledge whereof men were not able by themselues to come. A Prophet is either *a minister*, or *the heade & chiefe of the Prophets*, which is Christ. *Of ministeriall Prophets*, some are of the *olde*, some of the *newe* Testament. Of the newe testament, some are *specially* so called, some onely in *generall*. The prophets of the old testament were *persons immediatly called & instructed of God himselfe, either by instinct, or by dreams, or by divine visions; or by speeches had by God with them, that they should declare to men, to whom they were sent, the true doctrine concerning God & his vvorship, & cleanse & cleare it from errors, & corruptions; that they shoulde recount & illustrate the promise of the Messias to come, & his kingdome and benefits, of remission of sins & eternall life by & for him, to bee giuen to all beleevers, that they should foretel future events good & bad, & rewards & punishments; that they should guid, & administer, & order many counsels & offices publicke, or civil, hauing divine and certaine testimonies to warrant them, that they could not er in such doctrine, precepts, & counsels, as they propounded in the name of* God ✻ Those testimonies were especially these, 1. The continual consent of the Prophets in Israel, of Moses, & the Patriarks, both one with another, & with those first divine revelations, which were giuen at the creation in paradise. 2. Miracles certainlie comming from God. 3. The events of things exactly answering to the sacred oracles & predictiõs of the Prophets. 4. The testimony of the holy ghost throughly persuading & convincing mens minds concerning the truth of Prophetical doctrin. Such Prophets were Adam, Seth, Noah, Abraham, Isaac, Iacob, Ioseph, & other, and afterwards Moses, & they who succeeded him amõg the people of Israel. ✻ A Prophet of the *new testament*, specially so called, *is a person immeatly called of* God, *who by divine instinct, and through speciall revelation of the holy ghost, doth certainly foresee & foreshew things to come.* As were the Apostles, & Agabus, and the Disciples, telling Paul through the spirit, that he should not goe vp to Ierusalem, &c. *A Prophet of the new Testament* in general, *is called any, whosoever hath the gift of vnderstanding, expoũding & applying the prophecies & writings of the Prophets, who are properly so called, to the present vse of the church.* So is this word vsed, 1. *Cor.* This function and gift of prophecying; that is, of

2. Kindes of ministerial Prophets. What the Prophets of the olde Testament were.

4. Testimonies of the truth of doctrine delivered by the Prophetes of the olde Testament

✻ What a Prophet of the newe Testamẽt is Act. 11 28. & 21: 11: Actes 21. 4.

1 Cor. 14. 4 5. 29.

expoun-

expoũding & applying the Scriptures of the Prophets & Apoſtles to the vſe of the church, is at al times neceſſary: That other of foretelling things to come, not ſo: & therefore it is but temporary, and for a time.

The great & chiefe Prophet which is Chriſt, *is a perſon immediatly ordained of God even from the beginning & cradle of the Church in Paradiſe to all eternity, ſent of the father to declare the vvill of God towards mankind, to inſtitute and appoint a miniſtery, to teach by the word and ſacraments, the holy ghoſt working together with him: and laſtly in the fleſh, to preach the Goſpell, & to make known in his fleſh by his doctrine & vvorkes that hee is the Son conſubſtantial, & of the ſame ſubſtance vvith the Father, & author of the evangelicke doctrine, giuing by it the holy Ghoſt, and kindling faith in the hearts of men, ſending Apoſtles & gathering vnto himſelfe a Church out of mankind, of vvhich he may bee heard, invocated, and worſhipped.* Wherfore the *Propheticall functiõ* of Chriſt is, 1. To open & declare vnto Angels and men, God and his whole wil, which could not be knowne but by the Son, and by ſpeciall revelation. *The Son which is in the boſome of the Father, he hath declared him. The things that I haue heard of the Father, thoſe ſpeake I to the vvorld*: Likewiſe to refine and purifie the Law, and vvorſhip of God from corruptions. 2. To inſtitute or ordeine, and to mainteine the miniſtery of the goſpel, to raiſe vp and to ſend Prophets, Apoſtles, and other miniſters of the Church, to beſtow on them the gifte of prophecy, and to furniſh them with gifts neceſſary to their miniſtery. *He* (that is, Chriſt) *hath giuen ſome Apoſtles, ſome Prophetes, & ſome doctors &c. Therefore ſaid the VViſedome of God, I vvill ſend them Prophets and Apoſtles &c. I vvill giue you a mouth and wiſdome, where-againſt all your adverſaries ſhal not be able to ſpeake, nor reſiſt.* So the ſpirite of Chriſt is ſaid to haue ſpoken by the Prophets. 3. To be through his miniſtery effectual in the harts of the hearers; that is, to teach vs within, or in our harts by his ſpirite, to lighten our minds, to moue our harts to beleeue, and obey the goſpel. *He ſhall baptiſe you with the holy ghoſt, & with fire. Then opened he their vnderſtanding, that they might vnderſtand the ſcriptures. Chriſt gaue himſelfe for the Church, that hee might ſanctifie it, and clenſe it by the waſhing of vvater through the worde. They vvent forth, and preached every-vvhere, and the Lorde vvrought vvith them, and confirmed the word with ſignes that followed. The Lord opened the hearte of Lydia, that ſhee attended vnto the*

Chriſt a Prophet from the beginning of the church to all eternity.

Three partes of chriſts propheticall function

1 Mat. 5. 6. 7. Iohn. 1. 18. & 8. 26.

2 Eph. 4. 11. Luk. 11. 49. & 21. 15. 1. Pet. 1. 10. 11.

3 Math. 3. 11. Luk. 24. 45. Eph. 5. 26. Mark. 16. 20. Act. 15. 14. & 14. 3.

Why christ is called the Word.

things which Paul spake. The Lord gaue testimonie vnto the word of his grace. Briefly the parts of Christs prophetical office are those three 1. To reveale his Fathers wil. 2. To ordeine a ministery. 3. To teach the hearts of mē, or to be effectual by his ministery. And these three things Christ doth & did performe even from the beginning of the church, and wil performe to the end of the world, and that by his own authority, power, & efficacy: and therfore Christ is called *the VVord*, not only *in respect of the Father*, of whom in cogitation beholding himselfe, and considering the image of himselfe not vanishing, but subsisting, consubstantial, coëqual, coëternal to the Father himselfe, he was begotten: but also *in respect of vs*, because he is that person, which spake to the Fathers, and brought forth the liuing and quickening worde, or gospel out of the bosome of the Father.

6. Differences betweene Christ & other Prophetes.

1. Christ is God and Lord: they men & servantes

2. Christ author of the doctrine: they preachers onelie of it. Iohn 1. 16. Iohn. 1 18

3. Christes gifts infinite: theirs finite.

4. Christ giueth gifts and receiueth not; they receiue and giue not Iohn 16. 14

5. Christ principally moueth

By these thinges vvhich haue beene nowe spoken, is also vnderstood, vvhat difference there is betweene CHRIST, and other Prophets, both of the olde and newe Testament: and why hee is the chiefe Prophet, and Doctor. The difference and eminencie consisteth in his nature and office. 1. CHRIST is the very Sonne of God, and GOD and LORD of al, and doth immediatly vtter the word of the Father, and is the Embassador and Mediator sent of the Father. Other Prophets are *only men*, and his servants, called, and sent by him. 2. CHRIST is author and reveiler of the doctrine, and therfore the Prince of al Prophets. Others are signifiers of that which they haue receiued from Christ. For whatsoever knowledge & Prophetical spirit is in them, al that they haue from Christ reveiling and giuing it to thē. Therfore is *the spirit of Christ said to haue spoken in the Prophets.* neither hath he opened only to the Prophets the doctrine which hee teacheth, but also to al the godly. *Of his fulnes haue vvee al receiued*, that is, al the elect, even from the beginning of the world vnto the end. *No man hath seene God at any time, the only begotten Son, which is in the bosome of the Father, he hath declared him.* 3. His Prophetical wisdome is infinit, & perfect, & therfore in al gifts he excelleth others, even according to his humanity. 4. This Prophet Christ, appointeth the ministery, sēdeth & ordeineth Prophets, & Apostles, he giueth the holy ghost, & gifts necessary for the Prophets, Apostles, & al ministers of the word, to the performing of their duty. *He shal receiue of mine, & shal shew it vnto you. He wil lead you into al truth.* 5. Christ himselfe is

not

not only author of the doctrin, & erectour & maintainer of the external ministery, but also by his own & other Prophets voice, & outward ministery, he preacheth effectually to men inwardly through the vertue & working of the holy ghost. Others are only the instrumentes of Christ, & that arbitrary & at his disposition & direction. 6. The doctrin of Christ, which being made man, he vttered by his own and his Apostles mouthes, is much more cleare & ful, than the doctrine of Moses, and the Prophets of the olde testament. 7. Christ therfore hath authority *of himselfe*: others from him: *if Christ speake we must beleeue him of himselfe*: others, because Christ speaketh in them. These things are expressely proued by these places of holy writ; *At sundry times, & in divers maners God spake in the olde time to our fathers by the Prophets: In these last daies he hath spoken vnto vs by his Son. This man is counted vvorthie of more glorie than Moses; inasmuch as hee vvhich hath builded the house, hath more honor than the house. The spirit of truth, vvhich I will send you, shall receiue of mine, and shall shew it vnto you. This is my beloued Son, in vvhome I am vvell pleased, Hear him. He that heareth you, heareth me: and he that despiseth you, despiseth me, & him that sent me.*

mens hands they instrumentallie.

6. Christes doctrin full and cleare: theirs dark and defectiue.

7. Christ is authorised by himselfe: they by Christ Heb. 1. 1. & 3. 3. Iohn. 16. 14 Math. 17. 5. Luke 10. 16

3 *VVhat Christs Priest-hood is.*

A *Priest*, in general, *is a person ordained by God to offer for himselfe & others oblations & sacrifices: to praie for others, & to instruct.* Vnder praier is comprehended blessing, which is to wish them good from God. There is one Priest which is *signifieng or typicall*, another *signified. The typicall Priest* was a person appointed by God, 1. *To offer typicall sacrifices.* 2. *To make intercession for himselfe & others* 3. *To declare to the people the doctrine of the Law, & the promise of the Messias, & true sacrifice which was to come.* Such were al the Priests of the old Testament; of whom one was the *High Priest*, the rest were inferior Priests: and these three properties which we haue reckoned, were common *to the High Priest* with the other inferiour Priests. But some things the High-Priest had proper & peculiar to himselfe: 1. that he alone entered into the Tabernacle, called *the Holiest of al*, or *Sanctuary*, & that but once every year, not without bloud, which he offered for himselfe & the people, burning incense there, & making intercessiō for

A Priest in generall.

A typicall Priest.

The High Priests prerogatiues vnder the Lawe.

for the people. 2. That his raiment was more gorgeous. 3. That he was set ouer the rest. 4. That he only was consulted of questions or matters doubtful, weighty and obscure, whether appertaining to religion, or to the common wealth, and did returne the answeres of God for the Princes and the people. 5. And therefore did gouerne and order some counsels and offices of the state and kingdome, and did see, that all thinges were lawfully administred. The inferiours were al the other Priests of the old Testament, whose office it was, *to sacrifice, to pray, to teach the doctrine of the Law, and the promise of the Messias to come, and to make intercession for themselues and others.* Wherfore, though al the Levitical Priestes were a type of Christ: yet the most notable type was the High-Priest, for that he in mo things represented Christ our very true, celestial, and perpetual High-Priest. 1. Ob. *But it was the Prophets office to teach. Therefore the Priests differed nothing from the Prophets.* *Ans.* Both of them, both the Prophets and the Priestes did teach the people: and it might so fal out also, that the same was both a Priest and a Prophet; as it is read of Ieremy. But this was not perpetual, but accidentary; Because, 1. The Priests were ordained mediatly by men out of one certaine tribe, namely the Levitical; but god immediatly & by himself raised vp Prophets out of any tribe. 2. There is a great difference found betwixt them, as touching their function of teaching. For the prophets were raised *extraordinarily and immediatly by God himself*, and so receiued from him the doctrine which they were to declare vnto men. 3. They were so guided by the special motion of the holy ghost, that they could not erre in that doctrine, which they vttered vnto mē in the name of God. But the Priestes, as Priests, 1. Were ordinary Ministers of the old Church. 2. Were appointed by men. 3. Were tied to the doctrine of Moses and the Prophets, which they learned, not from god immediatly, but mediatly by men. 4. They might erre in doctrine and counsel, and did erre often, when they departed from the law, and were reprehended of the prophets. Wherefore as touching their function of teaching, the Prophets differed frō the Priests of the old Testament, after the same sort, as in the new Testamente, the Apostles from other Ministers and teachers of the Church.

3 Differences betweene the Priests and Prophets in the olde Testament.

8. * Christ the true and prefigured high Priest.

* *The signified, and true, and only High-Priest, is the Son of God*, immediatly ordained by God the father himselfe, and annointed by the holy

holy Ghost, to reueale vnto vs the secret wil of God, and his counsaile towards vs, and by assuming humane nature, offer himselfe a sacrifice propitiatory for the sinnes of al mankinde, to obtaine for vs, by his intercession vnto the father, remission of sinnes and eternal life: & lastly to apply effectually his sacrifice vnto vs, both by imputing it, and also by illightning and mouing the elect, by his word and spirite, to receiue it with a true faith, hauing this testimony, that he is certainely heard of his heauenly father, for al those for whom he maketh intercession: and withal, hauing power to collect and gather his Church. ✻ Wherfore, there are foure principal parts of Christ Priesthood. 1. *To teach men both outwardly speaking to their eares by his voice, and the voice of his ministers; and inwardly speaking to their hearts by the efficacie of his spirit.* 2. *To offer himselfe a sacrifice and ransome, ful, sufficient, & acceptable vnto God for the sins of the worlde.* 3. *To make continually intercession for vs vnto the father.* ✻ For this interceſſion is proper vnto the Sonne, not only becauſe himſelfe liuing on earth, in the time of his fleſh, was made a ſuppliant and a ſacrifice for vs vnto his father; but alſo becauſe he earneſtly and deſirouſly wil according to both natures, that the father for his ſacrifice once accõpliſhed on the croſſe, remit vnto vs our ſinnes, and reſtore vnto vs righteouſnes and life: and the father, looking vpon the ſacrifice and wil of his only beloued ſonne, receiueth al beleeuers into his grace and fauour. Wherefore, the ſonne in reſpect both of his merite and wil to ſaue vs, and of his fathers continual beholding and looking thereon, hath from everlaſting made interceſſion, and alſo doth now and for euer in heauen, appearing before his father, make interceſſion for all the elect and choſen. *To pray for the people*, is a thing common to al Prieſtes: but, *to make interceſſion both in heaven and earth vnto the father for vs, that our ſins may be pardoned vs*, is only belonging to this high and only Prieſt. ✻ 4. *To applie his ſacrifice vnto all thoſe, for whom he praieth.* ✻ And hee applieth it. 1. *When he procureth by praier, the father to impute it vnto vs*, that is, to receiue vs for it into fauor, and for it to loue vs. 2. *When himſelfe alſo for the ſame his ſacrifice ſake, doth receiue vs into fauor. Father, for their ſake ſanctifie I my ſelfe.* 3. *When he endueth vs with true faith, whereby wee alſo may apply his ſatisfaction vnto our ſelues*, that is, may be aſſured and thinke that it is our righteouſnes, whereby we may ſtand in the preſence of the Lord. ✻

Here-

Christs interceſſion

Christs applying of his merit vnto vs. Ioh: 17: 19.

4. Differences betweene Christ and other Priestes.

Hereby also it is cleare, in what other Priests differ from Christ. 1. *These teach only by their outward voice, & not by the inwarde working also of the holy Ghost. 2. They do not make continual intercession, neither do they alwaies obtaine what they aske. 3. These apply their benefits vnto no man. 4. They offer not themselues a sacrifice for the sins of others.* For al these things, can be and are performed by Christ alone.

4 *What is Christs kingdome.*

A King in general:

A King is *a person ordained by God, to governe in a people, and beare rule alone, according to honest lawes, & to haue power to reward the good, & punish the bad, & to defend his subiects against their enemies, having no superiour governour aboue him.*

Christ a King of Kings.

The King of Kings Christ, is *a person immediatly ordained of God, to gather and rule by his word & spirit his church, purchased by his bloud; and to defend her, being subiect vnto him, & serving him, against all her enemies both corporall & spirituall, & to reward her with eternall rewards, but to cast her enemies into everlasting paines and torments. His name is called* THE WORD OF GOD. *And he hath vpon his garment and vpon his thigh a name written,* THE KING OF KINGS, AND LORD OF LORDS. Re. 19. 12. 16

Christes kingdome.

Wherfore, Christs *royal office is,* 1 *To rule by his word & spirit his Church, gathered out of all nations from the beginning of the world.* For that it may go wel with vs vnder this King, it is not enough, if hee outwardly teach vs, what hee would haue vs, his subiects, to performe; vnlesse also by his spirit hee moue our harts and cause vs to be obedient to his commandementes.

2 2. *To defende & preserue this his Church in this life, against all both inward & outward, domesticall & forraine foes,* which also hee doth performe, while not only by his powerful hand he is euer present with vs, but furnisheth vs also with those weapons, wherewith our selues also may constantly & happily enter the combat against our most mighty foes, and vtterlie vanquish & discomfit them. This sacred harnes and

3 warlike furniture is described, *Eph. 6. 13.* 3. *To make his Church partaker of the blessings of his kingdome,* & to adorne her, raised vp frō the

4 dead, with everlasting glory, and blisse. 4. *To overcome and rule his enemies by his might and power,* & at length to thrust them downe, being fully overcome and conquered, into eternal torments.

* * We are in this place to obserue the difference of the prophetical,

Priest-

Priestly, and roial office, both of them who were *in the olde Testament*, and *of Christ*, and *of our selues*. In the old Testament, they were *types*, or *typicall Prophets, Priests, and Kings*. Christ is indeede *the true Prophet, King and Priest*, which they prefigured: we are Prophets, Kings, and Priestes, by *participation*, as hauing Christs dignities communicated with vs. Now then, let vs see what is our Prophetical, Priestly, and Roial office.

Quest. 32. *But why art thou called a Christian?*

Answ. Because through faith I am a member of Iesus Christ, [b] and partaker of his annointing, [c] that both I may confesse his name, [d] and present my selfe vnto him a liuely sacrifice of thankefulnes, [e] and also may in this life fight against sinne and Satan with a free and good conscience, & afterward enioy an everlasting kingdoe with Christ ouer al creaturs. [f]

The Explication.

IN this 32. Question we are instructed, concerning the *inunction*, or *annointing* of the faithful, namely, *when* they are called Christians or annointed: &, what is the *duty* of Christians, and what their *comfort*; whereof this name doth aduertise them. Here then is discoursed the common place, concerning the *communion* of Christ the head of the faithful, his members, and of the *functios* of these his members. Here of foure things come to be considered.

1 *What is the annointing of Christians, or whence beleevers haue the name of Christians, or Annointed.*
2 *What is the Propheticall function of Christians.*
3 *What their Priestlood.*
4 *What their Kingdome.*

What

[a] Act: 11:26
[b] 1. Cor. 6. 15.
[c] Act: 2: 17: 1:Ioh. 2:27:
[d] Mat:10:32. Rom:10:10
[e] Rom: 12:1 1:Pet:2:5:9 Re:1:6:& 4 8:10:
[f] Rom:6:12 13 &c. Gal:5:16.17 Eph:6:12 2:Tim:2:8 19:1:Pet:4 11:
[g] Mat:25: 34:2:Tim:2 12.

Of the cōmunion of the faithful or Christians, with Christ.

What is the Annointing of Christians.

Act. 11. 26. Who is called a Christian.

LVke testifieth, that the name of *Christians* first beganne to be vsed in Antioch, in the Apostles time, when as before time they had been tearmed by the names of *brethren* & *disciples*. The name *christian* is deriued from Christ: & in general he is called *a christian*, who is a disciple of Christ, and followeth his doctrine or life: and, who being inserted into Christ, hath communion and fellowshippe with him. There are two sorts of Christians: some *seeming* or *counterfeit*, and outward, but not true, that is, hypocrites: others *seeming and true*. For not every seeming christian, that is, who is in outward conversation a christian, is an hypocrit: seeing it is required of vs; *Let your light so shine before me, that they may see your good workes, and glorifie your Father, which is in heaven. Shew me thy faith by thy workes*: but every Hypocrite is a seeming Christian; to whom it shal one day be said, *I never knew you*. They are called *seeming*, but not true Christians, who being baptized, professe in word and life, or outward conversation the doctrine and faith of Christ, and are in the company of those which are called, but are not partakers of Christes benefits, being destitute of true faith and conuersion. Therefore they are not the true and liuely members of the Church. *Many are called, but few chosen. Not every one that saith vnto me, Lord, Lord, shall enter into the kingdome of heaven.* They are *both seeming and true Christians*, who being receiued by baptisme into the church, acknowledge and professe Christes doctrine; and being ingraffed into Christ by a true faith, are made partakers of al his benefits; and being regenerated by the holy ghost, lead a life worthy of true Christians. Furthermore, of hypocrites we are not here to speake, but of those, who are both without and within, that is, are truely Christians, and annointed of Christ by the holy Ghost. The question then is, *why we are called Christians?* The causes hereof are two. 1. *Because by faith wee are made the members of Christ.* 2. *Because by it we are made partakers of his annointing*: that is, we are called Christians for the communication made vnto vs of Christs person, office, & dignity. *To be the mebers of Christ:*

Mat. 5. 16. Iam. 2. 18.

Mat. 7. 22. Seeming & falsehearted Christians.

Mat. 20. 16. & 7. 22.

Seeming & true harted Christians.

is

is nothing else, than to be conioined and vnited to Christ, by the same spirit dwelling both in him & vs: and by this spirit to be enriched with such righteousnesse & life, as is in Christ; to be coformed vnto Christ: and seeing this righteousnes, so long as we remaine in this mortall body, is vnperfect, to be acceptable vnto God for the righteousnesse of Christ, which is imputed vnto vs. Of this our communion with Christ these sayings make mention. *We being many are one body in Christ. Know ye not that your bodies are the members of Christ? He that is ioined vnto the Lord, is one spirit. In al things grow vp into him which is the head, that is, Christ.* Now the similitude of the head & members of the same body, is most fit and appliable to declare that most streight and indissoluble coniunction of vs with Christ. For 1. As al the members of the body are knit to one and the same head, and consequently to one another, by sinewes and fleshly ligaments; and as in the heade are engendered al vital spirits, who are the next or ready instruments of sense and motion; as also al the outward and inward senses are seated in the head, and thence only from them the whole body, and each member thereof doth draw life; not from one another, I say, but from the head only, so long as they remaine vnited to their head, and among themselues: so Christ is that one and quickning head, from whome his spirit is dispersed into al the members, and not from one member into another; and by whom al the elect, who are the liuing members of the Church, being vnited by the holy Ghost receiued through faith, are quickned, and are knit also among themselues, by the meanes of mutuall charitie. Which charitie and dilection must needs be there, if we be ioined vnto the head. For the connexion of the members with the head, is the original and cause of the coniunction of the members among themselues. For the quickning spirit of Christ doth not flowe out of one member into another, but out of one Christ as the head, in to al the members of the Church. *I will send vnto you from the father, the comforter, the spirit of truth.* 2. As in mans body are diverse giftes and functions of the members, and yet but one life & soule quickning and moving al the members: So in the body of the Church are divers gifts and functions and yet but one spirit, by the benefit whereof each member may doe his function. 3. As the head is placed in the highest place, and therefore is of more worthines, and the fountaine of al life: So Christ hath the highest roome & degree in the Church, as who the

What is to be Christes member.

Rom. 12. 5. 1. Cor. 6. 17. Eph. 4. 15.

The similitude of mās body to declare our vnion with Christ.

Ioh. 15. 26.

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the spirit is without measure, and of whose fulnesse all receiue: but in the members, that is, in christians, are certain measures of gifts, which are deriued into them from the only head and fountaine Christ. Wherfore the Pope of Rome lieth, when he avoucheth himselfe to bee the head of the Church.

Christ is our Head in three respects. 1 Col. 2. 9. 10

Mat. 3. 11.

Christ is *our head* in three respects. 1. *In respect of his perfection*: because he is both God and man: and in gifts, as touching his humane nature, excelleth all creatures. *In him dwelleth all the fulnesse of the godhead bodily, &c.* He alone giueth the holy Ghost, *This is hee, who baptizeth with the holy Ghost.* 2. *In dignity, or order*, glory, maiesty, power, authority, which in his humane nature glorified, hee now openly sheweth forth and declareth. For as God created al things by him, so

Heb. 1. 2. & 3. 6.

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he hath made him heire of all things, and the ruler of his house. 3. *In respect of his office.* For he is the redeemer and sanctifier of his Church, he is ouer euery member of the Church, he ruleth, gouerneth, quickneth, nourisheth, and confirmeth them, so as they continue ioined in him, with the rest of the members. We are also in three respectes the

We are in three respectes Christes members.

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members of Christ. 1. *Because by faith and the holy Ghost, we are ioyned vnto him, and also are knit together amongest our selues, as the members to the head, and one with another.* And this coniunction of the members of this bodie amongst themselues, is no lesse requisite & behouefull for the safety of the Church, than the coniunction of the whole body with Christ the heade. For if thou separate the arme from the hande, thou shalt separate it also from the heade, and so it shall no more haue life. *That Christ may dwell in your hearts by faith.* 2. *Because we are quickened and guided of him, and from him, as the fountaine, we draw all good things*; so that except wee continue in him, we haue not eternal life in vs: as neither the members sundred from the bodie, retaine life any longer. *If a man abide not in me, he is cast forth as a braūch and withereth.* 3. *Because as in mans body are diuerse faculties and functions of the members: so are the gifts & fuctiōs diuers of the mēbers of Christ in the church*: And as al the actions of the parts of the bodie are imploied & referred to the preseruatiō therof: so al the mēbers of christ whatsoeuer they purpose or do, that ought they to imploy & refer to the profit & vtility of the Church. *As we haue many members in one bodie, & all members haue not one office: so wee being many, are one body in Christ. The manifestation of the spirit, is giuen to profit withall.*

Eph. 3. 17.

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Ioh. 15. 6.

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Rom. 12. 4. 1. Cor. 12. 7

Where-

Wheras then now we vnderstād what it is *to be a member of Christ*, and how we are his members; it wil the more cleerely appeare, what it is *to bee partaker of Christs annointing*. *Annointing* signifieth a bestowing of giftes: & *participatiō of annointing* importeth a communion of Christs giftes and office: or, *annointing* is a participation of al Christs benefits, and consisteth in the participation of Christs Kingdome, Priest-hood, & Prophetical office. *To be partaker thē of Christs annointing* is, 1. *To be partaker of the holy ghost & his gifts*. For the holy Ghost is not idle in vs, but worketh the same in vs, which he doth in Christ: albeit Christ alone hath more gifts then we al: & those graces and giftes in Christ are farre more excellent in degree. 2. *That Christ should cōmunicate vnto vs his* Prophetical, *Priestly, & Roiall function.*

What annointing and participation of annointing is. What it is to be partaker of Christs annointing. 1 2

2. *VVhat is the Prophetical function of Christians, that is, in what sense they are, and are called Prophets.*

Christ maketh vs partakers of his prophetical honor or office, not only in this, that himselfe prophecieth vnto vs, that is, effectually instructeth vs by his word and spirit, but also because he will and bringeth to passe, that we may also prophecy, by professing & celebrating God: According as it is said, *I wil poure out of my spirit vpō al flesh, & your Sons & your Daughters shall prophecie. VVhosoever shall confesse me before men, him wil I confesse also before my Father, which is in heaven.* Our prophetical office therfore is, 1. *Rightly to vnderstād & embrace the doctrine perfect & necessary to salvation cōcerning God & his wil.* 2. *That every one in his place & degree professe the same beeing vnderstood faithfully, boldly, cōstantly, in vvord & life, thereby both to celebrat God, & to bring many scholers & disciples vnto Christ.* ✻ The difference betweene Christs Prophetical fūction & ours, is, 1. *That Christ hath the spirit without measure, we by measure.* For it is the proper spirit of Christ which floweth frō him, & is powred into the harts of men: we haue him by gifte. Hee being but one, hath al the gifts of the holie ghost, and those in the most excellent degree: al we haue but only some, and those farre inferior. 2. *That Christ effectually teacheth, by moving the hearts of men to accord and assent. The sound and voice of others, without the inward sound and voice of the holy ghost, doth onely strike the ears, neither pearceth it vnto the heart.* ✻

Christians are Prophetes in knowledg, & cōfessiō. Act. 2. 17. Mat. 10. 32.

✻ 2. Differences of christs prophetical function with ours.

3 What is the Priest-hood of Christians.

What our Priesthood is, and the partes of it. 1 Luk. 22.32. 2 3

THE office of a Priest is to *teach, to pray, & to sacrifice.* Wherfore our Priest-hood is, 1. To teach and instruct others; that is, to declare and shew vnto others the true knowledge of God. *And thou, when thou art converted, strengthen thy brethren.* 2. To invocate on God being knowen aright of vs. 3. To performe vnto God the duties of thankfulnes, to render him his due worship, even al outwarde and inward obedience: or, to offer vnto GOD al our life time sacrifices of thanksgiuing acceptable vnto him, and sanctified by the sacrifice of CHRIST: namely to offer vp vnto him, 1. *Our selues*, by mortifieng the olde man in vs, and by *giving our members as weapons of righteousnes vnto God.* 2. Our praiers: *Let vs therfore by him offer the sacrifice of praise al waies to God, that is, the fruite of the lips which confesse his name.* 3. Our almse-deedes: *Thy praier is heard, & thine almes are had in remembrance in the sight of God.* 4. Our cõfession of the gospell: *Grace is giuen mee of God, that I should bee the Minister of Iesus Christ towardes the Gentiles, ministring the Gospell of God, that the offering vp of the Gentiles might be acceptable.* 5. Our cheerful vndergoing and suffering of the crosse, that is, all calamities, persecution, contempt, banishmentes, and even death it selfe for the confession of the truth, and the glory of GOD. *Though I be offered vp vpon the sacrifice and service of your faith, I am glad. I am now ready to be offered. Now reioice I in my sufferings for you, and fulfill the rest of the afflictions of Christ in my flesh, for his bodies sake, which is the Church.* This Priest-hood Christ communicateth vnto vs: 1. When by the efficacy of his spirit he worketh in vs these forenamed sacrifices of thanksgiuing which we offer vnto God. 2. When by his merite & intercession vnto his Father, he causeth our sacrifices, albeit vnperfect and stained with our sins, to be notwithstanding pleasing & acceptable vnto God.

Phil. 2.17. 2. Tim. 4.6. Col. 1.24. How christ maketh vs Priests.

Our sacrifices differ frõ Christs sacrifice 3. waies. 1

Now our sacrifices differ, as wel as the sacrifices of the old Priests, from Christs sacrifice. 1. Christ offered vp togither a Sacrifice *both of thanksgiuing & propitiatory.* We offer vp only Sacrifices *of thanksgiuing.* The old Priests also offered vp sacrifices of thanksgiving because those be ong to the whole church, even frõ the beginning, to the end of the world. But those sacrifices which they offered besides, were only typical. But no sacrifices of the new testamẽt are typical, but either cu-

eucharistical & of thankfulnes, as are ours: or propitiatory, as is the obedience of Christ only, performed for vs in suffering our punishmẽt. For he offered not a typical or figuratiue, but the real or figured & signified sacrifice: as being not a typical, but the signified Priest. 2. The sacrifices of Christ are *both perfect*: ours *unperfect*, and defiled with many sins. 3. The sacrifice of Christ pleaseth God *for it selfe*, & for the worthines that is proper in it selfe, & meriteth remission of sins & eternal life of God for vs: becauſe it is the death of the very Son of God. Our sacrifices merit nothing of God, & please him, *not for thẽ ſelues, but for Christs ſacrifice*, wherwith they are ſanctified.

4. *What is the kingdome of Christians.*

Christians are Kinges

1. By partaking of his victory and roialtie.

2. By having in themselues through him, a power to overcome and over-rule both their enemies & all creatures.

Iohn. 16. 33. Rev. 3. 21. Luk. 22. 30.

WE are made partakers of Christs kingdome, 1. *Becauſe hee is our King, & doth cõmunicat his victory & glory againſt his enemies & ours, with vs, & maketh vs by faith citizens of his kingdome, the ſons of God, his brethren & coheirs.* 2. *Becauſe by the vertue & operation of his ſpirit, hee alſo maketh vs Kings*: that is, the Lords over al creatures, conquerers of our enemies, & partakers of everlasting bliſſe & glory. *Be of good cõfort, I haue over come the world. To him that overcõmeth wil I grant to ſit with me in my throne. That ye may ſit on ſeats, & iudge the twelue tribes of Iſrael.* Our roial office therfore is. 1. *That by the vertue of Christs ſpirit* (who hath restored vnto vs our loſt roial & heavenly dignity, over al our enemies) *we fight cõtinually againſt ſin, the world, the Divel, & the fleſh, & overcõe*. Which we doe, when as by a true faith we are resolved, that we haue remiſſion of al our sins: & when by the same faith we receiue the holy ghost to represſe sin even in this life, as touching the beginning of our conqueſt. 2. *That at lẽgth, al our enemies being by the grace of Christ fully brought vnder, we enioie eternall bliſſe & glory*, that is, the heavenly kingdome, which by the working of the holy ghost is begun in vs in this life, and which we now poſſeſſe *in hope*, but then ſhal *in ful poſſeſſion* inherite. *Fight a good fight, hauing faith & a good cõſcience. If we ſuffer, we ſhall alſo raigne with him, Inherite ye the kingdome prepared for you frõ the foundations of the world.* Briefly our kingdome is, 1. That in Christ we are Lords over al creatures. *All things are yours.* 2. That we overcome our enemies by faith in Christ. *Who hath given vs victory. This is the victory that overcommeth the world, even our faith.*

Our roiall office.

1. Iohn. 5. 4.
1. Tim. 1. 18.
2. Tim. 2. 12.
Mat. 25. 34.

Our kingdome.

1 Cor. 15. 57.
1. Iohn. 5. 4.

4 Differences bee. tweene Christs kingdome and ours.

There is notwithstanding a difference betweene the kingdome of Christ, and ours. For 1. The kingdome is *hereditary* vnto Christ. For he is the natural Son, and therfore by nature King: but ours is by right of adoption. Christ as the natural Son is *ruler over his house, heire of all things.* We are, by & for him, the adopted sons of God. 2. He alone by ful right is King *over all creatures simplie*, but especially over the whole Church of the holy Angels and men. But we neither are, nor ever shal be the Kings & head of the Angels, and the church; but *onely over other creatures*, which are compelled to serue vs; wee are Lords: heaven, earth, and al things shal serue vs; we shal be adorned with glory, maiesty, & no cõmon excellency of gifts, but with the highest prerogatiue over al wicked men & Devils, whom we shal iudge subscribing, and yeelding our consents to the sovereigne iudgment of Christ in condemning, and destroying thẽ *Ye shall sit vpon twelue seats, iudging the twelue tribes of Israell.* 3. Hee conquereth his enemies, *by his owne power*: we *in him*, & *by him*, that is, by his grace and assistance. *Be of good cõfort, I haue overcome the world.* 4. He alone ruleth the church with *the scepter of his spirit & word*, mouing our harts, & restoring in vs the lost image of God: we are ministers & administrators of the *outward word & rites*; we cãnot giue the holy ghost: as, *I baptise you with water, but he that cometh after me, he wil baptise you with the holy ghost, & with fire. Who is Paule then? & who is Apollos? but the ministers &c.*

Heb 3 6. & 1. 2.

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Mat. 19. 28.

Ioh. 16. 33.

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Math. 3. 11.

1. Cor. 3. 5.

The summe of al is: *In the old testament were Prophets, Priests, and Kings, typical: Christ is those three in signification, & in truth, we by participation from him.* Wherfore great is the vse of this doctrine: 1. *Vnto consolation.* For *to beleeue in Christ*, is not only to know, that Iesus is the annointed, that is, the chiefe Prophet, Priest, & King; but to bee perswaded, that he is such also vnto me, and that I being engraffed into him by faith, as a member into the head, am daily susteined, governed, & quickened by him; & that he maketh me also partaker of his vnction or annointing, that, by the working of the holy ghost, I may also be a Prophet, a Priest, & a King. This is the vnspeakeable advãcement & dignity of christiãs. 2. *Vnto exhortatiõ.* For wheras we are al *Prophets & doctors* appointed by god, therfore we are to cõfesse & celebrat his name: wheras we are al *Priests*, it is our duty to offer vp our selues vnto him as a liuly sacrifice of praise & thãkfulnes: wheras we are al *kings*, it behooveth vs to fight & war mãfully against sin, the world & the devil, that at lẽgth we may bear rule over al our enemies, being adorned with everlasting blisse & glory.

What it is to beleeue in Christ.

Rom. 12. 1.

1. Pet. 2. 5.

Reuel. 1. 6.

Quest.

Queſt. 33. *For what cauſe is Chriſt called the only-begotten ſonne of God, when we alſo are the ſonnes of God?*

ON THE 13 SABBOTH.

Anſw. Becauſe Chriſt alone is the coeternall and naturall ſonne of the eternall Father, [a] and we are but ſons adopted of the Father by grace for his ſake. [b]

[a] Ioh. 1:14: Heb. 1:1:2:
[b] Ioh. 3. 16: 1. Ioh. 4:9: Rom. 8:32: Rom. 8:16: Ioh. 1:12: Gal. 4.6: Eph. 1.5:6

The Explication.

VNder this queſtiō the cōmon place touching the godhead of the Sonne is contained. Out of the words of the queſtion an obiectiō may be thus collected. *He which is the only-begotten Son, hath no brethren. But Chriſt hath brethren: for even we alſo are the Sons of God. Therefore he is not the only begotten Son of God.* *Anſ.* For anſwere hereunto wee muſt put a diſtinction and difference betweene Chriſts and our manner of being Sonnes. Chriſt is the *only-begotten* Son, the *naturall*, and *proper* Son of God. We are the Sons of God, adopted of the Father by grace through Chriſt. For farther evidēce in illuſtrating this point, we are to explane in breefe *who are called ſons*, &, *how many waies this name is vſed*; and this being done to examine *who are, & are called the ſons of God.*

Al ſons are either *borne ſons*; or, *adopted ſons.*

Sons that are *borne ſons* are they who beginne at one and the ſame time both *to be*, and *to be ſons*: & theſe are either ſons *borne of Parēts*; or ſons *borne by grace. Sons borne of Parēts*, are properly called *natural ſons*; to whō the eſſence & nature of their Parents is cōmunicated; & that either *in part*, or *wholy. In part* the eſſence & nature of the Parēts of whō we are borne is cōmunicated vnto vs men. *Wholy* the divine eſſēce is cōmunicated of the Father vnto Chriſt, as touching his godhead. As thē we are the natural ſons of our Parēts: ſo Chriſt according to his divine nature is the natural & only ſon of God, of the ſame eſſence & nature with the Father, of whoſe ſubſtance he was after a māner altogither ineffable begotten from everlaſting. *As the Father hath life in himſelfe, ſo likewiſe hath he given to the Son to haue life in himſelf.* The eternal Father therfore hath cō municated vnto his Son, the life,

diuers ſorts of ſonnes.

Ioh. 5: 26.

life, whereby both himselfe by himselfe liueth, & whereby he quickeneth al creatures: which life is that one & eternal Deity, creatresse and defendresse of al things. *Sons by grace*, are they who at one and the same time began *to be*, & *to bee the sons of God*: but, that they are sons, this they haue, either *by grace of Creation*, or, *by grace of Conception by the holy ghost, and of Vnion vvith the VVorde*. The sonnes of GOD *by grace of creation*, are Angels, and Adam before the fall; because God created them, that he might account them for his sonnes, and they againe acknowledge and magnifie him as their bountiful and benigne Father. These indeede are vnproperlie called sonnes *borne by grace*, but yet such they are, inasmuch as they beganne both *to bee*, and to bee sonnes. The Sonne of GOD *by grace of conception by the holie ghost, and of Vnion vvith the VVord*, is IESVS CHRIST onely according to his humane nature: because as touching this hee was the Son of God by grace, even presently from that very moment, whē he beganne to be borne man: and that therfore, because by the vertue of the holy Ghost he alone was borne of the substāce of the Virgin, pure frō al staine or corruptiō, & so was personally vnited with the *VVord*. *Adopted sons* are they who begin not at the same time *to be*, & *to be sōs*: but sometimes were, whē yet they were not adopted, or somtimes were not sōs, or had their being, ere they were such sōs, & were made sons only by the law & wil of the adopter, who endoweth thē with the right & title of sons, so that with him they are in the same place, as if they had bin borne of him. After this sort, that is, by adoptiō, Adam after his fal, & al the elect regenerate are the sons of god; being adopted for the natural sons sake Christ Iesus. But before they were adopted they were the sonnes of wrath.

How christ is the only begotten Sonne of God.

Out of this distinctiō of sōs it is cleare both *how we are the sōs of god*; nāmely, by adoption: & *how Christ is the only begottē Son of God*, to wit, two waies, 1. *According to his diuinity*; because as touching this nature he alōe was frō everlasting begottē of the substāce of his Father: *VVe haue seene his glory, as the glory of the only-begottē sō of the father*. 2. *According to his humanity* in some sort, (though vnproperly) because evē according to this also he was born after such a māner, as never was any other besids him, to wit, of an vnspotted virgin by the powet & virtue of the holy ghost. Christ is farther called *the first-begotten*, 1. *According to his godhead, both in respect of time, & of worthines*: because he, before al, was begottē frō everlasting of the father; & is perfect god, &

1 Ioh. 1 14. 2

How he is the first begotten. 1

all

al were made by him; & by, & for him are delivered, & receiue the right of sons. 2. *According to his humanity in respect of his worthines only & right.* 1. Because he was begottē after a singular maner. 2. Because he hath his subsistence in the person of the *VVorde*, to the vnity wherof the humanity was assumed. 3. Because he hath by his merit purchased the right of sōs for others. 4. Because in gifts, works, maiesty, authority, he vnspeakably excelleth al the sōs of god, evē angels thē selus, & is lord & head of thē al. Vnto Christ therefore in respect of his humanity agreeth this which of old was signified by the type of the first-born. For after the decease of his father, the first-born tooke two portiōs of his fathers goods, when as the rest had each but one. Now the cause of that right was his office & function. For he succeeded into the roome of his father, so that he had autority over his family, & the rest of his brethrē, & did beare rule over thē. So Christ the son of god hath also right according to his humanity, over the rest of his brethrē, & al the sons of god: & he but one, hath received mo & more excellēt gifts thē haue al the rest: because he is the lord of his fathers house, the rest are his ministers. *VVho is the image of the invisible God, the first-born of every creature. He is the beginning & the first borne of the dead, that in al things he might haue the preeminēce.* Christ is also called *gods owne son*, because he was begotten, not adopted of god. *VVho spared not his own sō.* Here also we must obserue the right forms of speech to be vsed in Christs & our filiatiō, son-hood, or estate of sōs. Christ according to his divinity is called Gods *natural* son, because he is begottē frō ever lasting of the essēce of his father. According to his humanity hee is not called gods *natural* son, but gods *sons by grace*; by grace, I say, not *of adoptiō*, but of *cōceptiō by the holy ghost*, & of *Vniō with the VVord.* The reasō why according to his humanity, he is not gods *natural* son, is, because according to his humanity he is not begottē of the essēce of the father. The reasō why according to his humanity he is not gods *adopted* son, is, because he was not made a son of no son, but in the same mōmēt wherin he begā *to be*, began also *to be a son*. The angels are called the *natural* sōs of god, but *by grace of creatiō*, as mā also was before his fal. The regenerat in this life are sons *by grace*, not of *creatiō*, but of *adoptiō*. Grace therfore in respect of adoptiō is as a *general* in respect of a *special*. For there are three degrees or kindes of grace, to wit, grace of creatiō, grace of conceptiō by the holy ghost & vnion with the word, and grace of adoption.

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Gen 27.29 & 37.

Col. 1.15.18

How he is gods owne Sonne. Rom. 8.32.

How hee is the naturall Sonne of GOD.

A type or figure of the sons of God

The sons of God are
- 1. Borne
  - 1. *Of parents*: which sort of sons are properly natural, to whome the essence of Parents is communicated
  - 2. By grace of
    - 1. *Creation*, as
      - 1. Angels,
      - 2. Adam before his fall,
    - 2. *Conception*, by the holy ghost, and Vnion with the word, as Christ according to his humane nature.
- 2. Adopted of
  - 1. God, as
    - Adam after his fall.
    - All the elect regenerat.
  - 2. Men, &c.

Another type

Of the sons of God
- 1. One is *Naturall*, to wit, the *Word* of the eternall Father.
- 2. All the rest are by grace of
  - 1. *Creation*, as Angels, and Adam before his fall.
  - 2. *Conception*, by the holy Ghost, & *Vnion* with the Word, as Christ according to his humanity.
  - 3. *Adoption*, as Adam after his fall, & all the elect regenerate

Out of this distinction of sons the answere to this obiection before proposed is more cleere. Ob 1. *He that hath brethren is not the only-begotten. Christ hath brethren. Therfore he is not the only begotten.* Anſ. The Maior is to be distinguished, He that hath brethren, to wit, *of the same generation & nature*, he is not the only-begotten. Christ hath brethren, but not of the same generation and nature: that is, not begotten of the substance of God the Father, but only adopted of God the Father through grace. Repl. *now then are we the brethrē of Christ?* Anſ. Our fraternity and brotherhood with Christ, consisteth in these 4 things. 1. In the likenes & similitude of our humane nature. For he is true man, procreated of the bloud of Adam, the common Father of vs al. 2. In his brotherly loue towards vs. 3. In our conformity & correspondence with Christ, which consisteth in perfect righteousnes & blessednes. 4. In the consummation and accomplishment of his benefits. Ob. 2. *He that hath a generation or begetting vnlike to the generation of other sons, is in respect therof said to be the only begotten. Christ according to his humanity hath a generation vnlike to the generation of other sons of God, because he alone was conceiued of the holy Ghost, and borne of a virgine. Therfore Christ is called the only-begotten according*

Our fraternity & brotherhood with christ
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2
3
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to his humanity also in respect of this temporal and miraculous generation of the Virgine, & not in respect of any eternall generation of his Father according to his Divinity. Anſ. The Maior is true of ſuch a ſonne, as hath a generation *vnlike in the whole kinde*; that is, both in *nature*, and in the *maner* of the generation. But Chriſt according to his humanity hath a generation divers from vs, *not as concerning his nature*; but onely in reſpect of the *maner*. For according to his humanity, he is conſubſtantial with vs, that is, he ist rue man, hauing a humane nature, the ſame altogither with ours in kinde: the difference is onely in the ſingular and miraculous manner of his conception and nativity of the virgine Wherfore although in reſpect of this generation alſo of his manhood he is onely-begotten; yet in ſcripture, and in the Creed he is properly called the only-begotten Son of God according to his divine nature, not according to his humanity. For according to his humane nature he hath brethren of the ſame generation and nature, but according to his divine nature he hath no brethren, but alone was from everlaſting borne of the eſſence of the Father. Of no other is it ſaid, that *The Father hath giuen vnto him to haue life in himſelfe*: and that, *In him dwelleth the fullnes of the Godhead bodily*. Therefore he is expreſſely called *the only-begotten of the Father*, not of his Mother. And the very word *only-begotten* properly reſpecteth the nature and eſſence it ſelfe, not the peculiar manner of his miraculous conception: and it ſignifieth one that is begotten alone, and not one begotten after a ſingular maner alone. Ob. 3. *Every ſon is either naturall or adopted: Chriſt according to his humanity is not the naturall Son of God; He is therfore the Son of God by adoption.* Anſ. The Maior of this reaſon, albeit it may be graunted according to ciuil cõſtitutions, yet is it falſe in divinity, becauſe it compriſeth not a ſufficient enumeration of the ſons of God. For there are ſons of God by grace, as the Angels, which yet are not adopted ſons. Thus is Chriſt according to his humanity the ſon of God, even by grace without adoption, as appeareth out of that diſtinction of ſons before delivered.

Why chriſt according to his manhood cannot properly be called the onely-begotten: Iohn 5. 26. Col. 2. 9. Iohn. 1 14. μονογενὴς ἀπὸ πατρός.

Iob. 1. 6.

Now what is meant, when we ſay: *I beleeue in Ieſus the only-begotten Son of God?* Anſ. The meaning is. 1. I beleeue that Ieſus is the only begotten Sonne of God, that is, the natural, and proper Son, not having any brethren, begotten of the ſubſtance of the Father from everlaſting, very God of very God. But this ſufficeth not. For the devils

The meaning of the Article I beleeue in Ieſus the only-begotten Sonne.

1 also beleeue this, and tremble. Therfore hereunto is to bee added, 2. I
2 beleeue that for me, that is, for my ſalvation he is the only-begotten Son of God: or, I beleeue that he is therefore the natural ſon, that hee may make me a ſon by adoption, & may cõmunicate to me & to all the elect the dignity & right of the ſonnes of God, as it is ſaid: *VVee haue ſeene his glory, as the glory of the only-begottẽ ſon of the Father. As many as receiued him, to them he gaue power to be the ſons of God. This is my beloued ſon, in whom I am well pleaſed. God with the glory of his grace hath made vs accepted in his beloued.*

Iohn:14:12. Mar:3:17: Eph:1:6:

Of the Deity or Godhead of Chriſt.

VVhereas this doctrine concerning the only begotten Son of God is a foundation of our ſalvation, & we cannot beleeue *that Chriſt is the only-begotten Son of God*, & much leſſe can beleeue *in this only begotten Son of God*, vnleſſe withal we beleeue that Chriſt is *true God*, euen the euerlaſting *VVord* of the ſame ſubſtaunce, dignity, power and nature with the Father; it remaineth therefore that herein briefly we deale againſt the heretiques who impugne it. Foure things are principally controverſed touching the Godhead of the Sonne.

1 *VVhether the Son of God, or, the VVord be a Subſiſtẽt, or Hypoſtaſis, or perſo in the fleſh, & before the taking of fleſh.* That is, *whether in Chriſt man there be, beſides his ſoule & body, a ſpiritual nature or ſubſtaunce, which was alſo exiſting before Chriſt borne of the Virgin, & wrought & accompliſhed the workes of God, and is the ſon of God, and is ſo called in ſcripture.*
2 *VVhether he be a perſon truly diſtinct from the Father & the holy Ghoſt.*
3 *VVhether he be equall vnto the Father.*
4 *VVhether he be Conſubſtantiall, that is, of one and the ſame ſubſtance and eſſence with the Father.*

Wee haue therefore foure Principal concluſions to be prooued in their order againſt ſeuerall Heretiques.

1 That

1 *That Christ borne of the Virgin, besides his soule and body, is a subsistent or person.*
2 *That he is a distinct person from the Father and the holy ghost.*
3 *That he is equall to both.*
4 *That he is of the same essence with both.*

Moreover, there is a double manner of gathering arguments out of the scriptures, whereby the divinity of the son and the holy Ghost, as also other things questioned in divinity are confirmed. 1. *When the testimonies of scripture are gathered according to the order of the bookes of the bible.* 2. *When as certaine orders or sorts of arguments, or proofes are set, vnto which the testimonies of scripture therto belonging are referred.* Both waies are good, & both very often necessary for a divine, when he privatly considereth and examineth or discusseth controversies and disputes of divinity, and searcheth what is true in them. The first way is more laborious, and repeating of the same things: the latter is more short and compendious, and more fit and appliable both for teaching, and also that the grounds of the points and opinions of christian religion may the more easily be conceiued of the mind, & more firmely sticke and abide in the memory, for whatsoeuer neede or vse thereof to come.

A double way of gathering testimonies of scripture

THE FIRST CONCLVSION.

The son of God is subsistent in the flesh borne of the Virgin, and before the flesh.

THis Conclusion is to be proued & maintained against both ancient and moderne or late-vpstart Heretiques: ancient, as Ebiõ, Cerinthus, Samosatenus, Photinus; moderne, as Servetus, & others. The orders or sorts of arguments which confirme this conclusion may bee either eight or nine in nomber. *To the first classe* belong those testimonies of scripture, which expresly teach & distinguish two natures in Christ, & in which *the worde* is described that he was made man, that hee was manifested in the flesh, and assumed or tooke flesh, &c. *The Worde was made flesh; Hee tooke the seede of Abraham. God was manifested in the flesh. Every spirit that confesseth not that Christ is come in the flesh, is not of God. No man ascendeth vp to heaven, but hee that descended from heaven, the Sonne of man, which is in heaven. For this cause am I borne, and for this cause came I into the world.*

1. Classe:

Ioh: 1: 14.
Heb: 2: 16.
1: Tim: 3: 16.
1: Ioh: 4: 3.
Ioh: 3: 13. & 18. 37.

Heb 2: 14: Ioh:5:58: *worlde. Forasmuch as the childrē were partakers of flesh & bloud, he also himselfe likewise tooke part with them. Before Abraham was, I am.* Therfore it is one nature which appeared in the flesh, took flesh, came downe from heauen, & comming into this world was made partaker of flesh & bloud, & was before Abrahā: & another nature which was assumed or taken, into which the former came, and in which it appeared. For the *assumer* & the *assumed* are not al one. Whereas then *the word* tooke humane nature, he must needs be other from it, who both was before the flesh taken, and was not converted or changed into it, but hath a subsistence divers and distinct from the flesh which was assumed. The argument is thus framed: *The assumer is before that which is assumed. But of the VVord it is said that he assumed or tooke flesh, that he was made flesh. Therfore the Son the word was before the flesh he assumed.* The Maior is manifest: The Minor is proved out of the fore-alleaged authorities. Hither also belong all those testimonies, which oppose in Christ his diuine nature which did assume, to his humane nature, or flesh, which was assumed; & distinguish that from this, as, *His son made of the seed of David according to the flesh. Of the fathers, concerning the flesh, Christ came.* Therfore there is another thing in Christ besides his flesh, according to which he is not of the fathers, nor of the seed of David. *VVho being in the forme of God, tooke on him the forme of a servant.* Wherefore the *forme of God* in Christ is one thing, namely his divinity most perfect: and the *forme of a servant* another thing, even his humanity weake, base, and servile. Christ is called *the son, & Lord* of David. Therefore there be diuers natures in him. *Destroy this temple, and in three daies I will raise it vp againe.* Wherefore there is one thing in Christ, which is destroied, euē his body; & another thing likewise which raiseth vp his destroied body, which is the Word, who is called *the only-begotten Son.*

The' Word tooke flesh.

Rom:1:3:& 9:5

Philip. 2.6.

Mar:22: 44: Ioh: 2:19:

Ioh.1:18:

I Ob. *The word, in Iohn, doth not signifie any person, which was subsisting before the flesh borne of the Virgin: but only that visible preacher or teacher Iesus, who was made flesh, that is, was a man mortal, weak, miserable, and abiect.* *Ans.* This is a notorious, manifest, and impudent corrupting of this place. For it is easie for any man to shew out of the very narration of Iohn, that the *word* signifieth an *hypostasis*, or person which was existing before Iesus borne of the Virgin. For *the VVord*, 1. *was in the beginning*, that is, was now before existing, when thinges were

That Iohn meaneth by the Word a person subsisting before the flesh.

were created. 2. *And that word was God.* 3. *By whō all things were made.* 4. *VVho is the autor of life and light.* Therefore *he is a person existing before all things.* 5. *VVhich lighteth every man that commeth into the world*, that is, al, if not with *spiritual*, yet with *natural* light: therfore he is their illuminator, who were before the flesh, which was borne of the Virgin. 6. *who being in the world, and not knowne.* 7. *Yet came vnto his owne*, 8. *Being made flesh*, that is, assuming and taking human nature of the Virgin Mary. For that these words, *the VVord was made flesh*, haue this meaning, namely, that he who now from the beginning was in the world, was made flesh, that is, man, (which before he was not) not by any changing or mutation of himselfe, but by assuming and taking humane nature, other places of scripture doe demonstrate: *Hee vvas partaker of the flesh. he tooke the seede of Abraham. God was manifested in the flesh. The worde* therefore assumed and tooke flesh, but was not conuerted into flesh: that is, the divine nature was distinct from the flesh taken and assumpted. Moreouer, that Christ, man, was such a teacher, who not only in the time of his flesh, but also before that was borne, euen from the beginning of the world, preached the will of his father vnto men, and quickned them: both this very narratiō of Iohn, and other very many places do plainely shew. *He was the life, and the true light, which lighteth every man. No mā hath seene God at any time, the only begotten son, which is in the bosome of the father, he hath declared him. I am the living bread, which came downe from heauē, & giueth life vnto the world. Christ went by the spirit, in the daies of Noe, & preached vnto the spirits that are in prison, which were in time passed disobedient.*

The worde was made flesh by taking flesh not by any conversion into flesh. Heb: 2: 14: 1: Tim: 3. 16

The worde was a Teacher from the beginning of the worlde. Ioh: 1: 9. 18: & 6: 51: 1: Pet: 3. 19:

2. Ob. *Christ man, is, and is called God in the new Testament. Therefore they corrupt the Scripture, who say that in this visible man Iesus, is, besides the flesh, an invisible nature, which was existing also in the olde peoples time without flesh. For to say this, is as if a man, instead of this, Thou art a scholler, should say, In thee is a scholler.* Ans. That Christ, man, is true & by nature God, in respect of the nature or essence of the godhead in him personally vnited to his manhoode, is no corruption, but the very voice, minde, and meaning & interpretation of the scripture. *In him*, that is, in Christ Iesus, *dwelleth all the fulnesse of the godhead*, that is, the very ful and perfect godhead, which is but one, *bodilie*, that is, personally or substantially, so that it is of the substaunce

1. Proved by testimonies Col: 2: 9:

of

of the visible man Christ. *In Christ* therefore *there is one thing, which dwelleth*, namely the godhead, *another thing in which it dwelleth*, even the manhoode, which is the temple of godhead, and was shaddowed and figured by the Mosaical tabernacle. Christ saith of himselfe; *Destroy this Temple*: & the Author of the Epistle to the Hebrews mentioneth the *Tabernacle* of the humane nature; & calleth the flesh *a vaile*, to wit, of the Godhead. *He suffered in the flesh. The VVorde was made flesh, and came vnto his owne.* Therefore there must bee in the flesh another nature. Againe, *Made of the seede of David according to the flesh: and declared mightily to be the Son of God, touching the spirit of sanctification.* Againe, *Being in the forme of God, and equal with God, he tooke on him the forme of a servant. By him all things were made and doe consist, both visible, and invisible: he giveth the holy Ghost, lighteth every man that commeth into the world, he alone knoweth the father, and he to whom he reveileth him, &c.* Lastly, that there is a *double nature or substance* in Christ, both a *finit*, and an *infinit*, is convinced and proved by the *diversity and repugnauncie of those properties*, which are attributed to the same Christ, but cannot possibly bee togither in one and the same nature. Wherefore Christ, man, is God not created and made in time, by reason of the fulnesse and excellencie of his gifts, but eternal; subsisting before the flesh, borne of the Virgin, & before al worlds, by reason of the eternal godhead of the *VVord* dwelling in his Maiesty personally.

Ioh: 2: 19. 21

Heb: 9: 11: & 10: 20:

Rom. 1. 3.

Phil. 2. 6:

Is. 5: 14: & 9. 6. & 25: 6: 7: 8: &c. Ierem: 23: 6

2. By cõtrary properties.

2. Classe. Christ the proper son of God.

To *the second classe*, or order of Reasons, are referred those testimonies, *which shew Christ to be the proper or naturall Son of God, because he was begotten of the substance of his Father, and not adopted.* The argument or proofe is this: *The naturall or proper son of God, is of necessity partaker of the divine nature or essence, or substance. But Christ, mã, is the proper Son of God. Therefore there is in Christ, besides his humane nature, which he tooke of our kinde, a nature or substance divine, in respect whereof he is, and is called the son of God*, that is, Christ is by nature the son of God, and therefore subsisting, and that before the flesh from everlasting, because he is the Son of the eternal father, having the essence of the father in number the same and whole communicated vnto him from the father. The Maior is manifest by the definition of a proper or natural son. *For a proper son is hee, who is procreated out of his substance whose son he is*, or *he, who is partaker of his fathers nature*

ture or substaunce. The Minor is prooued by these testimonies of holy Scripture. *My father worketh hitherto, and I worke. Therefore the Iewes sought the more to kill him; not only because he had broke the Sabbaoth; but said also that God was his father, and made himselfe equall with God.* Because Christ called himselfe the Sonne of God, not adopted, or by grace only, but naturall, begotten of the substance of the Father, & therefore equal with God, the Iews did therefore gather 11. *That he challeged vnto himselfe the works of God the father.* And therfore because they deemed him to be a meere man, they woulde haue him slaine, as a blasphemer & robber of Gods glory both in this place, and *Ioh.* 19. 7. And if Christ had meant, that he was the Sonne of God by grace only, as are the Angels and men elected, the Iewes verily would not haue reprehended that as a blasphemy and treason against the maiestie of God: for then they shoulde haue condemned themselues of the same crime: because they say vnto Christ, *we haue one father*, which is God. 12. *Christ also doth not reprehend this collection of the Iewes, or repell it as a slaunder, but defendeth it as being good and necessarily true*, in his answere presently following, wherein he avoucheth, that whatsoeuer things the father doth, the same doth he also together with him, as being his Sonne: that by the same authority, libertie, power, he raiseth the dead, and quickeneth them who beleeue in him, by which the father doth: that as the father hath life in himselfe, so also hath he giuē vnto him, as being his son, to haue life in himselfe, &c. Wherefore the man Iesus affirmeth that, which of it selfe and demōstratiuely doth thereof follow, and the Iewes called blasphemy, namely, that he is the Sonne of God, not by grace only, but proper & equal with God, that is, that there is in him, besides humane nature, a diuine also, which is the sonne, communicated vnto him by an vnspeakeable generation or begetting from the father, and according to which he is equal with the father, & the same God which the father is. For where the same power, operations, and workes are, there also is necessarily inferred the same nature, or substance to be, and that equal. So Christ is called the proper sonne of God: *God sending his owne sonne*, that is, borne of his owne substaunce: (for wee are otherwise also of God, being renued by his spirit.) And *Who spared not his owne son.*

Ioh: 5: 17. 18 The place is necessarily to be vnderstood and so was take of the Iewes of a naturall son

Ioh: 8: 41.

Rom. 8: 32.

1. Ob. *It is not found any where in scripture, that Christ is the naturall and eeternall son of God. Therefore it is but an invention of men,*

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imagining in him besides his flesh, another substance, according to which he should be the eternall son of God. *Answ.* Although these very wordes are not in the very same Syllables extant in the Scripture: yet there are found the like, and equivalent, or such as signifie the same which these doe. For *the wisedome of God* which is Christ and the son, is described to be such, as *was with God from everlasting before his vvorkes were made.* And further, Iohn saith, that *the VVord*, whom he called *the son, was even then in the beginning of the world, & vvas God, creating and preserving all things.* But God is eternal and before thinges were created, togither with which also time began, eternity only existeth, and may be imagined in minde. Moreouer, he is expreslly called the *proper son of God.* Therefore he is the natural son of God, who hath the nature and essence of his father, and that the same with his father: because the Deity is but one in number, creatresse of al things: also he hath the same whole and entire, because it is indiuisible. Wherfore the man Christ is the same eternal God with the father, by reason of the Deity, which he hath simply alone, and the same with the father: for there are not two eternals: he is also the natural and coeternal sonne of the father, because he is another from the father as touching his person. Repl. 1. *Christ is called the proper son of God, because he was made by God: as also the church is called the proper people of God.* *Answ.* This is a corruption of the place before cited out of Paul. For Paul, oppoſeth the proper son of God to vs, and also to the Angels. For both the Angels and we are made the sonnes of God, in respect either of our creation, adoption, and regeneration by the holy Ghost: or also in respect of both, as the regenerate. Therfore we, being compared with Christ, are not the proper sons of God. For so he could not be called the proper and only begotten son. Wherefore he is, and is called the proper son of God, in that he alone was begotten of the substance of God the Father. Rep. 2. *The word*, saith Servetus, *was indeed alwaies in God, but it was not the son, but in respect of the filiation or son-hood, which vvas to come in the womb of the Virgin, or in respect of man to be borne of the Virgin*: that is, the Word, in it selfe, was not any invisible *hypostasis* & substance, which being begotten of the substance of the Father, & distinct from him, was truely subsisting before the flesh borne of the Virgin, but was a certaine relucencie, or reflexed shining in God, that is, that visible image or shape, which appeared vnto the fathers in the old

Christ the natural & coeternal son of God, which is expressed in scripture Pro. 8. 22.

Christ is the proper son of God by nature, not by grace.

Ro. 8. 3. 32.

olde Testament, and afterwards passed into the flesh, or into that visible man Iesus, who alone is the Son, in respect of whō also the Word, or that visible shape, which alone he will haue to be the person, is called *the Son*. Ans. 1. By this is denied, that Christ is the proper Sonne of God: because his humanity issued not from the substance of God. 2. The word is such a son, as vnto whom the Father gaue to haue life in himselfe, as he himselfe hath it in himselfe, who whē things were created, was even then God, by whom al things were made; who was the life, & the light of men &c. The Word therfore was (& that before Iesus borne of the Virgin) a liuing, intelligēt, working hypostasis, or substance. 3. There should haue beene no hypostatical or personal difference betweene the Father & the Son: because the *VVord*, according to Servetus doctrine, had not his proper hypostasis, whereby hee should differ from the Father. So that the Father should either haue beene without the Son, or the Father should haue bin the same person with the Sonne, which is the heresy first broached by Sabellius. 1 2

* 2. Ob. *He, who is not named in the scripture, before the taking of flesh, the son of* God, *was not the sonne of* God *before his nativity of the Virgin. VVherfore he vvas not the Son of* God *before.* Ans. 1. We denie the Maior. For we know that Gods revelation and manifesting in the new testament is clearer than in the olde. And therfore, albeit it were true, which these would that the son of God is not called the son, but after the assumptiō of the flesh: yet notwithstāding seeing in many places it is shewed most cleerely, that the son, who took flesh, was before he tooke flesh: (as, *the VVord, who is the only begottē son of the Father, was in the beginning. By the Son all thinges were made. My Father worketh hitherto and, I work*:) it may not be saide that therfore the Son was not before hee tooke flesh, because he was not called before by this name. Ans. 2. The Minor is not true: For how-ever the olde testament be more obscure and darcke than the new: yet is he called by Salomon the coeternal wisedome of God, begotten of God. Likewise it was foretolde that the Messias shoulde bee G O D, and the Son of God, and after another manner than other Sonnes. *His name shall bee called Immanuell. Hee shall call his name vvonderfull, Counsellor, The mightie G O D the everlasting Father. This is the name vvhereby they shall call him. The L O R D E our righteousnesse* *

Ioh. 1. 1 3. & 5. 17

Christ named in the Scripture the Son of God before hee tooke flesh. Isai. 7. 14. & 9. 6

Ier. 23. 6.

Psal.2.7.12 *The Lord hath said vnto me, Thou art my Son: this day haue I begotten*
2.Sam.7.14 *thee.* Againe, *Kisse the Son, lest he be angrie, & yee perish in the way.* *I will be his Father, & he shall be my Son.* Wherefore long before was he signified to be the Son of GOD, who afterwards was to be man.

3. Ob. *If the diuine nature of Christ was, without his humane nature the Son of God, there shal be made three sons, namely his Diuinitie, his humanity, & vvhole Christ consisting of both natures: Wherefore there was not any Son before Iesus was borne.* An. The antecedēt is most false. For seeing the *Word* did take, ioine, and vnite personally vnto himselfe not another *person* or son of God, but another *nature*, this assumption or taking, maketh not moe persons or Sonnes: but it is one and the same person, or one Sonne hauing in him two natures.

Christ but one Son, though cōsisting of two natures.

4. Ob. *If the godhead of olde, vvithout the flesh, vvas the Son, and now two natures are one Son, there shal be neuertheless two Sons, one incorporeal, the other corporeal. Wherfore there vvas not any Son before the flesh.* Ans. Neither is this Antecedent true. For one and the selfe same Ion is of old *incorporeal*, of one only nature, & only God; but now *corporeal*, of two natures, & existing both God & man.

5. Ob. *The humanity by it selfe is not the Son: Therfore neither the Diuinity by it selfe is the Son.* Ans. This reason doth not follow: because there is great dissimilitude of the natures, which are compared. The *Word* existed, and was *a person, & the Son*, before the flesh was taken & assumpted. But *the humanity* was neither before the assumption, neither being assumpted, did it make the person by it selfe. And therfore *the humanity* severally is not *the son*, but is *in the son*, or is the other nature of the son: but *the Word*, both seperate & knitted to the flesh, is the same sonne: as touching it selfe, it is the Sonne of GOD *by nature*, but as touching the assumpted nature or humanity, the naturall sonne of man, and the sonne of God *by grace* or *personall vnion.* ❋

3 Classe. Christ the only begotten Sonne of GOD. Iohn 3.16. & 1.14.

❋ *To the third classe* of argumēts also belōg those sayings which teach the mā Christ to be the *onely begottē Son of God. So God loued the world, that he gaue his only-begotten Son. We saw the glory therof*, that is, of the Word incarnate *as the glorie of the only begotten Sonne of the Father.* For the only begottē is he, who hath not any brethrē of the same generation & nature. But Christ, as touching his humane nature, hath

brethren.

brethren. *For asmuch as the children were partakers of flesh and blood, he also himselfe likewise tooke part with them.* And a little after: *He in no sort tooke the Angels, but he tooke the seede of Abraham: Wherefore in all things it became him to be made like vnto his brethren.* And a little before: *He that sanctifieth, & they which are sanctified, are all of one*, that is, of the same nature humane, *Wherfore he is not ashamed to call them brethren*. Wherefore there is in Christ another nature, according to which he is the only-begotten Son of the Father, besides his humanity, according to which both he hath many brethren, and is sprunge not of God, but of the seed of David. Heb. 1.14. 17.11.

Ob. *The man Iesus is called the only-begotten, because he only was begotten of the Virgin by the holy ghost.* Ans. It is a misconstruing and corrupt interpretatiō of the word For 1. He is so the *only-begottē*, that he is also the *proper* or *natural* son. Now such a one is said to be *the only begotten*, not for the special *maner* only of begetting, but because *he only* was begotten of his *substance*, whose son he is called, or because he only hath his essence issuing from the *substance* of the Father. 2. Because he is the very same, by whome al things were made and are preserued, who is in the bosome of the Father even from the beginning of the world, reveiling God vnto the chosen: who being sent frō heaven into the world, tooke flesh, &c. He is called the *only-begotten* son of the Father: *We saw the glory therof*, that is, *of the Word*, but not of the man Iesus, as hereticks would haue it. For there is no other antecedent in that place, but the *Word* For these wordes goe before; *The word was made flesh, & dwelt among vs*: then followeth, *and* Wee *saw the glorie thereof*. If then the *Word* it selfe be called, & is the onely begotten: then Christ is called the only-begotten in this place, not in respect of the maner of his generation of the Virgin, but in respect of his generation from everlasting of the father. 3. The *Wordes generation*, of the Father, is often in scripture discerned and distinguished from *CHRISTS generation of the Virgin*. The Evangelist, as we see calleth the Word the *onely-begotten of the Father*. Of *Wisedome* it is saide, *that before the mountaines*, that is from the beginning, *it was formed*, or (as the Chaldee paraphrast interpreteth) *begotten*: but we reade in Matthew, that *Iesus*, who is called CHRIST, *was borne of Marie*. 4. *The only begotten is opposed to Angels and men*. But Angels and men are the sons of God, either

Christ is called the onely-begotten, by nature, not in respect of the maner of his generation

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Ioh. 1 14.18. 1.Iohn 4.9.

3

Prou. 8.25.

Mat. 1.18.25

4

either *by creation*, or *by adoption*, or *by sanctification*, after vvhat sorte soever this bee vvroughte by the holie Ghost. Therefore CHRIST must needes bee called the onely-begotten for this cause, even for that hee is his Sonne *by nature*. For after this manner hee is the Sonne of GOD onely, and truely and simply severed from other Sonnes. Wherefore, to this third rancke or classe, those places also should bee referred, vvhich shevve, that vvee are the Sonnes of GOD by adoption, by and for that onely-begotten Sonne. For seeing *grace* is opposed to *nature*, and we are sonnes *by grace*: it must needes bee that CHRIST is the Sonne *by nature*.

4. Classe Christ the Son of God

To the fourth classe belong those testimonies of scripture which attribute the name *of Sonne of God* manifestly to the other nature also in Christ, which subsisted by it selfe before and besides the flesh assumpted, and did worke al thinges. And seeing Servetus and others, are here in an vproare as it were, and fight for this, that onely the man Iesus born of the Virgin, but not god, or the godhead is called the son in scriptures, and that therefore before Iesus was borne, there was not any son of God subsisting: we are diligently to gather and collect those testimonies, wherin the name of son is not attributed to the humane nature only, but also to the divine. The argument therfore is this. *That which subsisting before the flesh borne of Mary, created the world, & frō the first beginning hitherto worketh the same things with the Father, the same is a person, and that without the flesh, and before it. But the son of God is called that, which subsisting before the flesh created the world, & from the first beginning hitherto worketh the same things with the Father. Therfore the son is a person, & subsisting even without the flesh: and before it:* that is, Christ Iesus borne of Mary hath another nature besides his humane nature, in respect whereof, Christ, even before his humane nature was, truly existed, and is, and is called the Son of god. The Maior of this reason is manifest. For that which worketh al works and that with the same authoritie, liberty, and power, wherevvith the Father doth, must needes bee a liuing, and vnderstanding substance, that is, a person. Novve the Minor is prooved by testimonies of scripture. For the verie same, vvho is before all thinges, for whom, & by whom, al things were created, & doe consist, who doth al things likvvise himselfe, which the Father doth, is called *the beloued sō of God*, the

Col 1.16. Heb 1.1: 2. & 2.10. Iohn. 5.19

the first begotten of all creatures, by whom God spake vnto vs in the last dayes &c. But the flesh or humanity of Christ is not before all thinges, is not creatresse, but created in the last times, doth not vphold or sustaine al things with his word, becke, and effectual wil, but is it selfe sustained and vpheld by the *VVord*, who did assume and take it. Therefore in Christ, besides his flesh, is another nature, which also, before the flesh was miraculously conceiued in the Virgins womb, was subsisting, did worke, and is the Sonne of God. Againe, *God sent not his Son into the world to condemne it:* The Father sent the Sonne into the world, but the *humanity* of the Sonne was borne in the world. Therefore he was his Son before he was sent into the world. *The Son quickneth whome he vvill. No man knoweth the Father, but the Son, & hee to vvhome the Son vvill reveile him.* But in the olde testament, before Iesus was borne of the Virgin, some were raised from the dead, & quickned: for there were some from the beginning of the world, who knew God aright. Therfore in Iesus the Son of Mary, is another nature besides his flesh, which is the Son of God, and subsisted from the beginning of the world, reveiling God vnto men; not only to those of the godly, who liued since he tooke flesh, but to those also, who liued before it. Againe, Hee is called *the Sonne, vvho came from heaven, vvho beeing in earth, is in heaven, vvho came into the vvorlde*, not as other men, from the earth, but from aboue, out of heaven, from the Father. So that then hee was before hee came into the vvorlde. But the flesh of CHRIST is not of heaven, neither came it from heaven: Therefore there must needes bee another nature in him, in respect vvhereof, hee is the onely-begotten Sonne of GOD, even before hee tooke flesh of the Virgine. Againe, *Hee that vvas manifested in the flesh, is GOD*, and therefore another nature from the flesh. For *GOD* is one thing, vvho is manifested, and *the flesh* another thing, vvherein hee is manifested. The Sonne of GOD is hee that was manifested in the flesh. *For this purpose appeared the Sonne of God, that hee might take avvay our sins, and that he might loose the works of the devill.* Therfore the son is God, and another nature from the flesh; that is, the man Iesus is the Son of God, in respect not onely of his humanity, but also of his diuinitie, vvhich besides and before the flesh, existed in him, and by the assūption of the flesh was made as it were visible & cōspicuous. Wher-

Ioh. 3. 17.

Ioh. 5. 21. Mat. 11. 27.

Ioh. 3. 13. 17. 19. 31. & 16. 28.

1. Tim. 3. 16.

1. Ioh. 3. 5.

fore it followeth also, & that necessarily, that that was a subsistent & a person. For that which is *by nature a sonne*, is also *a person*. But Christs divinity or nature which was also before his flesh, is the Son of God *by nature*. Therfore it is a *subsistent* & *a person* in the flesh taken or assupted, & before it.

5 Classe. The Word is a person before Iesus borne of the Virgin: & nee is the Son

To the fifth classe belong these places of scripture, *which affirme Christ, man, to be the VVord incarnat*. The argument is this: *The VVord is a person, which both existed before Iesus was borne, & now dwelleth personally in the flesh taken of the Virgin. But that word is the Son. Therfore the Son is a person besides, & before the assumption of flesh.* The Maior is proved; 1. Because those thinges are attributed vnto the *VVord*, which only agree to a thing subsistēt, living, intelligent, working, that is, to a person. For the VVord was before al creatures with the Father God: by him were al things made, he was autor of life and light in mē: he was in the world from the beginning, and not known: hee hath his own country & nation: he came vnto it: in his name men beleeue: he giueth power to others to be the sons of God, by his own authority & power: he doth assume & take flesh, & is therin manifested, seen, hādled, conversēth, and dwelleth amongest men. The Minor is proved; because the *VVord* is called *the only-begotten Son of God*. 2. Because the same properties are attributed *to the VVord*, and the Son. For the Son is in the bosome of the Father, reveiled God vnto mē. By him the world was created. In him is life: he was sēt & cāe frō heavē, into the world. He tooke the seed of Abrahā. Likewise the life, which is the Word, was with the Father before the incarnatiō & manifestatiō of Christ. Therfore God was evē thē the father of the Word, & the word the sō of God

John. 1. 1. Iohn. 1. & 5. Revel 19.

Ioh. 14. 18. 34. Revel. 3. 18

* * But, seing the new Arrians doe marveilously depraue, by their new & crafty devised Sophisms, this notable place of Iohn, concerning the *VVord*, subsisting before the flesh borne of the virgin, & creating & preserving al things, that therby, they might rob and dispoile the son of God of his true and eternal Deity; it seemed good heere to adioine those things which Zacharias Vrsinus some years since noted and drue out, as to be opposed against these corruptions & forgeries, briefly indeed and barely after the manner of of Logicians; yet such as are learned and sound, whereby also the like corruptions & wrestings of places of holy scripture may easily bee observed, discerned, and refuted.

IOhn purposing to write the Gospell of Christ, in the first entrance proposeth the summe of that doctrine, which he purposed to deliver and confirme out of the story and sermons of Christ. And seing the knowledge of Christ cõsisteth in his *person* & *office*, he describeth both: & sheweth, that Christ is the eternal son & *Word* of god the Father, who taking flesh was made man, that he might be made a sacrifice for our sins, and might make vs, through faith in him, the Sons of God, and heires of eternal life. *This* *Word* then, whome afterwardes he calleth the only-begotten Son of the Father, he saith nowe, *to haue beene in the beginning*: which sheweth his eternity. These words of the holy Evangelist they corrupt and deprave, who raise againe Samosatenus blasphemies from the pit of hel, expounding this *beginning* of the *beginning of the Gospels preaching, done by Christ*. But contrarie, Saint Iohn and the Church even from the Apostles and their schollers time, doe vnderstand *that begininng of the vvorlde, vvherein Moses recounteth all thinges to haue beene first created by GOD* For Iohn saith, that *the vvorlde vvas made by him*: and further, that even then *in the beginning hee vvas* God, and that the true god creator, which is only one, and was in the beginning of the vvorlde. Repl. 1. *Beginning doth not signifie eternity. Therefore yee deprave it, vvho so expound it*. Aunsw. Wee doe not so expound it: but that even then *in the beginning of the vvorlde vvas the* *Worde*; and therefore was before the creation of the worlde: and whatsoever was before this, was from everlasting: And so is the scripture wont to speake as Eph. 1.4. 1. Pet. 1.20. Pro. 8 22.23. *&c.* where wee may see a lardge place cõcerning Wisedome: whose eternity is there signified in this, that it is said *to haue beene before the creation of the world*. Reply. 2. *Beginning, often signifieth the beginning of the gospels preaching. Yee were with me from the beginning. I said not to you from the beginning*. Ans. this sheweth that sometimes it so signifieth, but not alwaies. And we are stil to cõster it of that beginning which the text sheweth. As also in other places. *I am* α & ω, *the beginning and the end, the first & the last*.

The argument of Iohns Gospel.

In the beginning was.

Gen. 1.

Reuel. 1. 8.

The VVord) The corrupters say; *The man Christ is called the VVord: because he speaketh and teacheth the wil of the Father*. We say, *that he is called indeed the VVord* for this cause, *because he declareth God and his wil*: but yet in respect of his *divinity*, not of his *humanity*. The reasons

hereof. 1. Because his humanity was not from the beginning of the the world. 2. Because this Word was made flesh, that is, tooke on him humane nature. 3. Because this Word did lighten all men from the beginning of the world, whosoever had the knowledge of god, and how much soever they had. *He was the life and the light of men: lightning every man, which commeth into the world. No man hath known the Father; but the son, and he, to whome the Son will reveile him. No man hath seene* God *at any time: The Son which is in the bosome of the Father, he hath declared him.* Repl. 1. It is said, *Now God hath spoken unto vs by his Son.* Ans. That is, by his Son made man. Repl. 2. *Hee is not said any where in the old testament to haue spoken* Ans. Yes; *By the Angel of the Lord*, who also himselfe is Lord. Likewise, *The Lord appeared speaking*, whom S. Iohn affirmeth to haue beene CHRIST. Repl. 3. *The Word is saide to haue beene palpable, visible, and so forth.* Answ. That is, by reason of the flesh which hee tooke. Repl. 4. *But hee is no where saide to be invisible.* Ans. He is saide *to haue beene in the world unknowen*: and this Iohn speaketh of him, as he was before his incarnation. And then he was in the world invisible. Likewise, *I & the Father will come unto him*. And in the same place, *I will not leaue you comfortlesse, I will come unto you. I am with you alway unto the end of the world*: that is, invisibly, as is the Father. And if they will deny him to be with vs, because he is not seen, they shall also exclude the Father. Repl. 5. *He is with vs in power, and vertue, not in essence.* Ans. This objection were rather to be hissed out than to be refuted, because he hath not an infinite power and vertue, who hath a finite essence. *The Gods that haue not made the heavens & the earth, shall perish from the earth*, how much more then the makers of such Gods?

Heb. 1. 1.
Isai. 9.
Iolf. 12. 40.
1. Iohn. 1.
Iohn. 1. 3. 10.
Iohn. 14. 23
Mat. 28. 20.
Ier. 10. 11.

And the word was with God in the beginning.) Wee interpret this that the Son was *coeternall* with the Father, & so ioined with him, that notwithstanding he was *distinct in person* frō him. They say that this doctor and teacher, the man Iesus, was *known of God alone, & not men* but he was the Messias. Ans. 1. *To be*, or *Not to be with one*, when it is spoken of a *person*, is never read in this sense, as to signifie, *to be known, or not known of one*. It is therfore an impudent forgery. 2. Iohn himselfe expounded it: *The Son which is in the bosome of the Father*: This doth not only signify, *to be known*: but also *to be indeed in the Father*, to

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be intirely loued of him, and to be fellow and compartner of the secret & hidden counsels of the Father. 3. He saith of himselfe, That he came downe from heaven, That he came from the Father, & came into the world; that he returneth to the Father, with whō he was before. This doth not signify *a knowing* or *a not knowing*, but an *existence and being*. 4. By him al creatures were made of the Father: therfore he was present with the Father. 5. He was in the world before he, being made man, came vnto his owne: & yet *not known*. Therefore, To bee in the world, &c, To be known of the world, are not al one: and by consequēt neither is it al one, To be with God, &c, To be known of God. 6. Christ himselfe expoūdeth it; *I in the Father, & the Father in me*: This signifieth not only a knowledge, but a *coexistence* & ioint being mutual.

And that VVord was God. We interpret: That the Word is *true God, eternal, creator of heaven & earth: the same God with the Father*, and therfore *divers from him*, as the Word from him that speaketh by him, & the Son from the Father, but hauing *the same nature & essence of the godhead in him*, which the Father hath: as Christ himselfe saith: *I in the Father, & the Father in me*: He is every-where in the Father as the Father every-where in him. But they say: that he is God *in respect of his gifts, worthines, excellency, and office: but not by nature*. Which they proue; because others also are in this sence & respect called *gods*: which haue not any divinity of themselues: therfore Christ also after the same maner, seing he also hath his divinity from the Father. Further they adde, That we make *two gods*, and deale cōtumeliously with the Father. And VVe make not two gods, because *the Son is one with the Father as God*, that is, hauing the same essēce in him which the Father hath: *but is diuers and distinct from him as the Sonne*, and hauing in him the same deity, which the Father hath, communicated. But they are blasphemous and contumelious against the Father and the Sonne, *because they honor not the Son, as they honor the Father*: Iohn 5. 23.
Now that S. Iohn vnderstādeth *a Son, not a made, created & inferiour God to the Father & a diuers God frō him*, is proued & cōfirmed by many reasōs, but some few shal now suffice. 1. Simply, & absolutely, without restraint to any certaine circūstance, nōe is called *God* in the scripture, besids the only true God, eternal, creator of the world: but the VVord was *God* before things were created, and is the creator of all things, S. Ioh. doth teach. 2. He sheweth that he is the *auor & foūtain*

of

of life and knowledge in men, euen from the beginning. For this signifieth *the true light*, that is, which is properly & by it selfe, light it selfe, and the original of light in others. 4. This Word *giueth power to be the sons of God*. This none can doe but the true God alone. 5. Wee are to *beleeue in his name*. But we must beleeue in none, but God only, as him selfe proueth, that therfore they must beleeue in him because the. *beleeue in God*. 6. Iohn Baptist saith, that *he baptizeth with the holy Ghost*: And Christ himselfe often saith, that he wil *send the holy Ghost frō the Father*. But no man can send the spirit of God, & worke by him in the harts of men, but only he, whose proper spirite this is, namely God. 7. Iohn Baptist is called *the fore-runner of Christ*, who shoulde prepare his way. But he prepareth the way of the *Lord* Christ himselfe saieth, That *the father will, that all should honor the son, as they honour the father*. But no creature, albeit excellent, can be equalled in honor with the creator. 9. Every-where, he is called the *true God*, & *the Lord*. *This is the true God and eternall life. Who is God over all blessed for ever, Amen. God hath purchased his church with his owne blood. The scepter of thy kingdome, is a scepter of righteousnes. Thou, Lord in the beginning hast established the earth, and the heavens are the workes of thine hands. Christ is counted worthy of more glory, thē Moses, in asmuch as he which hath builded the house, hath more honour than the house & he that hath built all things is God.* 10. He is said, to haue *come downe from heaven*, yet so, that he remaineth in heauē: to come vnto his together with his father, to be with them vnto the end of the world. Therfore he is of an infinite essence, euery-where present, and working both in heauen and earth. But his humane nature is finite: Therefore he is God in respect of another nature. Now to that which hath bin obiected concerning the *communicating of the Deity vnto others*, whereby they are called Gods, we answere by distinguishing the diuersity thereof. For vnto others it is communicated *by a created similitude of the Deity*, either of *nature*, that is, by diuine properties created, which are not equall with the creator, so are the Angels: or of *office*: so Moses is called God, and al Magistrates. But vnto the son Christ it is communicated *by the nature or essence it selfe*, so that the very Deity is his substance. Which we thus proue. 1. He is the only begotten and proper son of God, the son of the most High, who also is himselfe the most High. But he is the proper son, to whom the substance of the father is communicated. As

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Ioh: 14: 1: 6:

Ioh: 1: 23:

Is: 40: 3: Ioh: 1, 23: & 3: 28 Luk: 3: 4 8: Ioh: 5: 1 3:

1 Ioh: 5: 20: Rom 9. 5. Act: 20: 28: Heb: 1: 8. 10 & 3: 3:

The godhead is after another sort cōmunicated vnto Christ, thā vnto creatures.

Luke 1: 32:

the father hath life in himselfe, so likewise hath he given to the sonne to haue life in himselfe. Therefore the son also is God of himselfe, living, and the fountaine of life. Wherefore this communicating of the deity, maketh him equal with God, and the same God with the father: so far off is it from proving the contrary. Rep. 1. *Power was given to him being man, Therefore it was not given him by eternall generation.* Ans. It was giuen to the word by generation, to man by vnion of the word. Rep. 2. *It was given him after his resurrection.* Ans. Then was giuen him the full authoritie and libertie of vsing that power, which he had alwaies.

Ioh: 5: 26.

Ioh: 5. 27.

All things were made by it, and without it was made nothing.) We interpret: *That all creatures were made by him in the beginning: and that also by him is gathered out mankinde, and regenerated, through the working of the holy Ghost, an everlasting church.* They confter it; *That by all things, are meant those things which are wrought in the new creation:* that is, in the collection & regeneration of the church by the gospel, which is called *the second creation.* Ans. 1. Wee graunt this point, (not the whole interpretation, but only this pointe, of the creation) and if this were the sense, yet hereof would it also follow, *That Christ were very God, and by nature God.* 1. Because to worke the first & second creation by his own nature, power, and operation, is the proper worke of one and the same very God: *God gaue the increase. So then is neither he that plateth, any thing, neither he that watereth, but God that giueth the increase. Ye are Gods husbandry, & Gods building. He that hath built all things is God.* And Christ worketh this new creation, not as an instrument, but by his own proper vertue. *Which is his body, euen the fulnesse of him that filleth all in all things. He ascended vpon high, he gaue gifts vnto men, he ascended far aboue all heauens, that he might fill all things. He gaue some Apostles, and some Prophets: By whom all the body receiueth encrease. I giue vnto them eternall life. He sanctifieth the Church, and cleanseth it by the washing of water, through the worde.* 2. Because no man can giue the holy Ghost, but he that is very God, whose proper spirit it is. But the second creation is not wrought, but by the holy Ghost, whom Christ the worker and effector of this creation sendeth. Therefore he is very God and Lord. 3. Because the new creation, is the regeneration of the elect to eternal life. This began euē from Adā, albeit it was wrought in regard of the Mediator which

All things made by the word.

The second creation also which is regeneration, proueth Christ God.

1 Cor. 3. 6. 9 Heb: 3: 4. 6. Eph: 1: 23: & 4. 8: 16:

Ioh: 10: 28. Eph: 5. 29.

was

was to come. And it was wrought by the same Mediator the son, in regard of whom, or for whose sake, it was wrought euer since the beginning. For Christ, as by his merit, so by his efficacie and vertue, is sauior not only of a part, but also of his whole church and body, which consisteth of al the elect & sanctified euen from Adams time. *By whom all the body receiueth increase. The euerlasting father*, author, preseruer, propagator, and amplifier of his church through al ages of the world. *The ruler that should come forth out of Bethleem was given from everlasting to bee the head and sauiour of the Church.* He shal bee peace, euen before hee came out of Bethleem, and the sauiour of his Church against the Assyrians, and al her enemies. *The seede of the woman shall breake the Serpents head.* This victory and conquest ouer the Diuel beganne euen from the beginning of the world. Dauid acknowledgeth the Messias also to be his *Lord, a Priest, and a King*, not only that was to come in the flesh, but euen nowe present, to whom nowe long before God had saide, *Thou art a Priest*, that is, whome hee had alreadie ordained to this office, liuing, working, and preseruing the elect. *There is one God, and one Mediatour betweene God and Man, which is the man Christ Iesus.* Therefore this man is the Mediatour of al from the very beginning, he is the Mediatour, obtaining, and giuing the blessings, which hee hath obtained, vnto all. *I giue vnto them eternall life. Hee hath appointed him over all thinges, to bee the heade to the Church. The spirite of Christ in the Prophetes. By the spirite hee went and preached vnto the spirites that nowe are in prison, which were in time passed disobedient. Yee are builte vpon the foundation of the Apostles and Prophetes, Iesus Christ himselfe beeing the chiefe corner-stone.* Which place is diligently to bee obserued. For than, either Christ is the head, foundation, sanctifier & sauiour of a part of the Church only, which is most absurde: or hee was this from the beginning of the world. Hee is made the builder of the house, whereof Moses also was a parte. *Iesus Christ yesterday, and to day, and the same for ever.* *Aunsw.* 2. We deny their interpretation, For S. Iohn there *speaketh of the first creation.* Which wee shew. 1. Because he speaketh of the second afterwardes. *As many as receiued him, to them he gaue power to be the sonnes of God. Of his fulnesse haue we all receiued: grace & truth came by Iesus Christ.* Now he therfore setteth down the first creation before, because both creations are

Eph. 4: 16. Il. 9. 6.

Mic. 5: 2.

Gen. 3. 15.

Psal. 110. 1.

1. Tim. 2: 5.

Iohn. 10. 28. Eph. 1: 22. 1. Pet. 3: 11. & 3: 9. Eph. 2: 20.

Heb. 3: 3. & 13: 8.

the

the worke of the same. That therefore he might shew, that the second creation was wrought by the Word, it was necessary for him to teach, that the first also was wrought by it. For the same is the Creator and repairer of the world. 2. Because he saith, *the world was made by him.* Rep. *The world here is taken for the Church.* Aunſ. No: For he addeth, *And the world knew him not:* the same world which was made by him, knew him not. Therfore he meaneth the wicked, whether elect, or reprobat. 3. Other places demonstrat the same. *My Father worketh hitherto, & I worke.* Wherfore both of them from the beginning of the world, worke the works of both creations. *What soever things the Father doth, the same things doth the Son also. The father sheweth him all things, what soever he himselfe doth.* Therfore not only the workes of the second creation, but also of the first creation, preservation, and administration of the world. In the same place it is said; *As the Father quickneth, so the son quickneth whom he will:* But the Father was from the very beginning the giver of corporal and spiritual life. *By him were all things created, which are in heaven, and which are on earth, things visible and invisible, whether they be thrones, or dominions, or principalities, or powers, all things were created by him, & for him. And hee is before all things, and in him all things consist.* Thus far of the first creation: that which followeth, speaketh of the second creation. Repl. 1. *All these speake of the instauration of the Church.* Aunſ. No. Because that comprehendeth also the Angels. Repl. 2. *The Angels also were restored by Christ, and ioined to their head.* Aunſw. But the new creation, is called a restoring from sinnes and death, to righteousnesse and life; this agreeth not to the Angelles. Repl. 3. *By whome also hee made the worldes. The worldes*, that is, *the newe Church.* Aunſ. 1. GOD made the olde also by him: because it is one Church, having one head and foundation. 2. The greeke woorde Αἰῶνες, which is vsed in that place, signifieth in Scripture the world, not the Church. And farther, when it is there added, *Bearing vp all things by his mightie word*, those words speake of the preservation not onelie of the Church, but of all thinges. And moreover, he rendereth a cause, why hee is the heire not onelie of the church, but of all creatures, namelie, because hee is the *creator* and *preserver* of all thinges. *Thou, Lord, in the beginning hast established the earth, and the heavens are the worke of thine hands.* Repl. *In these*

Iohn 5. 17.

Ib v. 19. 20.

Col. 1. 16. 17.

Heb. 1, 2.

words he conuerteth his speech to the father, to proue, that he was able by his power to lift vp the son to diuine maiesty. *Ans.* This is an impudēt shift and elusion. 1. Because it is said before, *But vnto the son*; which appertaineth to both places of the Psalme cited by the Apostle. 2. Because the Psalme doth intreate of Christes kingdome: and therefore those words which there are spoken of the Lord, are to be vnderstood next and immediatly of his person, secondarily and mediatly of the father. Repl. 1. *If he made all things, thē the father made them not by him.* *Ans.* Both he made them, and they were made by him. *Ioh: 5: 19:* *What soeuer things the father doth, the same doth the son also.* And yet the father doth them by him. Repl. 2. *The creator cānot be compared with the creatures. But Christ is there compared with the Angels. Therefore creatiō of things is not attributed vnto Christ* *Ans.* He is not compared with the creatures in any proportiō but without proportiō. This the place it self of the Psal. proueth. *The heauēs shal perish, but thou dost remain.* Repl. 3. *If he were creator and equall with the father, hee coulde not sit at his right hand.* *Ans.* We may invert this, and say of the contrarie rather, if he were not equal, he could not sit at his right hand. Because none but the omnipotent and true God is able to administer the kingdome of heauen and earth. *Phil: 2: 6:* *Who being in the forme of God, thought it not robberie to be equall with God.* *Is: 45. 23:* *Thus saith the Lord that created heauē, Every knee shall bow vnto me.* *Rom: 14: 11* This is said of Christ. *Is: 41: 12:* Againe, *I am, I am the first, and I am the last.* *Rev: 1: 18: & 22: 23:* *My hand hath laid the foundation of the earth, and my right hand hath spanned the heauens: when I cal them, they stand vp together.* These words Christ applieth vnto himself.

In the word was life. *In it was life, and the life was the light of men.)* We interpret: *that the son of God is by himself the life, as is the father, and the fountaine, giuer and maintainer of all life, as well corporal and temporal as spirituall and eternal, in all, from the very beginning of the world. He hath giuē to the son to haue life in himself, as the father hath life in himself.* *Ioh: 5: 26:* They confer it: *That the man Iesus is the quickner or giuer of life*, because in him *is the life of all, that no man without him, and all by him are saued.* These are their words. Vnto which we reply: If he giue eternall life to al, so that no man hath it without him; Therefore either no mā was quickned before he was borne of Mary (which were absurd) or he was the quickner and giuer of life from the beginning: Even as Iohn affirmeth this of him as beeing verified in him also before hee

was

was made flesh. Neither can this bee vnderstoode only of his merit, whereby he deserueth this life for men. For, *that life is in him*, signifieth, that he is, by his *efficacy* and effectual working, the quickner and reviver, as himselfe expoundeth it, and the aduersaries themselues cōfesse. So are we also to vnderstand his *illightning of man*, that is, the knowledge of God, the author wherof he was in al, euen from the beginning, as himselfe saith, *No man knoweth the father, but the son, and he, to whom the son will reueale him*. And Iohn Baptist saith, *No man hath seene God at any time: the son hath declared him*. Iohn 5: 21. & 10: 26. Mat. 11. 27. Iohn 1. 18.

And the light shined in the darknes, and the darkneſse comprehended it not) We interpret it: *That this word, euen from the beginning, hath both by naturall light, and by the voice of heauenly doctrine, shewed god vnto men: but those who were not regenerated by his spirit, haue not knowne this light*. They say, *That hee shineth not before hee began to preach*. *Anſ.* 1. If so, then should he not haue beene the *true light*, that is, the author of light, and the knowledge of God, but only a minister thereof, as was Iohn Baptist: but the Euangelist in this respect maketh Iohn Baptist diuers from Christ. 2. He should not haue been the illuminator of all men: which yet themselues are faine to confesse. Christ himselfe saith of himselfe, and Saint Iohn here of him, *Hee light eth euerie mā that commeth into the world*. that is, either with natural light, or spirituall. The light shineth in darkenesse.

He was in the world, and the world was made by him: And the world knew him not) We, *as touching the time hereof, say, it was, from the beginning of the world vnto his incarnation: all which time the son of God hath in the world, which was created by him, shewed God vnto men, but is not knowne of men*. They confter it *of the time of his preaching, whē he was not heard, but despised and persecuted*. *Anſ.* 1. S. Iohn teacheth the plaine contrary: *He was* (saith he) *the life and the light of all men*: & againe, *He lighteth euery man that commeth into the world*. Therefore before his preaching, and his nativity of the Virgin 2. Iohn saith, That he was in the *whole world*, meaning thereby al mankinde: because hee opposeth to this world, his *owne nation* & country, to which he came. 3. He saith, *That Christ was not known of that world, which before was made of him*. Now the new world, are the elect regenerated, who after they are created, that is, regenerated of him, know him. 4. After that being in the world he was not known of it, then lastly *he cāe vnto his owne*, He was in the world;

that

that is, vnto the Iewes, being borne of them, & manifesting himselfe selfe vnto them in the flesh, which he tooke. But he was no lesse despised of these. If then he was first despised of the world, & afterward of his owne (for this the order of the prophecy requireth) he was despised before his preaching and incarnation, because in his flesh hee manifested himselfe, to none before the Iewes. Other places also shewe, that he existed before his incarnation. *I was daily his delight, reioicing alwaies before him: And tooke my solace in the compasse of his earth, & my delight is with the children of men. He was quickned in the spirit, by the which he also went and preached vnto the spirites, which were in time passed disobedient, that now are in prison.*

Prou.8.30.

1.Pet.3.18.

He came vnto his owne.

He came vnto his owne, and his owne receiued him not) Here Iohn beginneth to speake of his *comming into the flesh*, which hee tooke of the Iewes, vnto whom he was promised, & of his *ministery among the Iewes*, and of their *contempt* towards him. They *sould this part with the former as if it were spoke of the same time.* But the course of his speech sheweth that his meaning is, that Christ was before in the world not knowen, and afterwards came to his owne, and was not receiued; Because, although he was now already in the world, yet then hee came vnto his owne. Therfore here is vnderstood a new cōming, a new manifestation, whereby after a singular and new maner, he began to be in his own country & people, which was then done, when he was borne of Mary, & from thence forward.

The godhead of the Sonne.

But as many as receiued him, to them he gaue power to be the sonnes of God, even to them that beleeue his in name) Here is a triple proofe of his divinity. 1. *None can giue power to be the Sons of* God *by his owne power, and authority, but* God *himselfe. But Christ, not only as a minister & messenger, but in his owne name, and of his owne authority giueth this power and right. Therefore hee is* God *himselfe.* 2. *Hee that maketh others the sons of* God, *must regenerate them by the spirit of* God, *& make them partakers of the Fathers nature. This none doth or can doe but God himselfe. Therefore Christ is by nature God.* 3. *He gaue this power to them that beleeue in his name. But faith must not rest on any creature, but on God only. Therefore Christ is no creature, but the eternall God.*

The worde was made flesh

And the VVord was made flesh) S. Iohn *declareth the maner how that VVord came vnto his owne. namely, that he was made man, & that weake, mortall, like vnto vs in all things, except sin. Therefore he saith, he was*

made

made flesh, and conversed among men for a season. Now he was man, not by any chāge, but by taking the human nature vnto his godhead. They conster it, *that this doctor or teacher was* (not, *was made*) *a man weake, & base.* Which they wil prove: becauſe, ſay they, the greeke word ſignifieth oftētimes not *to be made*, but *to be*; as, *Iohn was a man*, where the ſame greeke word is vſed. Anſ. 1. The word ſignifieth more commonly to be made, as, *All things were made by him: The world was made by him.* In both which places, as in others alſo, the ſame greeke worde is vſed. 2. It ſignifieth in this place alſo that hee was *made*. 1. Becauſe it was ſhewed before, that the Word ſignifieth a ſubſiſtence or perſon, which was from the beginning of the world. 2. Hee began to be fleſh, when he came vnto his own. Now he teacheth that Chriſt did before time lighten al men that came into the world, & was in the world not known, when he came vnto his owne, therfore he not only was, but was made fleſh, which before he was not. 3. Other places of ſcripture which teach the ſame in other words, doe not admit any other ſenſe or meaning. *He tooke the ſeede of Abraham: He tooke parte of their fleſh & bloud. He tooke on him the forme of a ſervant, when as he was before in the forme of God. He being rich, for your ſakes became poore. GOD is manifeſted in the fleſh. IESVS CHRIST is come in the fleſh.* There is one thing therfore in Chriſt, which came in the fleſh, & another thing, which was the fleſh it ſelfe, wherin that came. Reply. *The place*, Heb. 2. *meaneth his delivering of vs.* Anſ. Firſt the words which go before: Secondly, the ſenſe ſheweth, that he ſpeaketh not there of any qualities, but of the very humane nature: whenas he ſheweth that therefore Chriſt was neceſſarily to haue bin true man, becauſe men were to bee delivered by him through his ſacrifice.

ἐγένετο.

He. 2. 16 14
Phil. 2. 7.
2. Cor. 8. 9.
1. Tim. 3. 16
1. Ioh. 4. 2. 3.

And the word dwelt among vs full of grace & truth) Chriſt fulfilled al the promiſes, and types and figures of the law, and did truly performe the office of a redeemer and Mediator, not only by his merite, but alſo by his power and efficacy, as afterwards is added out of Iohn Baptiſts ſermon, that this truth & grace befel vnto vs through Chriſt, & *of his fulnes al*, who ever are ſaued, *haue received.* Which S. Paule ſaith, even that *we are cōſumated & made perfect in him*: which would not be, except the fulnes of the godhead did dwel in him perſonally.

The word full of grace and truth.

And we ſaw the glory therof, as the glory of the only begotten ſon of

the Father) *This glory is the divine power, which hee sheweth in his miracles, in his transfiguration vpon the mount, in his resurrection from death, his ascension into heaven, his sending of the holy Ghost, his power and efficacy by his ministery.* Now thus far they agree and confesse the same. But when we say further: *This glory testifieth him to be the onely-begotten Son of God, that is, the Son of God by nature, begottē of the substance of the Father, who is also himselfe the very true eternall God, maker of all things*: here they shake hands with vs, & dissent. For they say *that he is called the only-begottē, not because he is the son God by nature, but because he was borne after a singular maner, namely of a Virgin, cōceived by the holy Ghost.* But this reason is not sufficient. 1. Because if he be not a son of the substance of the Father, but either by creation, or by adoption, or by conformation with God, either from the womb, as in Christ conceived by the holy Ghost; or afterwards, as in other men; he shal not be the only-begotten. For so are others also the Sons of God, both Angels and men, though not in that degree of giftes, yet in the maner of generation. Wherfore it remaineth, that hee bee the only-begotten Son by nature, after which maner no other is the Son of God. 2. Because, for that which he is heere said, the only-begotten, he is other where saide to be the *proper* Sonne of God. And he is the proper son, who is of the substance of his Father: he that is of another substance, is no proper son. 3. He is said to be such a son of the Lorde, as who is also himselfe *the Lord*: which as it is manifest by other places of both testaments, so it is said of Iohn Baptist, that he shal goe before Christ, who is called of the Angel Gabriel, *the Son of the most High, & the Lord God of the children of Israel*, whose harts Iohn Baptist shal turn vnto him, & should goe before his face. And of Zachary he is called *the most High*, whose Prophet & forerunner Iohn Baptist should be; whose waies he should prepare, and vnto whose people he should giue knowledge of salvation.

The glorie of the onely-begottē

Iohn 5. 18. Rom. 8. 32.

Math 3. 3. Luk. 1. 35. 68.

✻ 6. Classe. The wisedome of God is a substitent or person: & christ is that wvise-

NOw let vs returne vnto those orders and classes of arguments & reasons, wherby we proue the eternal substitēce of Christ. ✻ *Vnto the sixt classe* are referred those testimonies, which testifie Christ to be *the wisdome of God*. The argument is this. *The wisedome of God is eternall, and subsisting before Iesus vvas borne. But the son is that wisedome of God. Therfore the son is eternall, & subsisting before*

Iesus

Ieſus borne of the virgin. The Maior of this reaſon Salomon confirmeth in the place afore ſignified, where he aſcribeth thoſe thinges to wiſedome, which fal not into any, but which is ſubſiſting, liuing, and working: as, that it ſubſiſted in God before things were created, that it was begotten, &c. The Minor we proue, 1. Becauſe Salomon ſaith, *that that wiſedome was begotten of* God. And, to be begotten, when it is ſpoken of ſuch a nature as is intelligent and vnderſtanding, is nothing elſe, than to be a ſon. For although it be true that there is made an exhortation there to the ſtudy of heavenly Doctrine: yet notwithſtanding, the name of *wiſdome* to be doubly there vſed, and a tranſition to be made from the doctrine which is the *wiſedome or light created* in the minds of men (that thereby authority might be gotten to this wiſdome with them) to the *vncreated wiſdome*, that is, to God himſelfe, the autor and fountaine of the other, thoſe things which are there attributed vnto it, doe manifeſtly convince. 2. Chriſt the Son of God is called *wiſdome*, & the perſon which *teacheth vs wiſedome*. *Therefore ſaide the VViſedome of God, I vvill ſend them Prophets and Apoſtles. But vnto them which are called, we preach Chriſt, the power of God and the VViſedome of God.* 3. The ſame proper functions are attributed by Salomon to Wiſedome, which elſwhere are attributed to the Word, and are more at lardge declared in the booke of Wiſdome.

dome. Prov. 8. 22.

Luk. 11 49. 1. Cor. 1. 24

Wiſd. 7 & 8. & 9. & 10.

To the ſeventh claſſe, belõg thoſe ſcriptures, *which ſpeake of the office of the Mediator.* The argumẽt is this: *the Mediator, without whoſe merite & preſent efficacy, there could be no friendſhip or amity ioined betweene God & ſinfull men, muſt needs haue beene alvvaies in the Church from the very beginning of the world.* This propoſition thoſe thinges confirme, which haue bin before ſpoken of the Mediator & his office *But the ſon of God onely (not the Father nor the holy ghoſt) is that Mediator, by and for whome the faithfull alſo of the olde church were reconciled vnto God. Therefore the Son of God was ſubſiſting from the very beginning of the world.* The olde Church might haue beene received into favour *for* Chriſt to come, but *by* him it could not, except hee was then beeing: for there can bee no efficacy or force of him that is not. VVhence it is neceſſarilie prooved that CHRIST was before his incarnation: for there cannot bee friendſhip betvveene GOD and men vvithout a Mediator novve exiſting or beeing. But in the old teſtament there was friendſhip betweene God & men,

7. Claſſe.

The Mediator hath alwaies bin

that is, beleevers. Therefore either he, or some other was Mediator of that church: there was no other but he onely, because *there is but one*
1.Tim.2: 5: *Mediator betweene God & man, the man Christ Iesus*. But that there cannot be any amity betweene God & men without a Mediator now already being, shal also appeare by that which followeth. For *it is the office & functiō of the Mediator*, not only by deprecation, or intreaty, and sacrifice, to appease and pacifie the Father, but also to confer and bestow al the benefits, which he obtaineth, by his power and efficacy, vpon beleevers, to make the wil of God knowen to men, to institute a ministery, to collect, gather, and preserue the church, and that wholy.
Mat:11:17: *No man hath known the Father, but the Son, & he to whō the Son vvill reveile him.* Therfore neither did Adam know God but by the Son, & by a consequent the Son existed at that time. Hither are referred the testimonies, not onely which speake of Christs merit to come, but of
Eph:1:22: & 4:20: his efficacy also and power. *He hath made al thinges subiect vnder his feete, & hath appointed him over al things, to be the head of the church, Yee are built vpon the foundation of the Apostles and Prophets, Iesus CHRIST himselfe beeing the chiefe corner stone.* CHRIST therefore is the foundation, heade, vpholder, and governor of the
Iohn 14:6: Church: and therefore also hee was before the Church was. *I am*
Ioh:10:28: & 1:4.9. *the vvay, the truth, and the life. I give vnto them eternall life. In it vvas life, and the life vvas the light of men. That vvas the true light, vvhich lighteneth every man that commeth into the vvorlde.*
Eph:2:11. & 4:11: *Through him vve haue both an entrance vnto the Father by one spirite. Hee gaue some to bee Apostles, and some Prophetes, and some Evangelistes, and some Pastors, and teachers.* The spirite of CHRIST
1:Pet:1:11: is laide to haue beene in the Prophets, foretelling the sufferings that
Heb:3.5: 6: should come vnto Christ. *Moses verely was faithfull in all his house, as a servant, for a vvitnes of the thinges vvhich bee spoken after. But*
Iohn: 17:2: *Christ is as the Son over his owne house. As thou hast given him power over al flesh, that he should give eternal life to all them that thou hast given him.* Therfore it is Christ, who from the beginning of the worlde did reveile the wil of God vnto men, appoint & ordaine a ministery, collect, govern, & saue his Church, wherfore he is the builder: which seing it is apparēt that he hath dōe frō the beginning of the churches birth, it is not to be doubted of, that he hath alwayes beene subsisting.
Iohn 6:39: *This is the Fathers vvill, that of all vvhich hee hath given me, I should*

loose

looſe nothing. Wherfore he ſaveth his church, and therefore hath alwaies beene, becauſe the Church hath alwaies beene ſaved and preſerved.

To the eight Claſſe are thoſe places referred, in which both the nãe and property of Iehova are attributed vnto the Angel, who appeared in the olde teſtament vnto the Fathers, and was the leader of the people: whome to haue bin the ſon of God Chriſt, both the Church hath alwaies confeſſed, and the ſcripture doth witneſſe it. The Prophet Malachie hath a notable teſtimony, *Behold I wil ſend my meſſenger, & he ſhal prepare the way before me, & the Lord, whom yee ſeeke, ſhal ſpeedily come to his temple: even the meſſenger of the covenant, whom yee deſire.* This ſpeaketh Chriſt himſelfe by the Prophet, which is alſo confirmed by this argument: *VVhoſe way is prepared, hee is CHRIST: but hee that promiſeth is hee whoſe vvay is prepared: Therefore hee that promiſeth is Chriſt.* The Maior is manifeſt: for not the Father, but Chriſt was looked for, and he followed Iohn Baptiſt. The Minor is proved out of the texte it ſelfe. *Behold I ſend my meſſenger, and he ſhal prepare the way before mee.* Wherefore Chriſt *was* before he tooke fleſh, becauſe he ſent his meſſenger, and *was* alſo before he tooke fleſh, *verè god*. For he calleth *Fleſh his temple*, to which he ſaith he wil come. But none hath a temple builded in worſhip of him: but God: therfore it is blaſpemous to ſay, that Chriſt was not before he tooke fleſh. Neither doth that hinder, becauſe he ſpeaketh in the third perſõ; *The Lord wil come to his people.* For he ſufficiently ſheweth who that Lord is, namely not the Father, but the Son. I the Lord who ſend Iohn before mee, and who am the meſſenger of the covenant. And further it may bee that the Prophet doth not continue in making Chriſt ſpeake, but repreſenteth the Father himſelfe, ſpeaking of ſending the Son. *Vnto the Son he ſaith. O God, thy throne is for ever and ever. Chriſt Ieſus is the Apoſtle, & High Prieſt, the builder, heire, & Lord of his church. Ieſus Chriſt yeſterday, and to day, & the ſame is alſo for ever.* The argument therfore is this. *The meſſenger or the Angel ſent of old vnto the church was a ſubſiſtent, or perſon. That meſſenger is the ſon of God Chriſt. Therfore the ſon of God was, before Ieſus was borne of the Virgine, truely exiſting, did worke, and vvas ruler over his Church.* The Minor is proved. 1. Becauſe, To be God, &, To be ſent of God, for to teach, collect govern

8. Claſſe. The Angel ſpoken of in the olde teſtament was Chriſt the Sonne of God. Chap 3. 1.

Fleſh called the temple of God.

Pſal 45 6. Heb. 1. 8: & 3. 3. & 13: 8.

2. Reaſons proving that that Angell was Chriſt:

Exod 3. & 4 Gen. 32. 28. 30. & 48. 15. 16. 2. 1. Cor. 10. 1

gouerne & saue the church, that is, to be the Mediator, are thinges proper vnto the Sonne of God Christ, not to the Father, or the holy Ghost. But these properties of the son are attributed to this messenger or Angell as autor and effecter, 2. The Apostle Paul teacheth Christ to haue bin present with the people of Israel in the desert, and to haue bin tempted & provoked by them. Therfore the messenger or Angel, god, & Christ, are one & the same person.

9 Classe The divine nature in christ both was before the flesh, & is the Son of GOD.

In the ninth classe, are contained those testimonies of scripture, which affirme Christ Iesus to be by nature *God*, & *the Son of* God. The argument is this: *Christs Divinity existed before Iesus born of the Virgin Christs Divinity is the Son of God. Therfore the Son of God existed before Iesus was borne.* The Maior of this argument is confirmed by the reasons already alleadged. For 1. God is manifested in the flesh, which he tooke. 2. Christ is the proper or natural Son of God, & not mā only. 3. Christ is the Word. 4. Christ is the Wisedome subsisting. 5. Christ is the Mediator. 6. Christ is that messenger or Angel sent of olde to his church. 7. In Christ is not any created godhead, but that eternal deity, which alone is true god. For vnto Christ not only *the nāe*, but al *the properties also & perfections of the true* God are every where

Rom 9. 5. 1. Tim 3. 16 1. Iohn 5. 2. Isai 9. 6. Ier. 23. 6.

ascribed in scripture: as omnipotency, infinite wisedome, omniscięce, or al knowledge, immensity, the creation & governance of things, the salvation of the church, the working of miracles. And the attributing and giuing vnto him of the *properties* of the true God, yeeldeth vs a more firme proofe of his Divinity, than doth the attributing of the *name* of the true God, or of the Lord. For the names of God may after a sort be expounded metaphorically: but the divine property attributed vnto Christ, cannot be wrested to any other meaning. If therefore we fence & gard our selues with such testimonies; the adversaries of this doctrine cannot consist, or stand; but wil they, nill they, they shall be forced to confesse that Christ was, before he tooke flesh. And if he were before he tooke flesh; he was either the *Creator*, or *a creature*. But he was no *creature*, both because he created al things, & because also he is called creator. Wherfore seing the true god hath bin from everlasting, his godhead also, which is true God, must needs be *subsisting* from everlasting.

The Minor is likwise cōfirmed by the former argument. 1. The nature which tooke flesh is god, & the Son of God: for neither the father

nor

not the holy ghost tooke flesh. Therfore the Son; otherwise the Son of God is not by nature God. 2. The humane nature in Christ is not the natural Son of God, Therfore the Divine nature must be that Son. 3. The Divine nature in Christ is the Word. 4. It is Wisedome. 5. Accor ding to it Christ is Mediator. 6. The Deity of Christ is the Angell and messenger of the Lord, sent of old vnto the church. Therfore the Deity of Christ, is the Son of God.

THE SECOND CONCLVSION.

Christ the Sonne of God, is a perſō really distinct from the Father and the holie Ghost.

WE are to holde that the *VVord* is a person distinct from the Father, against Noetus & Sabellius, & their Sectaries, who would haue *the same to be the person of the Father, & the Son, & the holy ghost, which in respect of divers functions and actions is now called the Father, now the Son, & now the holy ghost.* And therfore were they called *Patripassians:* Also against Servetus, who confounded the Son & the holy ghost.

That the VVord or Son of God is divers & distinct from the Father & the holy Ghost, not in office onely, but also in subsistence & Person, is proved by foure argumentes. 1. None is the same person with him, whose son he is, nor with him who proceedeth or floweth frō him: (otherwise, the same thing, in one respect, should be relatiue & correlatiue) But the *VVord* is the Son of the Father, and from the *VVord* the holy Ghost proceedeth, and is giuē: Therfore the *VVord* is neither the Father nor the holy ghost. 2. Christ himselfe expresly calleth himselfe *another* from the Father and the holy Ghost. *There is another that beareth witnes of me,* namely, the Father, in the same chapter. *My doctrin is not mine, but his that sēt me. The Son cā do nothing of himselfe, saue that he seeth the Father doe. I will pray the Father, & he shall giue you another comforter.* 3. The scripture doth plainly affirm that the Father, the Son, & the holy ghost are *three. There are three, which beare witnes in heauē the Father, the VVord, & the spirit, & these three are one. Let vs make mā in our image:* he doth not say, I will make; but, let vs make. *I & my Father are one:* he doth not say, *am,* but *are. The cōforter which is the holy ghost, whō the Father will sēd in my name, he shall teach you all things.*

1 No one person can be both Father & son in respect of himselfe

2 Christ another from his Father. Iohn 5 32. 37 Iohn 7 16. & 5 19. & 14. 16.

3 Three persons expressed in scripture 1 Iohn 5. 7. Gen. 1. 26. Iohn 10. 30. & 14. 26. & 15. 26.

When the cōforter shall come, whō I wil send vnto you from the Father, even the spirit of truth, which proceedeth of the father, he shal testify of me. Teach al natiōs, baptizing them in the name of the Father, the Son, and the holy Ghost. The holy Ghost descēded in the shape of a doue, the Sonne was baptised in Iordan, & the Fathers voice was heard frō heaven: *This is my beloued Son, in whō I am wel pleased.* 4. *The attributes or properties of the Persons*, namely, sēding, reveiling, and their offices are divers. The argumēt is this. *Whose properties are distinct, they are in themselues distinct. But the properties of the Father, the Son, and the holy Ghost are distinct: therfore the son is neither the father, nor the holy ghost.* The Minor is proved: becaus the Son only, & not the father or the holy ghost, was begottē of the father; cōceiued by the holy ghost; made flesh; sēt into flesh; manifested in the flesh; made Mediator; baptised; did suffer, & died. The Father *of himselfe* worketh *by the Son*. The Son *not of himselfe*, but *of the Father, by the holy ghost*; the holy ghost *of the Father & of the Son. No man knoweth the Sonne, but the Father, neither knoweth any man the Father, but the Son.* These words cannot bee expounded after this sorte; No man knoweth me, but I; & no mā knoweth me, but I. *As the father knoweth me, so know I the Father.* The sense of these words cannot be this: As I know me, so I know me: The Son of God therfore, Christ, is another from the Father and the holy ghost.

Mat 28.19. Math 3.17. 4 The properties of the persōs, are distinct & diverse. Mat. 11.27 John 10.15

THE THIRD CONCLVSION.

The word is equall with the Father.

THat the *Word* or the Sonne of God Christ, is no made god, or inferior to the Father, or created of the Father before other things, as Arius, Eunomius, Samosatenus, Servetus, & others the like heretiques imagined; but is by nature true & eternal God, and equal vnto the Father in godhead, and in al essential perfections of the godhead, is confirmed. 1. By testimonies of scripture. *We are in him that is true, that is, in his Son Iesus Christ. The same is very God & eternall life. All thinges that the Father hath are mine. In him dwelleth all the fulnes of the godhead bodily. As the Father hath life in himselfe, so hath hee given vnto the Sonne also to haue life in himselfe. Who being in the forme of God, thought it no robbery to be equall*

1 John 5.20 Iohn 16.15. Col. 2.9 Iohn 5.26. Phil. 2.6.

vvith

vvith God: VVhat ſoever thinges the Father doth, the ſame thinges doth the Son alſo: that all men ſhould honor the Son, as they honor the Father. Iohn.5.19. But the Father is to be honored as God. Therfore Chriſt is god equal in honour with the Father.

2. He that hath the whole eſſence of the godhead, is neceſſarily equal with the Father: But the Son of God hath the whole eſſence of the godhead communicated vnto him: (for this, becauſe it is infinite, is indiviſible: therfore the whole muſt needes be communicated vnto whomſoever it is communicated.) Therfore the Word, or Son of God, is equal in al things with the eternal Father in the godhead. The Minor is proved. Generation or begetting is a communicating of the eſſence: the Word was generated or begotten of the eſſence of the eternal Father, becauſe he is his Son, proper, natural, & only-begotte. Therfore the whole deity was communicated vnto the Word. 2 Chriſth ath the whole godhead entirely communicated;

3. The ſcripture giveth the ſame properties & perfectiõs of divin nature vnto the ſõ, which it doth vnto the Father, as namely, eternity, omnipotency, immenſity, omniſcience, the ſearching of the heart & reines. [He is eternal: For, *Before the mountains were ſetled, & before the hilles, vvas I begotten. In the beginning vvas the VVord.* Hee is immenſe or vnmeaſurable: *No man aſcendeth vp to heaven, but he that hath deſcended from heaven, the Sonne of man vvhich is in heaven. That CHRIST may dvvell in your heartes by faith.* Hee is omnipotent: *VVhat ſoever thinges the Father duth, the ſame things doth the Sonne alſo. According to the vvorking vvhereby hee is able to ſubdue all thinges vnto himſelfe. Bearing vp all thinges by his mightie vvorde.* Hee is omniſcient or of infinite vviſedome, knowing al thinges. *His name ſhall bee called Counſellor. No man knoweth the Sonne, but the Father: neither knovveth anie man the Father, but the Sonne &c.* Hee is the ſearcher of heartes. *But IESVS did not committe himſelfe vnto them, becauſe hee knevve them all. And had no neede that anie ſhoulde teſtifie of man: for he knevv vvhat vvas in man. Novve vvee knovve that thou knovveſt all thinges.* Hee is the ſanctifier of his Church: *CHRIST loved the Church, and gave himſelfe for it. That hee might ſanctifie it, and cleanſe it by the vvaſhing of vvater through the vvorde.* Hee is vnchangeable. *Heaven and earth ſhall paſſe, but my vvorde ſhall not paſſe.* Hee is truth it ſelfe, and the fountaine of truth. *Though* 3 Hee hath the ſame properties of the godhead. [Prov.8.25. Iohn.1.1. Iohn 3.13. Eph.3.17. Iohn 5.19. Phil.3.21. Heb.1.3. Iſai.9.6. Mat.11.27. Ioh.2.24.25. Ioh.16.30. Eph.5.25.26. Mat.24.35. Iohn 8.14.

Iohn 14. 6. *I beare record of my selfe, yet my record is true. I am the Way, the Truth & the Life.* He is of vnspeakeable mercy. *Even as Christ hath loued vs, & hath giuen himselfe for vs to be an offring & a sacrifice of a swéete smelling sauour to God.* He is angry against sinne, and taketh vengeance therof: yea even of hidden sinnes. *He that beleeueth not the Son, shall not see life, but the wrath of God abideth on him. Fall on vs, & hide vs from the presence of him that sitteth on the throne, & from the wrath of the Lambe. For the great day of his wrath is come & who can stande?* The Sonne therefore is God by nature, & equal to the Father.

Eph. 5. 2.

Ioh. 3. 36. Rev. 6. 16. 17.

4 4. The Scripture in like sort attributeth al Diuine operations to the Sonne, as it doth vnto the Father: And it communicateth vnto him. 1. *All generall effects* & workes common to the whole three persons, as that he is Creator: *By him were all things made.* Likewise that he is the preserver and gouernour of al things: *Bearing vp all things by his mighty word.* 2. It appropriateth vnto him certeine *speciall offices* and functions apperteining to the safety of his Church; as that he sendeth Prophets, Apostles, and other ministers of the Church: *As the Father sent me, so send I you. He therfore gaue some to be Apostles, some Prophets, some Euangelists, & some Pastors and Teachers.* Ih it he furnisheth his Ministers with necessary giftes & graces. *I will giue you a mouth & wisedome, where-against al your aduersaries shal not be able to speake, nor resist.* That he reuealeth vnto vs his spiritual doctrine. *The only-begotten Son, which is in the bosome of the Father, he hath declared him vnto vs.* That he confirmeth this doctrine by miracles. *And they went forth, and preached every where. And the Lord wrought with the, & confirmed the word with signes that followed.* That he instituteth Sacraments: *I haue receiued of the Lord that which I also haue delivered vnto you. Baptise them in the name of the Father, the Sonne, and the holy Ghost.* That he reueileth things to come: *I Iesus haue sent mine Angell to testifie vnto you these things in the Church. He shall receiue of mine, & shall shew it vnto you.* That he gathereth the Church. *I am the good shepheard, & know mine, and am knowne of mine. Other sheepe I haue also, which are not of this folde: them also must I bring, & they shal heare my voice, & there shall be one sheep-fold, and one shepheard.* That he inlighteneth the vnderstanding and hearts of men. *No man knoweth the Father but the Son, & he to whome the Son wil reueale him. Then opened he their vnderstanding, that they might vnderstand the Scriptures.* That he

Iohn. 1:3. Heb. 1:3.

Iohn. 20. 21 Eph. 4. 11.

Iohn 1. 18.

Mar. 16. 20

1 Cor. 11: 23: Mat. 28: 19: Rev. 22. 16. Iohn 16: 14 Ioh. 10: 14: 16:

Mat. 11: 27 Luk. 24: 45 Iohn 1: 33: Tit. 2: 14.

he governeth the actions and liues of the godly. *Without me ye can do nothing. Thus I liue, yet not I now, but Christ liueth in me.* That he ministreth comfort in temptations. *Come vnto mee all yee that are wearie & laden, & I will ease you. Peace I leaue with you: my peace I giue vnto you.* That he strengtheneth and defendeth vs against the temptatiõs of Satan, and preserveth those that turne vnto him by a true faith, euẽ vnto the end. *Be of good cheere, I haue ouercome the world. My sheepe shal not perish for ever, and no man shall take them out of mine hande.* That he heareth those that pray vnto him: *If ye shal aske any thinge in my name, I wil doe it. I besought the Lord thrice, and he aunswered mee, My grace is sufficient for thee.* That he forgiveth sinnes, iustifieth, and adopteth vs to be the Sonnes of God. *By his knowledge my righteous seruaunt shal iustifie many. That yee may know that the Son of man hath power to remitte sins on the earth. As many as receiued him, to them he gaue power to be the Sons of God.* That he giueth life everlasting. *I giue vnto them eternall life. This same is very God, and eternall life.* That he iudgeth the world. *It is he that is ordained of God a iudge of quicke and deade. Because he hath appointed a day, in the which hee will iudge the worlde in righteousnes by that man whome he hath appointed.*] These divine workes attributed vnto the Son, differ so from the divine properties which are attributed vnto him, as effects from their causes; so that then his properties worke them.

Ioh:15:5. Gal:2:20. Mat:11:28. Ioh.14:27. Ioh:16:33. Ioh 10:28. Ioh:14:14. 2.Cor:12:8. Isai:53:11. Math:9:6. Iohn 1:12. Ioh:10:28. 1.Ioh:5:20. Act:10:42. Act:17:31.

5. The equality of honor and worship dependeth of the equality of essence, properties, and workes. *I will not giue my glory to any other.* But the scripture giueth equall honor and worship to the Father and the Son: therfore they are truly equal in godhead, and in al the perfections therof. The Minor is confirmed. 1. *By testimonies* proving that he is worshipped of Angels, and the whole Church. *Let all the Angels of God worship him. That al should honour the Son, as they honour the Father.* Faith and hope are due vnto him. *Ye beleeue in God, beleeue also in mee.* 2. Hee is called God absolutely and simply, as is the Father. 3. The Epithites or titles of divine honor, which are every-where in the scriptures attributed vnto the sonne: as, God blessed for ever: The great God, and saviour: The Lord himselfe from heaven: The Lord of glory: The Lord of Lords, and King of Kings: power, & eternal kingdome: Sitting at the right hand of the Father: The bridegrome, husband, head of the church: God of the temple, which are all the elect:

5
Isai:42:8. He hath equal honour given him: Psal:97: Heb:1:6. Revel:5:13. Iohn 5:23. Iohn 14:1. Psal:45:7. Heb:1:8. Act:20:28. 1.Tim:1:6.

Trust,

Truſt, and beleefe in him: Invocation: for hee is worſhipped of the church as God and Bridegrome of the church at al times, and in al places: Thankeſgiuing for his divine benefits. Furthermore, albeit the name of God (eſpecially being put abſolutly & without reſtraint) doth evidently prooue the Sonnes equality with the Father, as it hath bin ſaide: yet ſeeing that ſignifieth moe thinges, and is alſo applied to others, who are not by nature God; we are diligētly to collect & to haue in a readineſſe thoſe teſtimonies, in which, thinges proper to the true God only, are attributed to the ſon, which agree to none elſe, who are called gods, & wherby God himſelfe diſcerneth himſelfe frō other creatures, & forged gods. For vnto whom the eſſētial properties of any nature or eſſence doe truely and really agree, vnto him the eſſence it ſelfe muſt needes bee given. 1. Ob. *Hee that hath all thinges of another, is inferiour to him, of vvhome hee hath them: the Sonne hath al thinges of the Father. Therfore he is inferiour vnto the Father.* Anſ. The Maior holdeth, and is true of ſuch a one, as hath any thinge *by the grace and favour of the giver:* for he might not haue it, and therefore is by nature inferiour: but it is falſe, of him, who hath all thoſe things by his owne nature, which he himſelfe hath, of whome hee receiveth them. For ſeeing hee cannot but haue them, it cannot bee, that hee ſhould bee inferiour, or ſhould haue leſſe than he, of whome hee receiueth them. But the ſon hath all thinges of the Father, which the Father hath, and that by nature and abſolute neceſſity, that is, in ſuch ſorte, as that the Father cannot but communicate vnto him al things which himſelfe hath belonging to his divine and maieſtie. *As the father hath life in himſelfe, ſo likewiſe hath he given to the Sonne to haue life in himſelfe. All mine are thine, and thine are mine.* Therfore he is equall vnto the Father in all thinges. 2. Ob. *He that doth vvhat ſoever he doth, by the wil of another interpoſed and going before, is inferior vnto him: The Son wil, and doth al things by the will of his father going before. Therefore hee is not equall vnto the Father in vertue, dignity, and eſſence.* Anſ. The Son doth al things, his Fathers wil going before, *not in time and nature, but in order of perſons*, ſo that hee wil or doth nothing, which the father alſo wil not and doth, and whatſoever the Father wil and doth, the ſame alſo the ſon wil and doth likewiſe, that is, with equal authority and power. Wherefore, the ſociety and order of the divine operations doth not take away, but doth moſt of al ſettle

The ſon hath all things frō the Father not by grace, but by nature.

Iohn 5. 26.

Ioh. 17. 10.

The Son doth al things with the conſent of the Father, in like maner as the Father.

and

& eſtabliſh the equality of the father & ſon, as alſo of the holy Ghoſt.

THE FOVRTH CONCLVSION.

The VVord is con ſubſtantiall with the father.

THeſe three former concluſions beeing declared and ſet downe, namely, *That the Son is ſubſiſting, or a perſon; That he is diſtinct frõ the Father; That he is equall with the Father*; the fourth is eaſily gotten & obtained againſt the new Arians, to wit, *That he is conſubſtantiall with the Father*, which is alſo in like manner to bee vnderſtood concerning the holy Ghoſt. For either this muſt be granted, or of neceſſity there are made three Gods, which they, though in wordes they deny it, yet in very deed affirme, when they frame & feigne three eſſences & ſpirits. They grãt that the Son is *like-ſubſtantiall*, that is, of like eſſence & nature with the Father, which is indeed true, but this is not enough. For the words *Conſubſtãtial*, & *like ſubſtãtial*, differ. For *like-ſubſtãtiall* ſignifieth mo perſons, & like eſſences; as, three men are *like-ſubſtantiall*. For they are both three perſons, & three eſſences of like nature; that is, agree in humane nature. But *cõ ſubſtãtial* ſignifieth one eſſence & mo perſõs. Thus in the Godhead is not *like-ſubſtãtiall*, becauſe there are not three Gods; but *cõſubſtantial*, becauſe there are three perſons of one & the ſame divine eſſẽce. For there is but one *Iehova*, that is, one divine eſſẽce, which is the ſame, & is wholy in every of the three perſons, & therfore euery of thẽ are that one God: beſides which eſſence, whatſoeuer is, it is a creature, not God. The Father indeed is one perſon, & the Son another perſõ, but the Father is not one God, & the Son another. Iohn ſaith, *There are three which bear record in heavẽ*: but they are three perſons, not three gods, which beare this record. We therfore hold againſt Arius, that Chriſt was not only *like-ſubſtãtiall*, but alſo *cõ ſubſtãtial* with the Father, that is, hath the ſame individua divine eſſence with the Father. The Latin Church turneth the Greeke word ὁμοούσιον, *cõſubſtantiall*, taking ſubſtãce for eſſence. It is therfore the ſame that *coeſſential*, that is, of one & the ſame eſſence. The arguments which ſhew, the Father & the Son to be of *one & the ſame eſſence*, are theſe. 1. Iehova * is but one eſſence, or one God. But the eternall father, and the ſonne coeternall with the father, are that Iehova. Therefore theſe two are one eſſence, and one God. The Minor is prooued. 1 By thoſe places of ſcripture, which call the ſonne *Iehovah*. *This is the name vvhereby they ſhall call him, Iehova,*

ὁμοιούσιον. ὁμούσιον.

* Deut. 6. 4. The Engliſh tranſlations reteine not the vvorde *Iehova*, but vſe, *the Lord* inſteed therof, which is the ſignification of Iehova, & therefore in effect all one.

Ier:23:6: Isai 25:9: Hagg 2:9: Zach.2:8. Mal 3:1: *Iehòva*, (or, the Lord) *our righteousnes* The expected God and saviour is called *Iehova*. But the Messias is the expected god & saviour, who in the same sence is called the desire of all nations; Therfore the Messias is that Iehova, wherof the Prophet speaketh. The deliverer of the church sent from Iehova, which is the Messias onely, is called *Iehova*. He is called *Iehova*, whose fore-runner was Iohn Baptist: But Iohn Baptist was the fore-runner of the Messias, or the Son of god, Christ: He therfore is called Iehova. Hitherto belong al the places in which are given to the Angel or messenger of Iehova, both the *name of Iehova*, & *the divin properties & honors*: But that Angel was the Sonne of God, not the Father: Therfore the Son is Iehova. Againe the Minor is also hereof manifest, for that, what things in the olde Testament are spoken of *Iehova*, those in the new are referred vnto *Christ*: as, He that ascended on high and gaue *gifts*, is Iehova: and the same is Christ. *Iehova was tempted in the desert*, & the same is Christ. He that is to bee worshipped, and is Creator of thinges, *is Iehova*: and the same is Christ. *The stone of offence, The first & the last is Iehova*, & the same is Christ. Lastly, the same is proved by those testimonies, *vvhich attribute things, that are proper to Iehova, vnto Christ also, as autor & effector, or worker of them*.

Ioel: 2: 31: Psal.68: 18 & Eph: 4. 8: Psal. 95: 9: & 1 Cor: 10 9. Psal: 97: 7: & Heb: 1: 6 & Psa: 102. 6. & Heb: 1: 10: Isa. 8: 14: & 28: 16. & Luk. 2: 34. & Rom: 9: 33. Is. 41. 4: & Rev. 1. 17. & 21: 6.

2. *The true God is but one. The Son is the true God*, equal with the eternal father in godhead, propetties, workes, and honor, as hath bin before declared. *This same is very God & eternal life. Christ vvhich is God over all, blessed for ever*. Therfore the Son is that one & the same God, or that selfesame divine essence which is God.

3. *VVhose essence is distinct, their spirit is not one in essence, which proceedeth of both, & is proper vnto both*, but is either of a divers essēce, or compound: whether he be of a part, or of the whole essence of thē, of whom he proceedeth. But one and the same is the spirit of the Father and the Son, proceeding of both, proper vnto both, and by him both work effectually. Gal. 4. 6. *God hath set the spirit of his Son into our harts*. Therfore the Father and the son are one essence, and the same God: Otherwise each essence should haue his proper spirit and divers.

4. *Vnto whome the eternall Father communicateth the same essence which himselfe hath, & that whole, he is of the same essence with him. Vnto the eternal Son, the eternal Father communicateth his essence, the same and whole. Therfore the Son is of the same essēce with the Father.*

The

The Minor is proved, becauſe Chriſt is *the onely-begotten and proper ſon of the Father* begotten therfore of the eſſence of the Father: But the divine eſſence or godhead, by reaſon of the immenſity and great ſimplenes therof, can neither be multiplied, nor divided. Therfore the Father communicateth the ſame, and that whole vnto the ſon. Wherfore, as in reſpect that it is the whole eſſence of the godhead, which is communicated vnto him of the father, he is coëquall with the father: ſo in reſpect that it is the ſame, which the father hath and retaineth, he is coeſſentiall & *conſubſtantiall* with the Father.

Certein generall heads of thoſe reaſons, wherwith heretiques both olde and new oppugne this doctrin, That there is both an equal, and one & the ſame godhead of the father & the ſon, & alſo of the holy Ghoſt, with rules whereby anſwvere may be eaſily and ſoundly made vnto their obiections.

1 THe heretiks build on *moſt falſe* principles and grounds; ſuch as this is: *If the Father begot one Sonne of his ſubſtance, hee could alſo haue begotten more, & the ſon alſo might begette another, or moe ſons.* For anſwere, this rule is to be helde. *VVe are to iudge of God according to his owne word, not according to heretical braines: & he is to be acknowledged ſuch as he revealeth himſelfe in his word, as being the eternal father with the only begotten ſon, and the holy ghoſt.* For God hath ſo revealed himſelfe, that he begot the Sonne, and that one ſon only. Therfore we ought to reſt here, and not to imagine falſe cõceipts of our owne. 1. Rule.

2. They reaſon, out of *naturall* principles or grounds: which are ſuch, as are true in things created and finite, but falſe in God, who is an eſſence infinit: as, Three cannot be one. Three perſons really diſtinct, cãnot be one eſſẽce. An infinit perſon cãnot beget an infinit perſon. That which begetteth, and that which is begotten, are not one & the ſame eſſence. Likewiſe, He that communicateth his whole eſſẽce to another, doth not himſelfe remaine the ſame which hee was. To this we anſwere by another rule. *Thoſe principles, which are true of a finite nature, are fooliſhly & impiouſly tranſlated to the infinit eſſence of God.* And argumẽts of this ſort are refuted not by a ſimple denial of thẽ, but by diſtinguiſhing betweene natures capeable and vncapeable of 2. Rule.

thoſe

those principles whereon they ground.

3. *Of the properties of the humane nature in Christ they infer the inequality & diuersity of his godhead.* As, Christ suffred, died, & so forth. Therefore he is not God. The rule wherby we answer to this, is: *Those things which are proper to the humane nature, are not to be drawn to the diuine nature.* For Christ died not as God, but as man.

3. Rule.

4. They confoũd the *office* of the Mediator with the *nature*, or *person*, that is, they go from the office to the nature: As, Christ is sent of the Father: therefore he is inferior to the father. The rule to answere this, is: *The inequality of office doeth not infer inequality of nature or persons.* Or, as Cyril saith; *The sending & obedience, take not away the equality of power or essence.* So the father is said to bee *greater* than the son, not in nature or godhead, but in manifestation. For not the father, but the son was made base & miserable in the human nature assũpted. Where thẽ Christ saith, that his father is greater thã he, it is meant *in respect of his humã nature, & in respect of his office of the* Mediatorship.

4. Rule.

5. *They exclude & shut out the son & the holy ghost* from those things which are attributed vnto the father, as the foũtaine of all diuine operations: As, The son saith, that his workes are *the workes of the father.* Therefore he is not author of them, neither doth he those works of his owne power, but only is the instrument, whereby God the father doth them. The rule & answere hereto is, *Those thinges which are ascribed vnto the father as fountaine, are not removed from the son, or the holie ghost, to whõ they are cõmunicated, that they may haue thẽ their owne, & proper.* For the son worketh *likewise*, & in like manner: *Vnto whom the father likewise did giue to haue life in himselfe.*

5. Rule.

ὁμοίως.

John. 5. 26.

6. They detract those things from the son and the holy ghost, wherby the diuinity in the person of the father is discerned from *creatures, or false Gods.* To which this rule answereth. *As often as in scripture one person of the godhead is opposed to creatures or false Gods, & is discerned from them, the other persons are not excluded from the godheade, but only those things are excluded, against which the comparisõ is made.* Or, *the diuine properties, operations, & honor are so attributed to one of the persons, as that notwithstãding they are not takẽ away frõ the other persons of the godhead, but only frõ creatures.* Againe, *A superlatiue or exclusiue speech vsed of one person, doth not exclude the other persons of the godhead, but creatures & faigned Gods, vnto whõ the true God, either*

6. Rule

in

in one, or in three persons, is supposed. The Father is greater then all, that is, than all creatures, not than the Son, or the holy ghost. *I give eternall life vnto them,* that is, no creature doth giue it, for both the father also & the holy Ghost do quicken & giue life. *The Father only knoweth the day of iudgment,* that is, no creature. *That they may know thee to be the only very God,* doth not exclude the Son, nor other of the Deity, but Idols and false Gods, to which only the Father is opposed. *The Son shal deliver vp the kingdome to the Father.* The rule for answere to this, is: *Of the phrase of scripture we must iudge according to the whole scripture, that is, by marking circumstances of the text alledged, & by conference of other places with it.* *The Son shal deliver vp the kingdome vnto the Father,* not by laying it downe, but by manifesting it, or changing the former therein: for the Father also raigneth nowe: neither shal the Son ever cease to raigne. Likewise, *he shall deliver it,* by subiecting all things vnder him. So the *Father also deliv reth the kingdome* vnto the Son, neither yet doth he forgo it. *The Son doth nothing,* to witte, nothing of himselfe, or without the precedent wil of his Father: yet he doth something *by* himselfe, *from* his Father.

Joh. 10. 29.
Mat. 24. 36.
John 17: 3.
1. Cor. 14. 24
7. Rule.

Other rules, whereby the obiections of the Arians are dissolved.

1. NOthing hindereth, why they, who are equall in *nature*, may not be in degree of *office*, vnequall.

2. That which the father hath giue vnto the son, that he should *ever* haue it, he wil never demaund of him againe: but that which was but *for a certaine time* given & committed vnto him, the same he must needs depart from & resigne.

3. That consequence doth not holde in reason, which is brought from a thing that is *respective*, to a thing that is *absolute*.

4. That is said of the person in the concret, which is proper onely *to one nature*, but not otherwise than in respect of that nature, vnto which it is proper.

5. There is a double wisdome: one existing in the creatures, which is the order of things in nature wisely disposed, & the doctrin or know-

ledge as well of nature as the law, as also of the gospel: another wisdom is subsisting in God, which, when it is opposed to the creatures, is *the very divine mind, or eternal decree* as touching this order of things, in the Father, the Son, & the holy Ghost: that is, it signifieth the three persons: but when it is distinguished from God, the word is taken for *the Son of God, the second person only*. The former wisdom existing in the creatures, is *created*: the other subsisting in God, *uncreated*.

6. God *absolutely* named in the scripture, is never meant but of *very God himself*.

7. Whereas the Son & the holy Ghost are of the Father, & the Father worketh by the Son and the holy Ghost, neither was humbled as the Sonne: the scripture doth often names, especially in Christs speeches, vnderstand by the name of *the Father*, the Sonne also and the holy Ghost.

8. When God is considered *absolutely*, or by himselfe, or is opposed to the creatures, the *three persons* are comprehended: but where he is opposed to the Sonne, the *first person* of the godhead is vnderstood, which is the Father.

9. The name of God being put simply, or absolutely, *in essentiall* taken, that is, for the *godhead* it selfe, it comprehendeth all three persons: but where the property of any person is ioined therwith, it is take *personally*.

10. The scripture *distinguisheth* the persons, where it opposeth, or compareth them among themselues, or expresseth their personal properties, wherby it restraineth the name of God, comon to them all, to one certain person: & it *meaneth them altogither*, where it opposeth the true God to creatures or false Gods, or considereth them absolutely, according to his owne nature.

11. That which began at some certain time to be *manifested*, may not thence be concluded never to have *been* before.

12. The Son is wont to *referre that to the Father*, which yet hee hath *common* with the Father, not making any mention of himselfe, when he speaketh in the Mediatours person.

13. The Son is said to see, learn, hear, & worke as *from* the Father, in respect of *both natures*, yet not without a difference still remaining. For vnto his *humane* vnderstanding, the will of God is made known, by *revelation*: But his *godhead* doth by it selfe & of his owne nature know & beholde from everlasting most perfectly the Fathers will.

14. The *external operations* of the three persons, if they were di-

stinct.

stinct, they should make verily *distinct essences*: because one working, & another ceasing, there should be divers essences: but the *internal operations*, because they are the communicating of one and the same whole essence, make not a *diversity*, but an *vnity of essence*.

15. Whē god is called *the Father of Christ, & the faithful*, it doth not hereof follow, that he is *after the same manner* their father & his.

16. The Father was never *without* the Son, nor the Father & the Son *without* the spirit, in asmuch as the godhead can neither be augmented, nor lessened, nor changed.

17. It followeth not that whosoevers *person* is from another, his *essence* also is from another.

18. As oftē as in scripture *one person* of the deity is opposed to creatures or feigned Gods, & is distinguished from them, the *other persons* are not excluded frō the deity, but the creatures only, between whō & the true God comparison is made. This we must also observe in all *exclusive* & *superlative* speeches.

The principal arguments against the Divinity of the Sonne and the holy Ghost, together with the answere vnto them.

1. *ONE essence is not three persons: for, one to be three, doth imply a contradiction. God is one essence. Therefore there cannot bee three persons of the godhead.* Ans. The Maior is true of an essence *created* & *finit*: that cannot, being one, be the same & whole substance of three, or be three: but it is false, of the infinit, most simple, and individual essence of the godhead. For this, as it existeth one & whole togither in many, nay in infinit places & things; so may it bee, remaining one, the same & whole essence of mo: yea & moreover it is necessary so to be: seing the *generation* of the Son, & the *proceeding* of the holy ghost, is the *communicating* of the essence of the Father.

2. *Vvhose operations are distinct, their essences also must needes bee distinct. The internal operations of the Father, the Son, & the holy ghost, are distinct. Therefore they have also distinct essēces.* Ans. The Maior of this reason is true of persons having a *finit* essēce, but being vnderstood of the divine person, it is false, if it bee meant of those *internall* operations, vvhereof the Minor speaketh. Wherefore, inverting the Maior, wee returne it backe vpon the adversaries themselues, Wher-

as the internal operations, namely the generation of the Son, and the proceeding of the holy ghost, are the communicating of the Fathers essence whole and the same in number; it must needes be that there is not a diverse or distinct, but one divine essence of all three persons.

That which hath a beginning, is not eternal: but the Son and the holy ghost haue their beginning or original frō the Father, therfore they are not eternall. Ans. That is not eternal, which hath a beginning *of essence*, or *nature*, and *time*. But the Son & the holy ghost haue a beginning or original of *person* or *order*, or of the *manner of existing*, but not of essence. For this they haue one and the same in number with the Father from everlasting and that is void of al beginning and original, and existeth necessarily from no other but of it selfe. *His goings forth haue beene from the beginning, & from everlasting.* Now glorifie mee thou Father, with thine own selfe, with the glory which I had with thee *before the world was.* Repl. *But he who hath his original of person from another is not Iehova. But the Son & the holy ghost haue their original of person from the father. Therfore they are not Iehova.* Ans. The Maior is a falle ground. For the scripture doth plainly teach both of the, namely both the son and the holy ghost *to be Iehova.* *As the Father hath life in himselfe, so hath he given the wise to the Son to haue life in himselfe:* and yet the scripture withal affirmeth, that both haue their *original of person* from the Father. For the Father begot *not the essence, but the person*, by communicating vnto him his own essence the same and whole.

Mic. 5. 2.
Iohn 17: 5.

Iohn: 5 26:

The faithfull are one with God, not in essence, but in consent of wils. But the Father & the Son are in such sort one, as the faithfull are one with God. Father, keepe them, that they may be one, as wee are one. Therfore the Son is one with the Father in coniunction of wils only, & not in vnity of essence. Anst. There is more in the conclusion, than in the premises. For the particle, *only*, which is touched to the conclusion, is not in the Minor proposition. Wherefore of a Minor which is but particular, an vniversal conclusion is il inferred, after this manner: There is a certaine vnitie betweene the Father and the Sonne, such as is betweene God and the faithfull: Therefore all vnitie which is betwixt them, is such. Wherefore we say, that the faithful are one with God and among themselues, *in will only*, or *conformity*, or *coniunction of*

Iohn: 17: 11: 21.

minds

mindes. The Father and the Sonne are one *both in vvill, and furthermore in vnity of essence. I & the Father are one. I am in the Father, & the Father is in me. VVho is the engraved forme of his Fathers substance.* Wherefore if a vvider and more ample coniunction be put, a straiter coniunction is not thereby excluded. Ioh.10 30. & 14 10. Heb.1:3.

5. *He that is the whole godhead, is not any one person of the godhead, or there is not any one besides him, in whome likewise the vvhole godhead is. But the Father is the whole godhead. Therfore the Father is not anie one, but even all the person that is of the godhead, neither are there moe persons, wherin that godhead is.* Anſ. We deny the Maior: becauſe the ſame godhead which is in the Father, is whole alſo in the Son and the holy Ghoſt. For by reaſon of the immenſity & vndividablenes therof, that is communicated of the father evē the ſame entire & whole both to the Sonne and to the holy Ghoſt, ſo that there is neither more nor leſſe of the godhead in every perſon, than either in tvvo, or in all three.

6. *The divin essence, is neither begotten, nor proceeding of another. But the Son is begotten, & the holy ghost proceedeth. Therefore they are not the same divine essence, which the Father is.* Anſ. Of meere particulars nothing can follow or be concluded. The Maior cannot be expounded generally. For it is falſe, that *what ſoever is the divin essence, he is not begotten or proceeding.*

7. *The divine essence is incarnat. The three persons are the divine essence, therfore the three persons are incarnat.* Anſ. Of meere particulars, there followeth nothing. The Maior ſpeaketh onely of the Son: For it is falſe being taken generally, as, *VVhat ſoever is the divine essence, is incarnat*; this general propoſitiō is falſe. For the divine eſſece is incarnat only in one of the perſons, which is the Sonne: not in all three.

[8. *The Mediatour betweene God & man is not God himſelfe. But the Sonne is the Mediatour betweene God and man. Therfore he is not God.* An. The Maior is apparantly falſe, becauſe by the ſame reaſō it might be argued that the Mediator between god and men, is not *man*. Repl. 1. The Maior is thus proved. *God cannot be leſſe then himſelfe, or inferior to himſelfe. But the Mediator with God is leſſe and inferiour vnto GOD. Therefore hee is not GOD.* Aunſvv. The Minor is true only in reſpect of Chriſts *office*, in which ſenſe Chriſt is inferior vnto

God, not in respect of his *essence* and *nature*. according to the 4. Rule: *The inequality of office doth not inferre inequality of nature or persons.*] Rep. 2. *The son is Mediator with Iehova. But the son is Iehova. Therefore Iehova is Mediator with himselfe.* *Ans.* Nothing followeth of meere particulars. For the son is not Mediator with al that is Iehoua, but with the father. Rep. 3. *Therefore the Father only is pacified towards vs: & by a consequent, hee alone is the true God, not the son, or the holie ghost. For he is the true* God, *who is pacified by the Mediator.* *Ans.* Wee deny this sequele: For there is but one wil of the three persons, & that agreeing in al things. Wherefore the Father being pleased and pacified for the sons satisfactiō in our behalfe, the son also & the holy Ghost are pacified, & receiue vs into fauor, for the same satisfaction. [Rep. 4. *Whom the Son pacifieth with him he is Mediatour. But the Son pacifieth not only the Father, but himselfe also. Therefore he is Mediator with himselfe, which to grant were absurd* *Ans.* First we answere to the maior: that the Son is properly said to be Mediator with him whom he so pacifieth with his satisfaction, that the decree and purpose of attonement may seeme to haue originally issued from him. Now this is the Father alone. Therfore in this sense the Son is not Mediator with him selfe, but with the Father alone. Secondly we answere to the Minor: that it is not absurd to say that the Son is mediator *to*, or *with himself*. For it is no inconuenience, that hee should manage both functions, namely of God *admitting* the reconciliation, & of the Mediator *making* the reconciliation, each in a diuers respect. The former of these, by vertue of his diuine nature; the latter, by reason of his office of the Mediatorship.]

9. *Christ doth every-where discerne and sever himselfe from the Father: he hath a Head, he hath a God, he is lesse than the Father. Therefore he is not the same* God *which the Father: or, he is not equall & consubstantiall with the Father.* *Ans.* He discerneth & distinguisheth himselfe from the father, 1. *In person.* 2. *In office*, as he is Mediatour, but not in godhead. So *He hath a Head, and a* God, *and is lesse than the Father.* 1. As touching his humanity, *in nature and office*; 2. As touching his god head, *not in nature, but in office only, and in the manifestation of his god head.* For they which are in nature equal, may be vnequal in degree of office.

Ioh 17:3. 10. *This is* (saith Christ) *life eternall, that they know thee to be the only*

very

very God. Therefore the ſon & the holy ghoſt are not very God. *Anſ.* In this place are oppoſed, not the Father, and the Son, or the holy ghoſt, but God and Idols and creatures. Therefore theſe are excluded, not the ſon or the holy Ghoſt. [2. There is a fallacy of ſeuering & diuiding clauſes of mutual coherence & neceſſary connexion. For it followeth in the text: *And whom thou haſt ſent Ieſus Chriſt.* Therfore herein alſo cõſiſteth life eternal, that Ieſus Chriſt ſent of the Father be likewiſe known to be very God: as it is ſaide; *The ſame is very God & life everlaſting.*] 3. There is a fallacie in transferring the particle *Only* vnto the ſubiect *thee*, vnto which it doth not belong, but vnto the predicate *God*, which the greeke Article, in the original doth ſhew. For the ſenſe is, that they know thee the Father to bee that God; who only is very God. Rep. *But this Argument followeth: Maximilian is Emperour: therefore Rodulph is not. VVhy then doth not this follow: The father is God. Therefore the Son is not God?* *Anſ.* Theſe perſons are finite, and their eſſence cannot belong to mo: but the Father and the Sonne are perſons infinite, and their eſſence may bee of moe, namely of three perſons.

[1 Ioh. 5. 20.]

τὸν μόνον ἀληθινὸν θεὸν

* 11. *Iehova, or the true God is the Trinity: The Father is Iehova: Therefore the father is the Trinity, that is, all three perſons.* *Anſ.* Meere particular propoſitions cõclude nothing. And if the Maior be expoũded generally, after this manner: *VVhatſoever is Iehova, is the Trinity*, it is falſe: for that which is Iehova, may be ſome one perſon of the Trinity: The ſyllogiſme therefore is faulty, becauſe Iehova is not taken in the ſame ſignification in both the premiſſes. For the name Iehova in the Maior is taken *abſolutely and eſſentially*, for the three perſons, (for one and the ſame Iehova or true God, is the father, and ſon, and holie ghoſt iointly) but in the Minor it is taken *perſonally*, for one perſon of the godhead, that is, the Father, who is Iehova of himſelfe. Repl. *Iehova is one in number. Therefore it is alwaies taken in ſcripture after the ſame manner.* *Anſw.* Iehova is one in number of eſſence, not of perſons.

12. *VVhere are three and one, there are foure. But in God are three and one, to wit, three perſons and one eſſence. Therefore there are foure in God.* *Anſ.* The Maior is to be diſtinguiſhed. *VVhere are three and one really diſtinct, there are foure.* But theſe three in God are not another thing diſtinct in the thing it ſelfe from the eſſence, but each is that one

essence, the same and whole, and they differ from their essence only in their manner of subsisting or of being. The manner of existing is not a divers subsistence from the existence, being, or essence.

13 *Christ according to that nature, according to which in scripture he is called son, is the son of* God. *But according to his humane nature only he is called son: therefore according to that only, and not according to his divine also, he is the son of* God: *and so by a consequent, the son is not very* God. *Ans.* The Minor is false. For Christ is called *the only begotten & proper son of the father, and equal with the father, the father hath created all things by the son. The son from the very beginning worketh all things likewise, which the father doth. The son revealed the fathers will,* of receiving mankind into favor, vnto the church, before his flesh was borne. *The son was sent into the world, descended from heaven, & tooke flesh.* But the *Word*, which is God, is the only begotten and proper Son of God, & tooke flesh. And not the human, but the divine nature of Christ is creatresse, and worketh with equal authority & power with the father, and descended from heaven. Therefore God, or the godhead, or divine nature of Christ, is both called in the scripture, & is *the son*: and by a consequent, the Son is that one true and very God. These obiections we may cõpare with those that are before set down in the Cõmon place concerning the Trinity of the persons. For with whatsoeuer sophismes the *Trinity*, it selfe and *divine essence* is impugned, with the selfe-same also is each *Person* assailed: and contrariwise with whatsoeuer sophismes one person is impugned, with the same the whole essence of the Deity is assailed. Besides some obiections were there only proposed, which are here more fully assoiled. You may reade more of this point Vol. 1. Vrsin. from pag. 115. to pag. 125.

Ioh. 2. 16. & 5. 18. Rom. 8. 32. Ioh. 5. 17. 19. Ioh. 1. 18. Heb. 1. 1. 6. Ioh. 3. 17. Ioh. 1. 14.

Looke pag. 315.

Quest. 34. *Wherefore callest thou him our Lorde?*

Answ. Because he, redeeming and ransoming both our body and soule from sinnes, not with golde nor siluer, but with his precious bloud, and deliuering vs from all the power of the Deuil, hath set vs free to serue him.

b 1. Pet. 1. 18. 19. 1. Pet. 2. 9. 1. Cor. 6. 20. 1. Tim. 2. 6. Ioh. 20. 28.

The

The Explication.

Christ our Lord. 1. By right of creation.

Heere we are to obserue these two things.

1 *In what sence Christ is called Lord.*

2 *For what causes he is our Lord.*

1 *In what sence Christ is called Lord.*

TO be a Lord, is to haue right & power granted by law, either diuine or humane, over some thing, or person, as to vse and enioy it, and to dispose thereof at thy owne will and pleasure. Christ therefore is our Lord. 1. Because he hath dominion over all things, & over vs also; & hath care of all things, & of vs especially; that is, ruleth, preserueth, and keepeth vs as his owne to eternal life and glory, as being bought with his precious bloud. *None of them is lost, vvhom thou gauest me. None shal plucke thē out of my hand.* 2. Because all things are subiect vnto him, and we are bound to serue him both in body and soule, that he may be glorified by vs, *Ye are bought with a price, therefore glorifie God in your body and in your spirit, for they are Gods.*

Ioh. 17. 12. Ioh. 10. 28.

1. Cor. 6. 20.

Quest. *To which nature then is the name of Lord to be referred? Ans.* To both: like as also the names of Priest, King, and Prophet. For *the names of the office*, benefites, dignity, and bountifulnesse of Christ towards vs, are affirmed of his *whole person*, not by cōmunicatiō of properties (as the names of his natures and properties are) but properlie in regard of both natures. For both natures of Christ wil & worke our redemption. For the humane nature of Christ is made the price of our redemption, by dying for vs: his diuine nature doth giue and offer that price vnto the Father, and doth by the virtue of his spirite effectually apply it vnto vs, sanctifie, rule, saue & defend vs against our enemies; & doth al these things, the humane nature being privy therevnto, and most earnestly willing it. *Christ then is our Lorde*, not only in respect of his *Diuinity*, which created vs; but also in respect of his humanity, which redeemed vs. For the person of Christ, even as he is man, is Lord over all Angels and men.

Christ is our Lorde according to both his natures.

2 *For what cause, and how many waies he is our Lord?*

Christ

Christ our Lord. 1. By right of creation.

CHrist is Lord, 1. *By right of creation, & government.* Of this rule and dominion it is said, *Al things that the father hath are mine.* Ioh. 16. 15. *For by him, & in him are al things created, & by his mighty word,* that is, by his forcible pleasure and wil, or providence, *they are sustained & governed*, and whatsoever good is in al the creatures, that wholy proceedeth from him. And this is a most general dominion, which extendeth it selfe vnto al creatures, even vnto Devils & wicked men, albeit not altogither after the same manner to vs, and to al the wicked and devils. For, 1. *He created vs to eternal life: but them to destruction.* 2. *The dominion which Christ hath over the wicked & devils, consisteth in the right of requiring & commaunding, of exercising his power, and brideling his enemies:* that is, he hath right and power over the devils and the wicked, to do with them what him listeth, so that without his wil and pleasure they cānot so much as move themselues, & if it were his wil, to bring them to nought, as the history of the possessed man in the Gospel testifieth. And he permitteth thē, by bereaving & destitu. ting them of the grace of his spirit, to runne headlong into sinne & eternal destruction. He hath also over vs right and power to doe with vs what him listeth: but he furthermore keepeth and gardeth vs as his owne flocke and proper people, whome hee hath purchased with his blood: he governeth vs also, and guideth vs by his spirit: he worketh in our harts faith and obedience, that we may doe things acceptable vnto him, & so fenceth vs against al the temptations of the devil, and the flesh, that we may never fa l from him. Therefore he is our Lord after a farre other sorte, than of the Devils and the reprobates.

Mark. 5. 10.

2. By right of redemption.

2 *He is our Lord by right of redemption.* For he alone, paying the ransome for vs, delivereth vs from the power of the Divel: by his spirit regenerateth vs, and causeth vs to beginne to serve him: and in this liberty, wherevnto he hath brought vs by his merite and power, he also preserveth vs, against al both outward and inward enemies, even to the end: and being raised from the dead, he fully enfreeth and delivereth vs from al sinne and misery, and endoweth vs with eternal blisse and glory. The manner of our Redemption is most precious, sith it is a thinge of greater moment to redeeme vs with his blood, then with mony. Therfore hee hath the greatest right of possession in vs. And, seeing he hath delivered & freed vs, it is manifest that we were Servants: and truely so we were, & are by nature servants and bondslaues

slaues of the Devill, from whose tyranny Christ hath delivered vs, & herevpō now are we the Servants of Christ: because vs, who were by nature his enemies, and deserved to be destroied of him, he notwithstanding preserued and delivered. For * *servi*, or servants, were first so named by the Romans, from *servando*, which is in signification *preserved*, because when in warres they might haue beene slaine of their enemies, they were preserved. But this dominion of Christ over vs is *speciall*, that is, extendeth it selfe only to the Church. Ob. *If we be redeemed from the power of the Devill, therefore a raunsome hath beene paide him for our redemption: For from whose power wee are redeemed, vnto him is the price and ransome due. But God gaue not him the raunsome: Therfore we are not redeemed from the power of the Devil.* Ans. From whose power we are redeemed as hauing beene supreme Lord over vs, and holding rightly his dominion over vs: vnto him the price and ransome is due. But the devil is no supreme Lord, but the executioner of the supreme Lord, which is God, who alone hath, & holdeth by right, dominion over vs. The devil indeede had enthralled vs vnto himselfe by the iust iudgment of God for our sinne, and tooke vs by force, & invaded vs, though we were anothers right & possession. But Christ that stronger armed man, satisfieng for our sins, brake the power of the devill, and enfranchised vs being freed from the yoke of his tyranny. *Wherfore in respect of God, Christ redeemed vs*; for vnto him he hath paide the price: *But he hath delivered vs, or set vs at liberty in respect of the Devill.* For we are given vnto Christ our redeemer to be his owne, neither hath the Divel any more right or power over vs. And this Christs dominion over vs, cost him enough, who therfore also hath care of it, and preserveth it. Of that *dominion* we dispute especially in this place. For the Devil doth not acknowledge Christ to be such a Lord vnto him, as we confesse him to bee vnto vs, because hee hath redeemed vs, and because he guideth vs with his spirit.

3. *In respect of our preservation, Christ is our Lord*, because hee defendeth vs vnto the end, and keepeth and safegardeth vs to eternal life: not only by defending our bodies from enemies, but our soules also from sinnes. For our *preservation* must be vnderstood not onely of our *first freedome* from the power of the divel, but also of the *continuall guarding* of vs, and the consummation of al his benefits. Of this dominion himselfe speaketh: *None of them are lost, which thou gauest me.*

* The reason of this derivation of the nāe servant, could not be expressed in English, as it is in latin, frō whēce our English word commeth: Servi (which signifieth servants) commeth from Servando, that is, saved or preserved.

Wee are said to bee redeemed in respect of God, we are delivered, in respect of the Devill.

3. By right of preservatiō.

Ioh 17. 22. & 10.28. & 6 37.

me. No man shal pluck me my sheepe out of my hands. He keepeth the wicked to destruction, & defendeth their bodies only.

4 In respect of Gods ordinance.

4. *In respect of Gods ordinance:* because the Father ordained the *Word* and this person Christ, vnto this, that by him he might work al things in heaven & in earth. For Christ is not in this respect only our Lord, in that he saved vs; that is, delivered vs from our enemies, & of enemies made vs the sons of God: but also because the Father gaue vs vnto him, manifested him vnto vs, to be our Prince, King, & Head, & hath made him heire of al. *He hath made him heire of all things. All that the Father giveth me shal come to me. Thine they were, & thou gavest them me. Him hath God lift vp with his right hand, to be a Prince & a Saviour, to give repentance to Israel, & forgivenes of sins. God hath made al things subiect vnder his feete, and hath appointed him over all things to be the head of the Church.* Now wheras he is our Lord after a farre more excellent manner than others: we also are far more bound to his alleageance and obedience. For he is so our Lord, that hee doth indeed with vs what he wil, and hath ful right and power over vs: but yet he vseth that his power to our salvation only. For we receive daily of this Lord, mo, & by infinit parts more excellent benefits, than doe any other throughout the whole world. And therefore wee ought alwaies to acknowledge the dominion and power, which Christ hath over vs. Which acknowledging of his dominion is, 1. *A profession of so greate a benefitte of* CHRIST, *as, that hee hath vouchsafed to bee our* LORDE, and to set free vs his enemies into this so fruitfull and glorious a liberty. 2. *A confession of our bond and duetie.* For CHRIST beeing so mercifull a LORDE vnto vs, wee ought both in woorde and life to professe our selues as his servantes, to bee bounde to faithfull subiection and obedience vnto him in all thinges, that hee may bee magnified of vs for ever.

Heb. 1. 2. Heb. 1. 2. Ioh. 6. 37. & 17. 6. Act. 5. 31. Eph 1. 22.

2 Parts of our acknowledging Christs dominion over vs.

1

2

The meaning of the Article, I beleeue in Christ our LORD.

What is then the meaning of this article, I beleeue in Christ our Lord? Ans. Three divers speeches are heere to be observed. 1. *To beleeve that* CHRIST *is* LORD. To beleeue this is not sufficient: for wee beleeue also that the Devil is LORD, but *not of all, or ours*, as wee doe beleeue CHRIST to be *Lord of vs all.* 2. *To beleeue that Christ is Lord, & that of al, & also ours.* neither is it enough to beleeue this, for the devils beleeue also that Christ is their Lord, as he hath ful

right

right & authority not only ouer all other things, but ouer them also, to determine of them whatsoeuer pleaseth him. 3. *To beleeue in Christ our Lorde*, that is, so to beleeue Christ to bee our Lord, that in him we place our trust and confidence, and be throughly perswaded, that by him wee are wholy freed and deliuered from all euill, and are defended and safegarded against al our enemies: and this is it, which we especially ought to beleeue. When as therefore wee say, that *vvee beleeue in our Lorde*, wee beleeue, 1. *That the Sonne of God Christ is Creator of all thinges, and therefore hath powver over, and is Lorde of all creatures. All thinges that the Father hath are mine.* 2. *But especiallie of his Church, vvhich being purchased vvith his ovvne bloude, hee guideth, defendeth, and preserveth by his spirite.* 3. *And that I am also one of his subiectes, vvhome beeing redeemed from the powver of the devill, hee mightilie preserveth, ruleth, maketh obedient vnto him, and at length enricheth vvith eternall glory*: that is, I beleeue that hitherto I haue beene by and for Christ preserued, and shall hereafter bee preserued of him through all eternity: and lastly, that hee vseth, and will vse his dominion and power, which hee hath, as ouer all other creatures, so ouer mee, vnto my saluation, and his owne glorie.

Iohn. 16. 15.

ON THE 14 SABBOTH.

Quest. 35. *VVhat beleevest thou, vvhen thou saiest, hee was conceived by the holy Ghost, and borne of the Virgine Mary?*

Answ. That the Sonne of God, who is, [a] and continueth true and everlasting God, [b] tooke the very nature of man, of the flesh and bloude of the Virgine Mary, [c] by the working of the holy Ghost, [d] that vvithall hee mighte bee the true seede of David, [e] like vnto his brethren in all things, [f] sinne excepted. [g]

[a] 1. Ioh. 5. 20. Ioh. 1. 1. & 17. 3. Rom. 1. 3. Coloss. 1. 15.
[b] Rom. 9. 5.
[c] Gal. 4. 4. Luc. 1. 31. 42. 43.
[d] Mat. 1. 20. Luc. 1. 35.
[e] Rom. 1. 3. Psal. 132. 11. 2. Sam. 7. 12. Luc. 1. 32. Act. 2. 30.
[f] Phil. 2. 7. Heb. 2. 14. 17.
[g] Heb. 4. 15.

The

The Explication.

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The aduersaries against who this doctrin of Christes taking flesh of the Virgin, is maintained.

THE explication of this Question is very necessary for the convincement and suppression of auncient and late Heretiques, who denied, and now deny that the flesh of Christ was taken out of the substance of the Virgin. For the Eutychians argue thus: *Christ was conceived by the Holy Ghost: Therefore the flesh of Christ was produced out of the substance of the Diuinity, or out of the essence of the holy Ghost, and by this meanes the diuine nature was changed into the humane. Ans.* The fallacy of this argument is drawne from an abuse or misconstruing of a common phrase of speech. For the tearmes *by* the holy Ghost, or *of* the holy Ghost doe not signifie vnto vs a *materiall*, but an *effitient* cause; so that the flesh of Christ proceedeth not out of the essence of the holie Ghost, as out of the matter whereof it was made, but the whole man Iesus Christ was conceived in the Virgins wombe by the vertue and working of the holy Ghost, as appeareth out of the wordes of the Angell: *The Holy Ghost shall come vpon thee, and the power of the most high shall ouer-shaddow thee.* Christ is called *the seede of Abraham, the son of David:* Therefore he tooke his flesh of these Fathers, not of the holy Ghost. And as we are borne of God, because he made vs, not that we are of his substance: So Christ was conceiued by the holy Ghost, that is, he was conceived by the virtue & operation of the ho'y ghost, not that he was conceiued of the substance of the holy Ghost Ob. *If in this Article, He was conceived of the holy Ghost, the particle OF imply not a materiall cause; then in like sort in the Article which followeth, Borne of the Virgine Mary, the same particle OF cannot implie a materiall cause; and so Christ cannot be said to haue taken his flesh of the Virgine. Ans.* The case is not alike in both these: but in this latter Article it must needs signifie a *materiall* cause. The reason is, because it was necessary that Christ should come of the seede of David. But whē it is said, *He was conceived of the Holy Ghost* the particle OF intimateth no material cause: The reasons are. 1. Because if this were true, it could not be true which followeth, that Christ was borne of the Virgine Mary. 2. Because God is not changeable, and therefore the Deity is not changed into flesh. 3. Because the Word tooke flesh, and vvas not

The particle BY, in the Article Conceiued &c: implieth not a Material, but an efficient cause Luc. 1. 35.

3. Reasons why the particle Ex signifying By or Of, though in the Article, Borne of &c. it import a materiall cause yet it doth not so in the Article, Conceiued of &c.

not chaunged into flesh.]

What then doth Christs conception of the holy Ghost signifie & import? Three thinges are thereby signified. 1. That the masse of his humane nature was created, or formed in the wombe of the Virgine *miraculously*, & besides the order of thinges disposed of God in nature, by the immediate working and operation of the holy Ghost, without the seede and substance of man. *The power of the most high shall ouershaddow thee.* Obiect. *But we are also made of God.* *Ans.* We are made of God *mediatly*, Christ *immediatly*. 2. That the holy Ghost did in the same moment, and by the same operation cleanse this masse, & from the very poinct of the conception *sanctifie* it in the mothers wombe: that is, (sith it became not the *Word* the sonne of God to assume vnto himselfe a nature polluted with sinne) he therefore caused that original sinne shoulde not issue into it: and that for these causes. 1. That he might be a pure sacrifice, and a sufficient ransome for our redemption. *He hath made him to be sinne for vs, which knew no sinne, that we should be made the righteousnesse of God in him.* 2. That hee might also sanctifie vs by his sanctitie and holinesse. For if Christ had beene a sinner, he coulde not haue satisfied for vs, but himselfe should haue remained in death. Therefore could he not haue beene our sanctifier, neither by merite, nor by his power and efficacie. *For he that sanctifieth, and they that are sanctified, are all of one. Such an High Priest it became vs to haue, which is holy, harmelesse, vndefiled, separate from sinners.* 3. It was not agreeable vnto the Word the eternall sonne of God, to vnite personally vnto him humane nature being stained and defiled, wherein he dwelleth as in his owne temple. For, *God is a consuming fire.* 4. That we might knowe that whatsoeuer this Son speaketh, it is the wil of God, and the truth. For, *What soeuer is borne of flesh*, which is sinneful, and not sanctified, *is flesh*, fall hoode, and vanity. Ob. *But he was borne of a mother, which was a sinner. Why then should not Christ haue sinne?* *Ans.* The holy ghost doth best know how to sever *sinne* from mans *nature*. For sinne is not the nature of man, but came else-whence, even from the Devill. Mary therefore was a sinner, but that masse of flesh, which was taken out of her substaunce, was by the operation of the holy Ghost at the same instant sanctified, when it was taken. 3. The third thing which is signified, in that Christ is said to be conceiued by the holy Ghost, is *the vnion of the humane nature*

3. Thinges to be obserued in the Conception.

1. The forming of Christs flesh. Luc. 1 35.

2. The sanctifying of christs flesh

4 Causes of this sanctifying.

1

2. Cor. 5. 21.

2

Heb. 2 11. & 7. 26.

3

Deut. 4 24.

4

3. The vniting of his flesh to his godhead.

nature with the VVord. For the flesh of Christ was togither both created or formed, and also sanctified and vnited to the Sonne, *of* the holy Ghost immediatly, but of the Father and the Son *by* the Spirit.

The full meaning of the Article, Conceiued by the holy Ghost.

The sense and meaning then, of this Article, *VVhich was conceived by the holy ghost*, is: 1. *That the holy ghost was the immediate authour of the miraculous conception of the flesh of Christ.* 2. *That hee separated all vncleanenesse & contagion of original sin from this conceived ofspring.* 3. *That he vnited, in the very moment of the conception, the flesh with the VVord in a personall vnion.*

5. Causes why Christ was Borne of the Virgine Mary: namelie that wee might know him to bee.

It is added further in the Creede, that he was *borne of the Virgin Mary*; that is, of the Virgins substance: & that chiefly for these causes. 1. That the truth of the humane nature assumed by the Sonne of God might hereby be signified vnto vs: to wit, that he was cõceiued by the power of the holy Ghost, and borne true man of the substance of Mary his mother; that is, Though the flesh of Christ were miraculously conceiued, yet it was taken and borne of the Virgin. 2. That we might know Christ our Mediator to be the true seede of David, that is, to be true man, and our brother, who hath humane flesh, made not of nothing, neither else-whence, but issued from the seed of David, Isaac, & Abraham, of whom also the Virgin Mary her selfe came, yea of the very selfe-same masse of Adam, whereof both they, and we are. 3. That it may certainely appeare vnto vs, that this Iesus borne of the Virgin, is that Messias promised vnto the Fathers, *Behold a Virgin shall conceiue and beare a Sonne. The seed of the woman shal breake the head of the serpent.* For it was foretold by the Prophets, that the Messias, the redeemer of mankinde, should be borne of the stocke of David, and that by a miraculous conception and birth, having a Virgin for his Mother. Wherfore seeing both (that is, both the prophecies, & the miracles) are in this Iesus fulfilled, there can bee no doubt, but that this is the Messias, true man, and true God, the reconciler of God and man. 4. That this Christes birth of a Virgin might bee a testimony that he is pure and without sinne, sanctified in the wombe of the Virgin, by the virtue of the holy Ghost. 5. That we might know the analogy which is betweene Christs nativity & the regeneration of the *faithfull*. For Christes birth of the Virgine is a signe of our spirituall regeneration, which is *not of blood, nor of the will of the flesh, nor of the will of man, but of God.*

1. True mã.
2. The seed of David.
3. The Messias.
Isa. 7. 14.
Gen. 3. 15.
4. Without sinne.
5. A signe of our new birth.
Ioh. 1. 13.

Quest.

Quest. 36. *What profite takest thou by Christs holy conception and nativitie?*

Answ. That he is our Mediatour,[a] and doth cover with his innocencie and perfect holinesse my sinnes, in which I was conceived, that they may not come in the sight of God.[b]

[a] Heb. 7:26. 27: [b] 1. Pet. 1:18 19: 1. Pet. 3:18: 1. Cor. 1:30 Rom. 8:3:4: 1:3: 11: Psal. 32:1:

The Explication.



WO benefites we reape from Christes conception and nativity. 1. *A confirmatiō of our faith, that hee is the true Mediatour.* 2. *A consolation, that we through this Mediatour are iustified before God.* The reason hereof is: because he cannot be a Mediatour betweene God & men, who is not himselfe man, who is not righteous, who is not vnited with the *word*, that is, who is not by nature true God and true man, and of sufficiency & ability to bestow on vs his salvation purchased for vs. *For such an high Priest it became vs to haue, which is holy, harmelesse, vndefiled, separate from sinners, and made higher then the heavens.* What is the meaning then of this Article, *I beleeue in Iesus Christ, which was conceived by the holy Ghost, borne of the Virgine Mary?* The meaning thereof is: 1. I beleeue that this naturall son of God, conceived & borne after this manner, was made true man after a marveilous order, & the same to be one Christ, having two natures vnited by personall vnion, one to another, which are his divinity and his humanity; and to be sanctified from his mothers womb by the holy Ghost. 2. I beleeve farther, that he *being true God and true man, but one Christ*, was holy from his mothers womb, to redeeme and sanctifie me, (*which hee could not doe, vnlesse sanctification & vnion were in him*) and that I for this sonnes sake so conceived & borne, haue the right of the adoption of the sons of God.

2. Benefites of Christes conception & nativity. 1. Confirmation of faith: 2. Consolation.

Heb. 7:26:

The meaning of the Article, I beleeve in Iesus Christ conceived by the holy Ghost, born of the Virgin Mary,

NExt after the Article of the conception and nativity of Christ, for the better vnderstanding thereof followeth not vnfitly the common place *Of the incarnation of the Sonne of* God, or, *Of the two natures in Christ, and their personall vnion*; wherein these questions following are more copiously to be discussed.

1 *Whether there be two natures in the Mediatour.*
2 *Whether they be one, or two persons.*
3 *If they be one person, what manner of vnion that is of them, and how made.*
4 *Why this personall vnion was necessary to be made.*

1 *Whether there be two natures in Christ our Mediatour.*

Two natures in Christ.

Vigil. lib. 4.

THat there are *two natures* in Christ, this one reason doth shew by good demonstrance: Essential properties which are opposite, cannot be in the same, nor bee affirmed of the same thing in respect of the same nature or cause. Vigil. *One nature doth not receiue in it selfe a thing contrary and divers.* But in one & the same Christ are, and are affirmed of him properties divers & contrary, divine and humane, finite, infinite, possible, impossible, and such like: therefore there must needes be divers natures in him, humane & divine. And that the very divine nature, creatresse of al thinges, is in Christ, hath bin already proued. It remaineth that we shew, *a true humane nature to be in him, and that such as ours is, and perfect, consisting of a body, and a reasonable soule, of which, as of essentiall parts, is made a third substance, to wit, this particular humanity, which the VVorde hauing taken once into the vnity of person, doeth never lay away againe.*

Christ true man and of our kind & nature.

Which we are to hold against heretickes both old and newe, Marcionites and Swenckfeldians, whereof some *deny Christes flesh to haue bin formed of the Virgins substaunce, but vvill haue it brought downe from Heaven into the Virgin, or begotten in her of the substaunce of the holy ghost.* Others *fancie, Christ to haue insteede of true flesh, the likenesse, semblaunce, and apparencie of a mans bodie.* Others *acknowledge indeede, that hee hath a true body, but not an humane soule, the roome* where-

whereof is supplied by the VVorde vnited vnto the bodie.

Against these and the like errours, the sentence and doctrine of the church is confirmed. 1. *By plaine places of scripture*, which testifie, Christ Maries son, to haue beene *made like vnto vs in all things* that is, in essence, in properties, in infirmities, *sin only excepted. Loe, thou shalt conceiue in thy wombe, & beare a son.* Seeing then the Virgin conceiued this her son in her womb, bare it vntil the vsual time of deliuery, & was delivered of it, as other womē vse to be of their children: it followeth, that his flesh was not brought from heauen, or else where taken, which should but passe only through the womb of the Virgin, but was formed in the Virgins womb, of her seede and substance. *He that sanctifieth, & they which are sanctified, are all of one: vvherefore hee is not ashamed to call them brethren.* And a little after: *For asmuch as the children were partakers of the flesh and blood, he also himselfe likewise took part with them:* Againe, *In all things it became him to be like to his brethren.* Therefore he hath a human nature of the same kind wholy with ours. Hereof he is called *The fruit of Maries wombe, The first begotten Sonne of Marie, Made of a vvoman, The seede of Abraham, Made of the seede of David, Borne of the Ievves concerning the flesh, The sonne of Abraham, of David,* and *the son of man.* And also his petigree and stocke concerning the flesh, is deduced vnto Adam. Therfore he was begotten of the substance of his mother, and issued from the same seede of Adam, from which we did. Christ proveth himselfe to be a true man, and not a spirite, by this, that *a spirite hath not flesh and bones, as he hath and retaineth*, euen after his resurrection. Apollinaris the hereticke said, *that Christs body indeede was a true body; but insteede of a soule, he had the VVord only.* But this man is easily refuted, because Christ should not then haue beene *like vnto his brethren in all things, except sin.* And Christ himselfe doth plainely confesse, *My soule is very heavy even vnto the death.* He is saide *to haue encreased in wisedome, and stature, and in favour vvith God & men:* And, *To laie downe his soule, and to take it againe.* But, To increase in wisedome, &, To be heauy & sad, do neither agree vnto a *body*, which is a reasonlesse thing: neither vnto the *godhead*, which is not obnoxious to chaunges and passions. Hither belongeth also that, *Father into thine hands I commende my spirit, And when he had thus said, he gaue vp the ghost.* This cannot bee saide of Christes godhead. For that being immense

The trueth of Christes human nature is proved:
1. By scripture
Luke: 1: 31
Heb: 2: 11: 14 15: 17:
Luk: 1: 42: & 2: 7.
Gal: 4: 4: & 3: 16:
Rom: 1: 3: & 9: 5
Luk: 3:
Luk: 24: 39:
The errour of Apollinaris refuted
Mat 26. 38. Luk: 2 52: Ioh: 10: 18:
Luk: 23: 46.

and infinit, is every where, neither doth a removing from one place to another agree vnto it, it is not laid downe, and taken vp againe: that is, it never departed or was severed frō the body, but remaineth alwaies vnited vnto it. Wherefore there must needs be in Christ, besides his body and his godhead, a true humane soule, which did truely suffer & abide in Christ these changes and the like.

2. By divine promises & prophecies Gen. 3. 15. Il. 7. 14. Math. 1. 1. Luk. 1. 42. Rom. 1. 3.

2. It is confirmed by divine promises and prophecies. For the Messias in the old Testament was promised to be such a one, as should bee the *seed of the woman, of Abraham, Isaac, Iacob, &c.* But this Iesus, the Sonne of the Virgine Mary, is that promised Messias. Therefore he must needs be true man, issuing of the blood and posterity of the woman and the fathers, and therefore to haue bin indeed begotten of the *substance of Mary*, and to haue taken *true flesh*.

3. By his office of Mediatorship.

3. The office of the Mediatour confirmeth the same. The sin of mē in respect of Gods truth and iustice, could not be punished in anie other nature, than in a *humane nature*, which should bee of the same kinde with ours. But in the Mediator which is Iesus Christ alone, our sinnes were to be punished: Therefore he must needs be true mā who hath humane flesh, not created of nothing, or borne else-whence, but sprong from the bloud of Adam, aswel as ours. Moreover, It was necessary for Christ not only *to take*, but also *to retaine* our nature for ever: because God hath decreed to bestow, and doth bestow the benefites, which Christ by his death hath purchased for vs, by this man Christ vpon them only, who are & remaine engrafted into his masse and flesh, as members into their head, or branches into their vine. *For* 1. Cor. 15. 21. *since by man came death, by man came also the resurrection of the deade.* Ioh. 15. 6. *If amā abide not in me, he is cast forth as a branch, & withereth.* Lastly, *It behoued Christ to be made & to cōtinue our brother for ever*, that as he is flesh of our flesh, so we also of the other side might be flesh & bones of his flesh & bones, by the same spirit dwelling in vs. Eph. 5. 30. Ioh. 5. 56. Eph. 4. 12. 16. Rom. 8. 11. *We are mēbers of his body, of his flesh, and of his bones.* Wherefore except Christ had indeed taken our nature, without which he cannot be our brother, we should loose that comforte ever needful and necessary for vs, which cōsisteth in the brotherhood only of Christ with vs: I am of his flesh and of his bones.

1. Obiect. *The flesh of Adam (that is, humane flesh issuing from Adam by generation vnto his posteritie) is sinfull. The flesh of Christ is not*

sin-

ſinfull, therfore the fleſh of Chriſt is not the fleſh of Adã. Anſ. The Maior propoſition hath a fallacy of the accident. For it is not neceſſarie, that of whatſoeuer the accident of a thing is denied, of the ſame the thing alſo or ſubiect of the accident ſhould be denied: becauſe an accident doth ſo cleaue to the thing wherein it is, as it may be ſeperated from it. Sinne is not of the eſſence and nature of humane fleſh (for that vvas created pure of God) but ſinne came otherwiſe, by the defection & falling of our firſt parents from God. Seeing then the fleſh of Adam is ſinnefu'l only by an accident, it followeth that the fleſh of Chriſt is *onlie in reſpect of that accident not the fleſh of Adam*, but is *as touching the ſubſtaunce, the ſame fleſh vvith the fleſh of Adam*. Wherefore they deale like Sophiſters, who deny the fleſh of Chriſt, for that it is voide of ſinne, to bee the ſame in ſubſtaunce, or eſſence, or kinde, with the fleſh of Adam. For he that coulde in the beginning create humane fleſh pure of nothing, he is able alſo by his omnipotent power, and ſpecial working, ſo to forme it of the ſubſtance of the Virgin being a ſinner, as withal to let and ſtop any iſſuing of ſin thereynto, that is, to make it pure and holy. There is no new or ſtrange thing therfore, if the omnipotent Lord hath taken *human ſubſtaunce*, without the accident, *ſinne*, into the vnity of his perſon. Wherefore this their argument ſhal be rather thus inverted: *The fleſh of Adam is true fleſh. Chriſts fleſh is the fleſh of Adam: therefore Chriſts fleſh is true fleſh: and by a conſequent, Chriſt is true man.*

Sin is not of the nature of mãs fleſh, but an accidẽt only therof.

2. Ob. *That which is conceived & begotten of another, is of the ſame ſubſtance with him. The fleſh of Chriſt was conceived of the holy Ghoſt: Therfore the fleſh of Chriſt is no creature, but came downe from heaven, iſſuing from the ſubſtance of* God. *Anſ.* There is a fallacy in the diverſe vnderſtanding of the particle *Of*. For that in the Maior ſignifieth the matter or material cauſe, in the Minor the efficient cauſe only, that is: That which is conceived or begotten of another, *trãſſuſing or paſſing his ſubſtance, or part of his ſubſtance into the thing begotten*: this is of the ſame eſſence with him who begot it: Chriſts fleſh was conceived by the holy Ghoſt, not that he transfuſed or paſſed his ſubſtaunce into fleſh begotte, but becauſe in miraculous ſort he formed in the Virgins womb of her ſubſtance the body of Chriſt, ſo that it ſhould not be cõtaminated or polluted with original ſin.

See the explication of the 35. Queſt. of catechiſme fol. 478.

3. Ob. *In God are not two natures. Chriſt is God. Therefore there*

are not two natures in him. Anſ Meere particulars do enforce nothing. For if the Maior be taken vniverſally, it is falſe: *whoſoever is God, in him are not two natures*: this general propoſition is falſe. The Maior therefore is true, as touching God the Father, & God the holy Ghoſt, but not as touching God the Son incarnat. Repl. 1. *But nothing can bee added vnto God, by reaſon of the great perfectiō & ſimplicity of his nature. Chriſt is God: therfore the humanity could not be added vnto his divine nature.* Anſ. Nothing can be added to God by way of *perfectiō*, that is, wherby his eſſence may be changed & perfected: but by way of *copulation or vnion.* Now in that, God the word, ioined the humane nature vnto him perſonally, there came no change or great perfection thereby to the Worde, vvhich tooke it, but to the nature vvhich
1. Tim. 6. 16 was taken. Repl. 2. *Humane nature cannot come vnto him, who dwelleth in the light that none can come vnto.* Anſ. This is true, if ſo God of ſpecial grace doth not aſſume and take it vnto him. Repl. 3. *But it is ignominious for God to be a creature. Chriſt, man, is God.* Anſ. The *changing* of the godhead *into* a creature, would haue beene ignominious and reprochful vnto the *VVord*. but that the godhead ſhould be *vnited vnto* a creature is moſt glorious vnto God, as who by that meanes hath demōſtrated & made known his infinit both goodnes, & wiſdome, & iuſtice, & power, to the whole world.

2. *VVhether Chriſt be one perſon, or moe.*

IN Chriſt are *two perfect natures*, whole & diſtinct: & double properties alſo and operations natural. but *one perſon*, which ſubſiſting in both theſe natures, divine, & humane, is truly deſigned by the cō cret tearmes or voices of both natures, for it was requiſit that one and the ſame ſhould be Mediator both by merit, & by power or efficacy.
See Irenæ. Lib. 3. c. 17. Adverſ. hæreſ. But they who make *two perſons*, make alſo two Chriſts with Marcion and Neſtorius, *the one a man paſsive & crucified, the other God not crucified, & only aſsiſting the man Chriſt by his grace.*

1. Ob. *In whom are two things which in themſelues make two whol perſons, in him alſo are two perſons. But in Chriſt are two things which make two whole perſons*: (namely *the VVord*, which is by it ſelfe a perſon, ſubſiſting from al eternity, & *the body & ſoule*, which being vnited make likewiſe a perſon.) *Therefore in Chriſt are two perſons.* Anſ. We deny that parte of the Minor, to witte, That the *bodie and humane*

ſoule

ſoule do, as in other men, ſo alſo in Chriſt concurre to make a created perſon of the humane nature, and divers from the perſon increat and eternal of the Word. For albeit the humane nature in Chriſt, cõpoũded of a body and reaſonable ſoule: is an individual & particular, or ſingular ſubſtãce, as being frõ other individuals of the ſame nature, diſtinguiſhed by certaine properties & accidents: yet neither was it, or is it a perſon or ſubſiſtence. For 1. *A perſon* is that which is not onely a particular or ſingular thing, but alſo it ſelfe conſiſteth & ſubſiſteth in it ſelfe, & by it ſelfe not ſuſtained in, or of any other: but Chriſts humane nature, now from the very firſt beginning therof, dependeth and is ſuſtained, by the perſon of the Word. For it was at once both formed & aſſumed of the *VVord* into vnitie of perſon, and made proper vnto the *VVord*: before and without which aſſumption or perſonal Vnion, it neither was, nor had beene, nor ſhould be, ſo that this Vnion being diſſolved and looſed, it muſt needes follow that this fleſh and this ſoule ſhould be brought to nothing. Therefore Chriſts humane nature hath not any ſubſiſtence or perſon proper vnto it ſelfe. 2. It belõgeth to the nature or definitiõ of *a perſõ*, that it be *an individuall, incõmunicable, & alſo no part of another*. But the nature which the *VVord* tooke & aſſumed, belõgeth to the ſubſtance of one Chriſt, *a part alſo of whõ it is after a ſort*. Therfore in it ſelfe, & by it ſelfe it is no perſon.

Repl. *That which appertaineth to the ſubſtance of a perſon, & is a part therof, cãnot bee a perſon. The VVord appertaineth & belongeth to the ſubſtance of Chriſt, & is after a ſort a part of him, as well as the humity. Therfore neither ſhal the VVord be by this reaſõ a perſõ.* Anſ. That which is *part only* of a perſon (that is, is ſo a part, that beſids of it ſelfe it is no perſon) is no perſon: or, That vvhich is parte of a perſon, is not a perſon; true, it is not that perſon, whoſe parte it is. * Thus the maior propoſition, if it be vnderſtood ſimply, or vniverſally, is falſe. For a reaſõable ſoul exiſting in the body, is not a perſõ, but a part of an humane perſon, which the ſoul togither with the body doth make: yet notwithſtanding the ſame ſoule, being looſed from the body, is a perſon by it ſelfe; not that compound & mortal perſon, whereof it was a parte, that is, an humane perſon, but a perſon moſt ſimple and immortall, as are the Angelles; becauſe it ſubſiſteth out of the bodie by it ſelfe, neither is a part of another: So may it be ſaide of the *VVord* if it bee conſtred aright and vvith indifferency, *that the VVord in it*

selfe, & by it selfe, is not the whole person of Christ or the Mediator, as he is Christ & Mediator: that is, is not that whole thinge, which is Christ, who is not onely God, but also man; *& yet is in it selfe & by it selfe the perfect & whole person of the godhead, truly subsisting before the flesh was; that is, the onely begotten Son of* God. For this selfe-same person existing in it selfe frō everlasting, and remaining for ever most simple and *vncompound*, is, by the assuming of human nature, made in time after a sort *compoūd*, that is, *the* Word *incarnat*. Wherefore in respect of the *person* considered in *Vniō*, or *incarnat*, the Word is rather considered as *a nature*; & both it selfe, and the humane nature may be called as it were the *parts* of whole Christ, & are so called also of many of the auncient fathers, which were sound in faith, not that the flesh assumpted, did adde any part to the subsistēce of the VVord: or as if of the persons of the VVord & the humane nature, as beeing vnperfect parts were made another perfect person of a certaine third essence, consubstantial with neither of those two natures, of which it is compounded; but because the person of the VVord altogither one and the same, which, before the flesh was taken, consisted in the divine nature onelie, doth now after the taking of the flesh, subsist in two perfect natures, divine and humane, suffering no commixtion, confusion, or mutation: that is, The person of the Mediator, is said to bee constituted of two natures, divine and humane, as it were of *parts*; *because these two are necessarily required, & doe concurre to the absolving & accomplishing of the worke of our redemption*. In this sence therefore both by ancient, and latter Divines, & also by Schoolmen, are vsed wel and without danger these phrases and speeches: Christs person is compounded; The two natures are, as it were the partes of Christ: The person of Christ is, consisteth, is constituted, is made of, or in the two natures of God & man: The two natures concurre or come togither into one person and subsistence: They make one hypostasis or subsistēce: Both natures belōg & concur to the substāce of one Christ: Both are of the substāce of Christ: The humanity with the VVord, or cōtrary, the divin perso or subsistēce with the human nature doth cōstitute or make the substāce of one Christ, Of the word & the flesh assūpted, as of substātial parts doth one Christ cōsist, by these & the like phrases of speech vsed of this mystery, singular, & surpassing al capacity of mās witte, the Orthodoxall, that is, men of a right

right & ſoūd iudgment in points of faith, wil ſignify, & ſome way expreſſe this only: that the two natures are *ſo vnited & linked in that one perſō of Chriſt, as that they exiſt wholy in that one perſō, or ſubſiſtence, which is, perfect & whol, proper to the* VVord *frō everlaſting by nature, & is, whole, made in time the perſō of the humanity alſo now aſſūpted & deſtitute of the proper perſonality therof: & thus it is made by grace of vnion ſo that the divine ſubſiſtence or perſō of the* VVord *being in it ſelfe moſt ſimple & moſt perfect, doth not withſtād.ng ſubſiſt truly & individually in the two natures.* VVherfore ſeing the thing it ſelfe is cleare & agreed vpō among thē, who are of right iudgmēt, & ſoūd in faith, we are not odiouſly to iar about wordes, eſpecially ſince that concerning theſe ſupernatural things, no wotds of humā ſpeech cā be foūd, which may at al ſuffice for the expreſſing of them. * But as it is not wel ſaid; *the perſon tooke the perſon, or the nature tooke the perſon:* So theſe ſpeeches are true and agreeable to faith. *The perſon tooke the nature.* Likewiſe *The Nature tooke the Nature.* For the divine Nature is not here cōſidered abſolutly or eſſētially, but in perſō of the *word* or perſonally;

[2. Ob. *God & man are two perſons Chriſt is God & man. Therefore there are two perſons in him.* Anſ. The Maior is true if wee vnderſtand it of God & mā, *as they are not vnited.* But Chriſt is God & mā by Vniō. In this therfore there is a fallacy of *miſioining ſome words & diſioining* others. For in the Maior *God & mā* are take *diſiunctively*, or, both a part but in the Minor *cōiūctively* or, both togither. Rep. *The* VVord *vnited to it ſelfe a body & ſoule. Therfore a perſon.* An. true it is, he vnited thē to himſelfe, but this he did by a *perſonall vniō*. not that this body & ſoule ſhould as a perſon ſubſiſt a part, or by themſelues, but that they might ſubſiſt in his perſon. Repl. 2. *If he vnited the eſſential partes of a perſō, he alſo vnited a perſon. But he vnited the eſſential partes of a perſō: therfore alſo a perſon.* Aunſw. The Maior is true only of ſuch parts, as ſubſiſt *by thēſelues*: but Chriſts body & ſoul had not ſubſiſted at al, nor do ſubſiſt now, ſave in this vniō of the *word* with thē.] Rep. 3. *That which ſubſiſteth not by it ſelf, is more vnperfect thā that which ſubſiſteth by it ſelf. Chriſt his humanity doth not ſubſiſt by it ſelf: therfore Chriſts humanity is more vnperfect thā ours.* An. 1. If *that which ſubſiſteth by it ſelf* be oppoſed to this, *to be an accidēt, which exiſteth by being in another*; this parte of the Minor propoſition is falſe, that *Chriſts humanity doth not ſubſiſt by it ſelfe*: becauſe that alſo is a ſubſtance. But in this

dif-

disputation, *Subsisting by it selfe*, is opposed to that, which is indeede substaunce, but yet dependeth of another, and consisteth in another.

* So we say that mankinde, and the vniversal or general kindes of all things doe not subsist in themselues, but in their singulars, as the common nature of al men consisteth not by it selfe, but in particular men. Wherefore, for further answere we say, that the Maior propositiō, being simply, & generally taken, is false. For the soule of man being loosed from the body, doth subsist by it selfe; the same, while it remaineth in the body, cōsisteth not by it selfe, but vnited with the body: neither yet is it therefore to be thought more vnperfect, whē this rather doth most make to the perfection thereof. For it is created of God to this purpose, that it should togither with the body constitute and absolue the essence of man, and should be a part thereof. So the Soule and body of Christ were created to that end as to be the proper soul and body of the Son of God, and to depende personally of him. That therefore Christes humanity hath his subsistence not in a created person proper vnto it by nature, but in the eternal hypostasis and person of the Word: it is so far from bringing any imperfection thereunto (for the subsistence or manner of subsisting doth not change the nature or essence of a thing) that rather the greatest ornament, glory, and eminencie commeth thereby vnto it: and this is the chiefe and principall difference, whereby it differeth and is discerned from al men, and also from the blessed Angels. *

Reu. 1. 18. 3. Obi. *A deade and an everliving thing are not the same subsistent or person. Christ was dead, and yet everlasting. Therefore he is not one person. Ans.* The Maior is either particular, or being taken generally, it is false. For one and the same subsistent truely and individually subsisting in diuers natures, euē as Christ is, may be saide to bee dead and everliving: as one and the same man is both mortal and immortal in respect of divers natures, whereof he is made and doth consist.

3 *What manner of vnion this is of the two natures in Christ, and how made.*

* THe Vniō of the flesh with the *word* was not made in the essence or nature, or in any essential property, but in the person of the *word*. That this may be the better vnderstood, we must obserue

1 *What it is to be vnited in nature, or into nature.*
2 *What likewise to be vnited in person, or into, or vnto one person, or according to subsistence.*

1 *What it is to be vnited in nature.*

FIrst, Those things are said to be vnited in nature or essence, *which as essentiall parts are coupled to the full perfection or constitution of one nature or essence, or kinde*, that is, which make a perfect and whole essence or kinde, and are one essence or substance. So the soule and body are vnited to constitute or make the kinde or essence, or nature of man; that is, are some one & perfect man. *What soever things then are essentiall parts of a perfect thing, they are said to be vnited in nature, and vnto or into one nature.* Secondly, those things also are said to be vnited in nature or essence, *which are one in nature, essence, or kind*; or *which are one essence, or of one essence and nature*; or *haue one common essence, or vnity of nature*; or *are ioined and agree in one essence.* So two men are said to be vnited *in nature*; that is, are one in kinde, or of the same humane nature. The three persons of the godhead are vnited *in essence*; that is, are one in essence, or are of one & the same divine essence in number, or haue the same godhead in cõmon. So likewise, *To be vnited in properties or perfections natural, or essentiall*, is to get or haue the same, or like equal properties essentiall. Which is indeed nothing else, than to be made, and be *one nature*, or *mo substances of the same nature and essence*. So two men are vnited in naturall properties and perfections, because they haue the same in kind, or the like, & therfore are of the same humane nature. The aire in the chimney, which getteth the perfections or qualities of the fier, as being now become a flame, and the fire of the burning coales, which fiereth & inflameth the aire next vnto it, are two substances of the same properties and fiery nature, and therefore are said to bee vnited *in nature and essentiall properties*; that is, they are two fiers in nũber, but in kinde and nature they are one. Likewise the three divine persons are vnited *in essential properties*; that is, haue the same essential properties: which is nothing else, but that they are one essence, one and the same God.

Twofold vnion in nature. 1

2

Vnion in properties. 3

2 *What it is to be vnited in person.*

Those

THose things are *said to be united in person, which are one person*; that is, which although they differ in *natural properties*, yet exist in *one & the same individual subsistẽce*: or haue altogither the same subsistence. So the soule & body of mã are vnited & cõcur vnto one person, because they being vnited, do make one person, or one subsistent, incõmunicable, not sustained in another, or of another. The Father, the Son, & the holy Ghost are not vnited in person, or personall properties: because they haue these, not the same, but distinct. By this which hath beene said, it is manifest, That the *Vnion in nature & natural perfections*, is an equality of properties and nature; but the *personal vniõ* is, when two vnlike natures are coupled, so that each retaineth his natural properties and operations whole and distinct, but yet haue both one and the same subsistence wholie: or, it is the ioining of two natures different in properties, to cõstitute the substãce of one individual, or person; that is, such a connexion or knitting of them togither, as they are one individual subsisting by it selfe, or the substance of one individual.

Why the vnion of the flesh with the Worde cannot bee essentiall.

But that in Christ *the Vnion of the flesh with the Word is not essentiall, made in the nature, or any essentiall property of the godhead* is shewed by these reasons. 1. Of the godhead and flesh assumpted, there ariseth not any third Essence: but each is, and abideth an Essence so perfect and whole, as neither (especially the Divine, as being in it selfe a person and simply void of all change) commeth into the composition or compounding (as we properly take this word) of the other. 2. If the Vnion of the flesh with the word were *essentiall*, it would follow, that the humanity once assumpted & taken, was *equalled with the godhead, in essentiall properties*, and so by a consequent, to be made of the same nature and essence with the Word. So Vigilius sheweth, that the Eutychians held *two substances to be in Christ of the same nature*. Wherfore they who wil haue the essential properties of the godhead to bee really communicated & cõmon with the flesh, so that the flesh should truly & really bee, and be called *omnipotent, omniscient*, and whatsoever else the godheade is: they indeede (howsoever in wordes they mightily stande against it) holde this Vnion to bee made in essentiall properties and in nature, and both with Eutyches and Schwenckfield, they cõfound both natures, & take away the difference between the creature & the creator: & also with Nestorius, they frame & make

Lib. 4. The ancient heresies into which they fall who maintaine an Essentiall Vnion.

two

two persons; & so bring in a quaternity. For albeit they say, that they in that their *cõfusion*, or (as themselues call it with their M. Schwencke-field) *deifieng & maiesticall exaltation of the flesh*, doe retaine the substance of the flesh: yet two substances hauing really the same and like perfections, are two *subsistẽts* or persõs of one nature, as are two mẽ, and whatsoeuer other individuals of the same kinde or nature. Last- 3
ly with *Sabellius* and the *Patripassians* they incarnat the whole Trinity. For there is one and the same essence in number of the diuine person, and the same essential properties. Wherfore that which is vnited, & equalled with one of these three according to essence, must needes be also vnited, & equalled with the rest.

Wherfore the *Vnion* of both natures in Christ is *personal*, or according to the subsistence proper vnto the Word, both natures keeping and retaining, in that Vnion, their properties whole and vnconfounded. For the Word did not, by vniting humane nature vnto it, make the same the godhead, or God, and omnipotent, immense, & infinite: but it tooke the mãhood, which retaineth stil the properties belõging vnto it, and so did ioine & knitte it vnto it selfe, as to bee one person with it, and the substance of one Christ. Neither is it absurde, that a thing which nether is made, or is one with another in kind, neither any *Homogenical* part therof, should yet exist in the same subsistence with it, or should subsist in it selfe, wherwith it is vnited. For a graffe hath his subsisting in a tree of another nature or kind. The same is the subsistence both of the sprig engraffed, & of the tree susteining the sprig: that is, they are one and the same individual tree, yet haue they, and so do retaine, natures in properties most diuers. The like reason is there in the two natures of Christ, both subsisting in, or of the same person of the Sonne. Ob. *The humane nature is vnited with the Word in person, but not in nature. Therfore the person is diuorced and sundred frõ the nature.* Againe, *The person only of the Son is vnited with the humane nature: therefore not the diuine nature it selfe of the Word.* Ans. In both these argumentes is a fallacy from that which is no cause, as if it were a cause, and both offend in this for that they who so reason against the maintainers of true doctrine, and men sounde in faith, either know not, or are not willing to distinguish betweene these two Phrases of speech: *To bee vnited in nature*, and *to bee vnited to, or with a nature*: when notwithstanding the diffe-

Ans. Ob. rences:

rence is very great, and most familiar, and knowen vnto the Schoolmen. For, *To be vnited in nature*, is to be equalled, that is, to be made one essence or nature with another: *To be vnited to, or with a nature*, is to be coupled & ioined therewith to one subsistence or personality. Wherfore the flesh is vnited *to, or with the VVord, not in nature, or in Essẽtiall properties*; that is, it is not made with the *VVord* one essence, neither made equal vnto it in omnipotency, wisedome, and nature (for so should the whole Trinity be incarnat) *Yet is it vnited to the omnipotency, wisedome, nature & essẽce of God, not simply, but of God the VVord.* Now this is nothing else, than the flesh to be vnited to the person of the Son, or to the *VVord* in person, which person is the very divine nature or essence, omnipotent, wise, and whatsoever else is proper to the godhead.

But albeit the flesh taken or assumpted is truly vnited both to the person, and to the nature of the Word (For the person is not any several thing, or really differing frõ the essẽce, but is the essence it selfe) yet is it wel said, that the flesh is vnited to the Word *in person onely*: and likewise, that the *person onely of the VVord is incarnat.* The reasõs hereof are. 1. Because not *the Father nor the holy Ghost* were incarnat, but *the Son only.* 2. Because the first and neerest tearme of this vnion is *the person* only of the Word assuming and taking the flesh, but not *the godhead.* For *the person* onely is proper vnto the Word: *the essence of the Godhead* is common to him, and the same with the Father & the Holy Ghost. This is plainly taught by the 6. Toletan Council, in those words: *The Son only took the humanity in singularity of persõ, not in the vnity of divine nature; that is, in that, which is proper vnto the person, not which is cõmon to the Trinity.* And Rusticus in his dialogue against the Acephalists: *Not God the VVord by the divin nature; but the divine nature by the persõ of God the VVord is said to be vnited to the flesh.* And a little after: *VVherefore both God the VVord and his nature is incarnat: he by himselfe, & in that he is himselfe: his nature not so, but by the person. God the VVorde then as touching himselfe, is vnited to the flesh: for he is made one persõ, & one subsistence with the flesh; but as touching his nature, he is coniojned rather than vnited: because there remaine still two natures.*

Concil: Toletan: 6: Cap: 1:

Wherefore either foule and shameful is the folly, or notorious the malice and slaunder of certaine smatterers, that of this very ortho-

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doxal and ſound poſition not of the Schoolmen only, but of Councels alſo & auncient Father; *The fleſh is vnited to the Word, in perſon only, or according to ſubſiſtence, and this only maketh the proper difference of perſonal vnion:* they infer, *that by this meanes the divine nature of the Word is drawn away from the perſonal vniõ.* But let them againe and againe looke vnto it, leaſt by that their real communicating of the eſſential properties of the godhead (which are the very divine eſſence common to the Son with the Father & the holy Ghoſt) which communication they will haue to be the perſonal vnion, which they define by it, they overthrow alwel the eternal godhead of Chriſt man, as alſo the manhood it ſelfe; and withal plainely incarnate the whole Trinitie.

That then one and the ſame Chriſt is, and is called truly and really *the very eternal God, immenſe, omnipotent, creator; & true naturall mã, finite, vveake, ſubiect to paſſion, & ſufferings, & a creature:* the onely cauſe is the vnity of perſon ſubſiſting in two natures perfect, whole, and really diſtinct, divine and humane. For every individual and perſon is denominated or named, of the natures or formes, & their properties & operations, concurring or ſubſiſting in it. Wherefore, ſeing in the ſame individual perſon of the *Word* do truely ſubſiſt, & belong to the ſubſtance of one Chriſt, theſe two moſt divers *natures*: vnto one & the ſame Chriſt, of which ſoever nature he be called, do agree, and are affirmed of him al the *attributes* & properties both divine & humane, but after a divers manner. For *the attributes* which agree to Chriſt in reſpect of the *perſonal vnion*, are of two ſortes: ſome are attributes or properties of the *natures*: others of his *office*. The *naturall attributes* are thoſe, which are proper to each nature; whether the ſame be *eſſentiall*, belonging to the eſſence of the thing, or which neceſſarily follow & accompanie it, without which the nature cannot conſiſt: or *accidentall*, which may be away & wanting, without the deſtruction of the nature. The *eſſẽtiall* properties & perfections of the godhead are, *To be eternall, vncreat, immenſe, every where preſẽt, not to bee circũſcribed in place, omnipotẽt, omniſciẽt, & the like*, which are the very eſſence of the godhead, as alſo *to create, to give the Holy Ghoſt, to regenerate*. The *eſſẽtiall attributes* of the humanity are, *To haue a ſoule vnderſtãding, immortal; & a body compõded of the elements, conſiſting of skin, blond, fleſh, bones, veines & ſinewes, having a certaine &*

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definite greatnes, figure, proportion, & collocation or locablenes of partes, & therfore circumscribed in one place, to be solide, visible, palpable, & such like, these Christ retaineth for ever, because without these nothing can be a humane nature. The *accidentall properties* of the humanity are *those infirmities which insued vpon sin*, which infirmities Christ togither with the humane nature it selfe assumed & tooke *without sin*. For he tooke the forme of a servant, which by his resurrection and ascension he laid down againe. The attributes *of his office* are called those, *which agree not to one nature onely, but to both togither*; that is, it agreeth to the whole person, according to both natures, as being the compound of both.

A rule to be observed as touching the attributes or properties of both natures in Christ.

Both natures & their properties are truely & really affirmed of the person & of themselues interchangeably, in concret termes or voices. yet so, that the proper predicate, which is proper vnto one nature, is attributed to the person, not according to both natures, but according to that only, to which it is proper. The reason is, for that one and the same person subsisting in two natures, hath & retaineth for ever, really, the properties of *both natures*: & also because one & the same persō is signified by the concret voices of *both natures*. As therfore one and the same man is living & corporeal according to divers natures, & the corporeal is living by the soule onely, and contrarily, the living is corporeal by the body only (for both soule & body are of the substance & essence of the same man) so likewise *one & the same Christ, is God, eternal, immense, omnipotent*, according to the godhead onely: *is man, the Virgins Son, created, finite, infirme, & did suffer*, according to his humanity only: so likewise, *God is man, borne of a Virgine, annointed with the holy ghost; & suffered*, according to the flesh; And *man is god, eternal, creator, omnipotent, giveth the holy ghost*, not according to the humane nature, but according to the divin. For the sence & meaning of these speeches is: The persō which is god, creator of al things, omnipotent, by reason of the godhead; the selfesame person is man, a creature infirme, by reason of the flesh subsisting in it.

But notwithstanding, *one nature, & the properties thereof, whether*

ther they be vttered in abstract or in concrete voices, cannot be affirmed of the other nature or forme truely & really. The reason is: *Because the vnion is not made in the nature, that is, two natures are not made one nature: & because in neither nature the properties of the other do really exist, neither can exist.* For the natures doe not communicate each to other their essential properties, as neither do these impart their essēce, that is, one nature doth not receive the properties of both natures. Wherfore these kindes of speeches are false: *The godhead is the manhood or man; was conceived, borne, did suffer, was dead*, and again these: *The manhood is the godhead or God; is eternall, immense, vncircumscribed in place, omnipotent, giveth the holy ghost, doth regenerate.* For all these are no more true & to be admitted, than those: A soule is a body, or corporeal, mortal, visible; &, a body is a soule, or a spirit, invisible, immortall.

1. Ob. *The whole person of Christ is really omnipotent, every-where, eternall, &c. The humanity & the godhead are the whole persō of Christ. Therfore both are really omnipotent, everywhere, eternal, &c.* Anſ. This argument the Vbiquetaries, who most of al groūd vpō it, & oftē vse it, haue borrowed from Swēkefieldiās, who cōmonly in their books reason thus: *Whole Christ is the naturall and onely begotten Son of God, is the true & the same God, of the same infinite power & maiestie, with the eternal father, conceived, borne of the Virgine, suffered, was deade, rose againe, ascended into heaven, sendeth the holy Ghost: But both natures belong to the whole person of Christ. Therfore Christ according to his humanity also is the natural Son of God, begotten of the substance of the father from everlasting, & consubstātial with the father, & the same God with the Father, who is creator of al.* If then the Vbiquetaries collection be lawful also and sound, this doubtlesse of the Swenkefieldians is lawful also and sound: but if the Swenkefieldians collection bee corrupt and smelling of Eutyches heresie, then that of the Vbiquetaries cannot be at al good and sound. But indeede both collections are Eutychian and Sophisticall. They are *Eutychian*, because two natures, which are made *equall in properties essentiall*, or which get and haue the same or equal essential properties, are indeede made *one nature* & substāce, or are *two substāces of one nature*: both which opinions take cleane away the nature of the humanity, & trāsformit into the godhead: but the latter doth further make two persons in Christ

of the same nature. They are also *Sophistical*: because whether the person of Christ be cõsidered in it selfe, *as it was a perſõ being but one & perfect, & before the incarnation, ſubſiſting in one nature only*: or whether it be considered, *as it is incarnat, & now ſubſiſting in two natures*; yet ſtil the transition and passing from the *person* to the *nature* is faulty and Sophistical. For neither is it necessary that what is truely in, & attributed vnto a person, the same also should be really in al things cõcurring in that person, & be affirmed of al. The reason is, *because the partes or natures, though vnited in the ſame perſon yet retaine their properties & operations vnconfounded*. Wherefore that which is proper vnto the godhead, cannot agree vnto the person, in respect of the flesh also, but onely in respect of the godhead. Whole man vnderstandeth, discourseth, and hath motion of wil: yet he doth not this by his finger or body: but by his mind only: whole man is mortal, & doth goe, eate, and drinke: yet none, but a mad man, or an Epicure, wil therefore say, that the soule also is mortal, or doth goe, eate, & drinke. So not half, but the whole person of Christ was before Abraham, & from everlasting did creat, & doth preserue al things, & tooke flesh: But the flesh neither was from everlasting, neither did creat, nor doth preserue all things, nor tooke flesh, but was created, and being assumpted and taken, is susteined of the *Word*, & in it. So whole Christ was wounded, and dead, yet not his godhead, nor his soule. This is wel and learnedly declared & explicated by Damascene, in these wordes. *Whole Christ is perfect* GOD, *but not* The Whole of CHRIST, that is, not both natures, *are* GOD. *For hee is not* GOD *onely, but also man.* lib. 3. cap. 7 *And* Whole *Christ is the perfect man, but not The* Whole *of Christ is man. For he is not man only, but God too. For* The whole, *ſignifieth the nature.* Whole, *the person.*

Wherefore if the Vbiquetaries wil at al haue the illation & enforcing of their conclusion on these premisses to be necessary; the Major proposition must be expounded after this sort: The *person is God, creator, omnipotent, every-where vvhole, that is, as concerning all that, which it is, or in which it doth ſubſiſt, or which doth belong vnto it.* But the Maior taken in this sense, is false & most absurd, as was shewed a little before. For the true sese thereof is this: the person is every where whole, that is, without division or sundring of natures, or subsisting vndividably in two natures. But the humanity is not that whol subsisting

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in two natures. Not every thing then that agreeth really to the perſo agreeth alſo really to the fleſh. And albeit the perſon doth ſubſiſt in the humanity & the godhead mutually vnited one to the other, yet, as it hath beene ſaid, it is not hereof enforced, that becauſe the perſon is every-where, therfore the humanity ſhould be in proper ſubſtance, preſent every-where. For this is proper to the godhead, neither is it reallie communicated to any creature, or is in any. Repl. *The divinity is one perſon in all places, but eſpecially with the Church. The divinitie is but halfe Chriſt. Therfore only halfe Chriſt is preſent with the church.* Anſ. 1. There is an ambiguity and doubtfulnes in the wordes, *halfe Chriſt*. For if by *halfe Chriſt*, they vnderſtand one nature which is vnited to the other in the ſame perſon, the whole reaſon may be granted: namely, that not both, but one nature one. y of Chriſt, though vnited to the other, that is, his godhead is preſent with vs, & al things, in his proper ſubſtance, in al places, & at al times. But they by *halfe Chriſt*, vnderſtand craftily and ſophiſtically the one nature, ſeparated from the other: as if the godhead were made to be with vs bare & naked, & not incarnat. But in this ſenſe the Minor is falſe, and the Vbiquetaries owne invention For the ſame *VVord*, by reaſon of the immenſines, and infinity of his eſſence, is *whole every where, without his manhood*, yet ſo that he withal is and abideth *whole in his manhood* perſonally vnited therevnto. Wherefore the *VVord* neither is, nor worketh any where not vnited to the fleſh; albeit the fleſh, becauſe it hath not an infinite eſſence, but retaineth it circumſcribed in p'ace, is not made to be preſent ſubſtantia ly in al thoſe places, in which the Word incarnat, or the *VVord* man is. 2. There is an ambiguity alſo, & double ſignification in the word *Preſence*. For *the preſence*, wherby Chriſt is preſent with his church, is not of one kind. Wherefore if the Maior be vnderſtood of the *preſence of his ſubſtance* in al places, & of his being amongſt vs & al other things, it is true. For the ſubſtãce or eſſence of the godhead only, & not of the mãhood too, is immẽſe & exceeding al meaſure, alwaies exiſting & being the ſame & whol in al things. But it is falſe, if it be vnderſtood of the *preſẽce of his vertue or efficacy*. For accordi'g to this, not only *whol Chriſt*, but alſo *the whol of Chriſt* is preſet with his church only: that is, not only his divinity, but his humanity alſo but ſo, as the differẽce notwithſtanding is kep. of both natures & operatiõs. *The humanity therefore of CHRIST is preſent with all the elect, in*

whatsoever places they be dispersed through the whole world, not by any prelēce substantial of the flesh in the bread, & within their bodies, but, 1. *By the efficacy & perpetual value of his merit.* For god the Father doth evē now behold the sacrifice of his Son, once actōplished on the Crosse, & receiveth vs for that, as a sufficiēt ransome & merit, into his
1. Iohn 1.7. favor. *The blood of Iesus Christ his Son purgeth vs frō all sin*, that is, both by his merit, & the efficacy or vertue of his merit. 2. *By the efficacy also of his humā will* because Christ according to his humanity also earnestly both would & wil, that we be of god received into favor, quickned,
Psa. 110.4. & glorified through that his one only sacrifice. *Thou art a Priest for ever*: & *also* whatsoever he wil, yea with his human wil, that he powerfully effecteth & worketh, not by the power of his flesh, but of his godhead, or spirit omnipotēt, whō not the flesh, but the godhead of christ only ledeth into the hart of the elect & chosē. *It is the spirit that quickeneth, the flesh profiteth nothing. God shal quickē your mortal bodies by his*
Iohn 6.63. *spirit dwelling in you.* 3. *He is presēt with vs by coniūction & union.* Because al those that are to be saved must needs be ingraffed & knit togither evē into Christs humane nature, that being engraffed into his humane masse, they may be quickned, as brāches live fastned to the vine, and mēbers coupled & ioined to the head: which ioining yet of vs with the flesh of Christ is not made by any natural connexion of Christ & our flesh, or by any existēce of Christs flesh within our substāce, or of
Eph 3. 17. ours within his, but by faith and the holy Ghost, in Christ our heade,
Rom 8.9: and dwelling in vs his members, *That CHRIST may dwell in*
Eph 5 30. *your hearts by faith. If any man hath not the spirite of CHRIST, the same is not his. We are members of his bodie, of his flesh, and of his bones: and they twaine shall bee one flesh: This is a great secret, &c.*

2. Ob. *Whatsoeuer is to be worshipped & adored, is omniscient, omnipotent, & every where presēt, that is, hath the essentiall properties of the godhead really communicated with it. Christs flesh is to be adored, or is adorable, because whole Christ is adored. Therfore Christs flesh is really omniscient, & omnipotent, & presēt every where.* Answ. This verie
reasō is amōg the principal argumēts wherby the Schwēkefeldians endevor to frame after Eutiches maner, a maiesty, & Deifieng of the flesh of Christ. But both these, & the Sacramentaries are deceived and deceive by the ambiguity and diversity of the word, *adored*. That

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is omnipotent and omniſcient which is adored; that is, *which is adored in reſpect of it ſelfe, or for it ſelfe.* The humane nature is adored, not for it ſelfe, or according to the proper nature of it ſelfe (for that were idolatrous) but it is adored for the godhead vnited therwith perſonally. Wherefore of the adoration of whole Chriſt, is but ill inferred the omnipotency alſo of his fleſh. For the reaſon doth not follow, frō the honor of the perſon, to the properties of the natures. Rep. *That which is adored by reaſon of another is alſo really omnipotent, & omniſcient by reaſon of another. Chriſts fleſh is adored by reaſon of the godhead, in whoſe perſon his fleſh ſubſiſteth. Therefore Chriſts fleſh is alſo really omniſcient, & omnipotent by reaſon of the godhead. Aunſ.* The Maior is falſe, as is this: *That vvhich is made baſe and humiliated by reaſon of another thing, is alſo by reaſon of another thing obnoxious and ſubiect to alteration.* For the *VVord* was made baſe or humiliated by reaſon of the fleſh and in the fleſh, neither yet the *word* it ſelfe or the godhead felt anie change or alteration: but is humiliated, and ſo ſaid to be after another manner, becauſe the *VVorde* doeth not ſhew his godhead in the fleſh, which hee tooke in the forme of a ſervaunt. So then albeit the *adoration* of Chriſt God and man doeth preſuppoſe in him omnipotencie, omniſciencie, preſence every-where, & the ſearching of hearts and raines: yet is it not of neceſſitie, that the humane nature alſo, which by reaſon of the godhead vnited to it in the ſame perſon is adored, ſhould be really omnipotent, omniſcient, and every-where. For the adoration of Chriſt is the honour and worſhip which agreeth and is yeelded one and the ſame to whole Chriſt man & God, keeping notwithſtanding the differences in natures, of the properties, & operations, wheron Chriſts office & honor doth depend. For *to adore, and worſhip Chriſt*, is, by the agnizing & knowledge of his perſon & office, to craue of him with a true truſt and confidence, that thoſe bleſſings which he hath promerited & promiſed, he wil, as our Mediatour, performe and giue to vs according to the proper will & operatiō of each nature. This adoratiō cōſiſteth of divers parts: cōpriſeth both natures; & keepeth their properties and operations, though vnited, yet ſtill diſtinct, & craveth, that whole Chriſt in performing his promiſed benefites, wil worke thoſe things by his godhead, which are proper to his godhead, & by his fleſh thoſe things which are proper to his fleſh. For his benefites are no otherwiſe to bee craved and asked of him,

than as himselfe wil & doth perform thē to vs: & he performeth them stil keeping the differēce of both natures. Wherfore they, who crave of Christ the Mediator the benefits promised in the word, do necessarily acknowledge him omniscient, the searcher of harts, omnipotent, presēt every where, of himself beholding & hearing our necessities & cōplaints. This agnizing & this honor is *proper to God*, & agreeth, & is yeelded to Christ, man, in respect of his *godhead only*, & not of his *humanity*. For in one act, or view vnchāgeable, to behold, know, and vnderstand, from everlasting, of himselfe, al things, past, present, & to come, but chiefly the needs, wants, necessities, & desires of his whol church; again, to sēd the holy ghost into the harts of al the elect & chosen, who haue bin evē since the beginning of the world, & by his spirit to teach thē within, to iustify, regenerat, cōfort thē, & to give to thē eternal life; these, I say, are not proper to flesh created & finit, but to a nature infinit, omnipotēt, & existing frō everlasting. Therfore Christ promiseth the holy ghost to his disciples, which is the spirite of truth, wisdome, feare, praier, grace, &c.

But although after that maner which hath bin spoken of, the godhead only, & Christ by reason of his godhead, doth behold and doe all things, & is adored of vs: yet *his humanity also* doth behold, vnderstād, & heare our necessities, desires, cōplaints, & praiers: yet after another sort, that is, *not of it selfe, but by the godhead* reveiling & shewing our desires to the humane vnderstāding, which is vnited to it. And farther, it *performeth* those things which wee crave, both *by the efficacy of his merit*, & *by intercession made incessātly to the Father for vs*, whereby he wil, & obteineth of his Father al blessings for vs: & by *the force and omnipotency*, not of his flesh, but of his godhead vnited therevnto, by which Christ man, doth effectually apply to vs those benefits which he hath obtained for vs of his Father. Now to acknowledge, when we worship Christ the Mediator, these thing in him, and to professe the same both in words, gestures, & actions, is the honor which is due, and is exhibited by vs to his humanity by reason of the godhead vnited therto, yet so, that this veneration of his humanity is not operated frō the honour, which agreeth to Christ according to his godhead. For *with one & the same partitular & individual invocation & worship*, we speake to, and honor whole Christ, God and man, according to the properties of both natures, which he retaineth, & wil haue allo nowe

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in his glory, and for ever to be attributed to him, *vnitely*, but yet *distinctly*; that is, As the *person* & *office* of the Mediator, so the *adoration* or worshipp is compound, having parts, wherof some agree to the *godhead*, some to the *flesh*: & as in the *office*, so also in the *honour* of the person, the properties and operations of the natures are not seperated, neither yet confoūded, but being vnited, are distinguished. Wherfore as it doth not follow, *The godhead in Christ is redemptres by reasō of the flesh assumpted: Therfore it is alwaies subiect to sufferings, & mortal, did suffer, & was dead*: So is there no necessity in this Vbiquetary argument: *Christs humanity is adored by reason of his godhead: Therfore the same is also really omniscient, omnipotent, & after the same manner to be adored, as is the godhead.* The reason is, because of the *fellowship or coniūction of office & honor in the person*, the same properties & operations in natures are wrongly & heretically inferred. The summe of al is: That Christs humanity is adored by reason of his godhead, cōmeth not thereof, as if his humanity also were really omniscient, & omnipotent, as is the godhead: (For by reasō of these & otherlike properties, is the godhead only invocated) but because it doth truely knowe, vnderstand, heare our necessities, cogitations, desires, praiers, the divine intelligence & vnderstanding which is vnited to it, reveiling and opening them vnto it: and also because what we crave at Christs hands, the same it effectually performeth, not by the bones, sinewes, handes, fingers, feet, but by the force & power of the same godhead.

Furthermore that manner and forme of speaking, *whereby the properties of one nature are really attributed to the person denominated of the other nature, or of both natures*, is vsually called *the communicating of the properties*: Likewise, *The communicating of names*: because the names & attributes of both natures are affirmed of the same person, & of thēselves enterchangeably, by reason of the vnity of person consisting of both natures. *The communicating of properties* hath some reseblāce of the figure in speech called *Synechdoche*, & is tearmed by many *Synechdoche*, because that is affirmed of *the whole person*, which agreeth vnto it *onely in respect of one of the natures, as a part*. It is also called *a mutual & interchangeable attribution*, because *as humane* properties are attributed vnto God, in respect of the *humanity*: so *divine* are attributed vnto *mā*, in respect of the *divinity*; As, God suffered, Mā is omnipotēt. So likewise, *the cōmunicating of names*. FOR MĀ *is* GOD, &, *God is man*, by reason of the *personal vnion* of both natures.

A rule to be observed concerning the attributes or properties of the office of Christ Mediator.

THe names of *office* and *honour* agree vnto the *vvhole person*, in respect of *both natures*; keeping stil the difference in natures of properties and operations. These attributes are rightly affirmed of subiects both concret and abstract, that is, both of the *person* and of the *natures*. For it is wel said, *The Godhead quickneth, the Mãhood quickneth; & God or man quickneth.*

The attributes of office are, To be Mediator, to make intercession, to redeeme, to save, to iustifie, sanctify, purge from sins, to be Lord & head of the church, to be worshipped, to heare, & such like. These offices require the properties & operations of both natures, not seperated, neither yet confoũded, but conioined & distinct. For even for this very cause was it necessary that the two natures should be vnited in Christ Mediator, that, what neither nature could do being set apart, in the worke of our redemption, that Christ subsisting in both ioined togither, might do & accomplish by both. As therefore the natures themselues; so their properties also or faculties of working and operations are proper, and remaine divers & distinct; yet so, that they concur to the effectuating and working of one *effect*, or worke, & benefit, as parts & communicated labours. For albeit the natures doe alwaies labour and worke togither in the office & benefits of the Mediator, & neither without other: yet doth not therfore one work the same which the other doth: but each worketh, according to his property & force of working, onely that which is proper to each nature, and not that also which belõgeth vnto the other. As neither the soule doth that which is proper to the body, neither the body that which is proper vnto the soule, but the same man doth worke some one worke by his body and soule, each doing their proper function. So likewise the humanity accomplisheth not that which is proper to the godhead, nor the godhead that which is proper to the manhood: but the same Christ executeth & performeth one and the same office & benefit, by both natures, vvhich hee hath in him as partes of his person; the VVorde vvorking according to the propertie thereof, vvhat belongeth to the VVorde; and the flesh in like manner executing according to the

the peculiar and proper faculties thereof, & not according to others, that which belongeth to the flesh. For the properties and operations proper to each nature, are not common to both natures, but to the same person consisting of both natures.

Wherfore in such like phrases of speech concerning Christs office which are called of the ancient κοινωποιήσεις (that is, communicatinges, or such as make thinges common) *the properties and operations of natures are to be distinguished from the office of the person, & from the honor which in respect of the office is due vnto the person*: likewise *one effect, or act theandricall (that is, both of God & man) or worke, or benefit, from one operation or action, as the whole from a part.* The office is cõmon to both natures: but the natures proper faculties of working, and actions in executing that office, are not common to both natures. For that the same should be both *proper* and *common*, doth imply a manifest contradiction. So the worke and benefit of whole Christ, is a certaine whole thing, and is as it were compound, and common to both natures: but there are two parts hereof, and divers operations, proper to each nature, which are wrought iointly, and belong to the same person, which is Christ God and man, that is, both are wrought of one person according to divers causes and originals of working, or according to divers natures, but not by one and the same nature.

By these grouds it is easy to dissolve & assoile most of the sophismes and cavils, with which at this time both the Swenkefieldians, & Vbiquetaries are wont to glose and blanch that their reall *communicating* of essẽtial properties in natures, & their Eutychian *deifieng* of Christs flesh, and to thrust the same vpon the simple for the true maiestie of Christ himselfe. For thus they reason. *The office and benefites of the Mediator, his redemption, intercession, purging from sins, quickning, sitting at the right hand of the Father, his dominion & Lordly power over all creatures, his presẽce with the church, beholding, ruling al things, raising the deade, iudging both quicke and dead, all these agree to Christ according to both natures. Therfore the humanity, as wel as the divinity, is also it selfe really omniscient, searcher of harts, omnipotent, present in the substance of his bodie, at the same moment, in all places, doth of it selfe know all things, heare our complaints and praiers, give the holie Ghost, & work by him in the harts of the chosen, faith & cõversion, & to cõclud, in respect of these things, the humanity it selfe also is for it self*

adorable,

adorable, & to be adored, as wel as the godhead. To these & the like there is one and a ready answere, namely: *That it is ilgoing from the person, and from the office & honor of the person, to the properties & operations of the natures:* Or, *the society & coniunction of the office & honor, doth not cause or infer the same properties or operations of both natures.* Or, *In the affirmatiõ of the office & honor are not signified the same properties of both natures, nor the working of the same operations, but the coniunction or concurrence of distinct operations, proceeding from distinct properties, to the same effect or action Theandrical, that is, of God & mã.* The reason is, *because of redemption, quickning, adoration, & the like, which are the functiõs, benefits, & worship of the whol person, there are mo & divers maners & parts, which al agree really to one & the same person, but not to one & the same nature, but some to the godhead only, some only to the mãhood.* Wherfore this maior of the reason is false: *Whatsoever things agree vnto Christ, God & man, according to both natures, the same also do agree after the same maner, and as touching al parts to both natures.* For it doth not follow, because the godhead is redemptresse, therefore also it suffered & was dead.

Now *that those things which in the persõ & office of the* Mediator *are & abide proper vnto one nature, nether are made, nor are by reasõ of the vnion, common to both natures,* may bee shewed at large, but nowe let
1 these few suffice. 1. Such as is the vniõ of the natures, such is the cõmunicating of the properties. But the vnion of the natures was not made in the natures, or into one nature, but in the person, or into one persõ. Therfore the communicating of the properties was made in the person, not in the natures: that is, the vniõ maketh the properties of both natures commõ, not to one nature, but to one person. For not one nature, but one person, hath truly, as two natures, so also double properties & operations, and those infinitly differing, created & increat, finit & infinite. Wherfore, as by vnion the manhood was not made the godhead, or God: so neither is it immense, infinite, & omnipotent. But contrariwise, man is truly and really as God eternal, so omnipotent also, and every where, & giuer of the holy ghost The reason is, because not the *manhood,* but the *man Christ* hath indeed in his substãce
2 the eternal and immense godhead. 2. That which is proper to one, cãnot be cõmon to mo, that is, cãnot exist or be found togither in other subiects also of divers natures. For, to be proper, &, to be common,

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are contradictory, and therfore in fartheſt repugnancy. 3. There cannot 3
be made one omnipotency, and one omnipotent operation to bee of both natures, wherby aſwel the mãhood, as the godhead, ſhould be really omnipotent, & worke divine things, but there muſt needs be alſo one eſſence of both, wherby the manhood alſo muſt be really God. For the omnipotency, which they wil haue one & the ſame to be communicated to the fleſh, is the godhead it ſelfe. 4. If Chriſts humanity, in 4
the office of the Mediator, doth it ſelfe really and effectually perform not only that which belongeth vnto the fleſh, but alſo thoſe thinges which are proper vnto the godhead, then either his godhead ſhall bee idle and do nothing in the worke of our redemptiõ, or ſurely the fleſh aſſumpted ſhal do more, & more ſhal be due & yeelded vnto it, than vnto the Word, which aſſumed and tooke it. 5. If the fleſh, becauſe it 5
is ſaid to be quickning, is alſo omnipotent, and doth by proper vertue regenerat mens harts: after the ſame ſort alſo may it be ſaid, that the godhead alſo, becauſe it is redemptres, is ſubiect to ſuffring, & did ſuffer. For both *quickning*, & *redeeming*, are properties of the office, cõmon to both natures, but not after one and the ſame manner. 6. The 6
whole maieſty of the godhead is, that it is an eſſece exiſting, not of an other, but of it ſelfe, & ſubſiſting by it ſelfe, ſpiritual, or incorporeal, eternal, immenſe, vnchangeable, of infinite power, wiſedome, goodnes &c. That is, the whole maieſty compriſeth al the perfections & operations proper vnto the godhead. *But omnipotency is the whole Maieſtie of the godhead*, according to the ſuppoſition of the Vbiquetaries: For ſo Schmideline writeth in the 142. concluſion of his diſputation, *of the Lords ſupper*, & *of the communicating of the properties*, had at *Tubinge* in the yeare 1582. *In the woord omnipotency I compriſe the whole maieſty of the godhead*. And in his 143. concluſion, *omnipotecy is the very eſſece it ſelfe of the godhead, &c.* Therfore *if Gods omnipotẽcy be really cõmunicated to Chriſts humanity, ſo that thu alſo is by reaſõ of the omnipotẽcie communicated vnto it, really omnipotẽt of neceſsity thẽ by reaſõ of the ſame omnipotẽcy really cõmunicated, Chriſts humanity ſhal be indeed an eſſence ſubſiſting of it ſelfe, & by it ſelfe, incorporeal, eternal, immenſe creatreſſe of al things*, that is, God himſelfe bleſſed for ever, and ſo by cõſequent, the divine perſon. For an eſſence intelligent, ſubſiſting by it ſelfe, and which alſo is God, muſt needes bee the perſon. And theſe are the fruits of real communicating of properties

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in natures.

The participation of the godhead, exaltation & maiesty of the flesh & such like, is not *a real cõmunicating of the essential properties of the god head* made into the humane nature, or *an omnipresence, omniscience, omnipotency*, that is, a godhead of the manhood. (For such a cõmunicating should not perfect, but destroy the manhood & convert it into the godhead, & dissolue the personal vniõ of distinct natures) but it is; 1. The very *vnion of* the humanity with the *VVord* in such sort, as it, being created & finit, doth togither with al the essential properties therof, subsist, not in a created person of the same human nature, but in the increat & eternal person of God the *VVord*: by reason of which vnion, *God the VVord* (but not the godhead) *is, & is called truly man*: and contrary, *man* (but not the manhoode) *is and is called truely eternall God.* No dignity & eminence can be imagined greater than this, neither doth it agree to any, but to the flesh of Christ only. 2. It is the *exeellencie of gifts*. For these Christs humanity receiued *without measure*; that is, al what soeuer, & most great, & most perfect, that may fal into a created & finit nature. 3. *The office of the Mediatour*, to the performing wherof the vnited, but yet distinct, properties and operations of both natures do necessarily concur. 4. *The honour and worship which, by reason of the Mediatorship, agreeth and is given to whole Christ according to both natures*, keeping stil, as was before saide, the difference of properties and operations in natures.

Now whatsoever testimonies some bring either out of the scriptures, or out of the fathers which were found in faith, therby to proue that their *Eutychian transmutation*, & a third kind of cõmunicating forged by thẽselues, that is, exequation or equalling of natures, all those testimonies indeed belõg either to the *grace of vniõ* of the natures, which is signified by *the communicating of properties*; or *to the grace of Christs headship*, which compriseth the office & honor of the Mediator, which are affirmed of whole Christ by way of communicating: or to the *habituall grace*, that is, the created gifts, which Christ receiued vvithout measure, which are properly affirmed of the flesh or humanity. *These gifts*, which are also called *graces, are not properly effects of the personall vnion*, as are the attributes or properties of the natures and office. 1. Because they are communicated to the manhood as wel of the father and the holy Ghost, as of the Word or Son. For he is said *to haue receiued*

ved of the father, the spirit without measure, that is, abundantly: likewise *to be annointed with the holy Ghost*. And, if the gifts were effects of the vnion, it would follow of necessity, that the flesh was vnited not to the son only, but to the father also, and the holy Ghost. 2. *The vnion of the flesh with the VVord, was from the very moment of the conceptiō alwaies most perfect. But the consummation and perfection of giftes was not vntill the accomplished time of his resurrection & ascension.* For he was indeed *humble, weake, & contened*: he was indeed *ignorant of some things*: he did indeed *encrease in wisdome, stature, & in favor not with men only, but also with God himselfe*. 3. *The flesh, when it was in the state of humility, had not immortality, or a nature not subiect to sufferings or the like, & yet remained it alwaies vnited with the VVord.* Wherefore the habitual giftes or graces of the humanity, for which it is also in it selfe really wise, mighty, iust, holy, follow not the personal vnion in respect of *dependencie*, as the effect followeth, & dependeth of his cause; but only in respect of *order*: Because namely, the humane nature was first to subsist and be, before it were enriched with gifts: & it subsisteth vnited to the *word* in the very first moment of the conception. But *after what manner the humanity is vnited vnto the son of God*, hath been said before. For by the specialll and miraculous working of the holy Ghost, in the wombe of the Virgin, of her bloud was the flesh of Christ formed, sanctified, and vnited according to subsistence, or personally vnto the *word*.*

4 *VVby it was necessarie, that the two natures should be vnited in the person or subsistence of the son of God.*

FOr what cause Christ our Mediatour was to be togither both a true & perfect iust man, & true, that is, by nature *man*, & withall true *God*, hath bin declared of vs before in the cōmon place of the Mediator. For the worke of our redemption could not haue bin compassed & finished by the Mediator, without the concurrence of diverse natures & operations in the same person. For albeit he suffered & died in the flesh, yet his passion & suffering would not haue that force & efficacie to redeeme, iustifie, & sanctifie vs, neither could Christ haue applyed those benefits vnto vs, except he had bin withall true & naturall God.

Looke pag. 201. 202. 203. 204. 205. 206. 207.

* *Of the incarnation of the VVord, the confession made by the Fathers of Antioth, against Paulus Samosatenus.*

We

This Confession is taken out of the Actes of the first Ephesine Councill.

VVE cõfesse our Lord Iesus Christ begottẽ before al worlds of his father, but in the last times born according to the flesh of the Virgine by the hol ghost, subsisting in one persõ only, made of the ce'estial godhead & human flesh. Whol god, & whol mã. Whol god also with his body, but not according to his body, God: whole man also with his Godhead, but not according to his Godheade, man. Againe whole adorable also with his bodie, but not according to his body, adorable. Whole adoring also with his godhead, but not according to his godhead adoring. Whole increat also with his body, but not according to his body, increated. Whol formed also with his godhead, but not according to his godhead, formed. Whole consubstantial with God also with his body, but not according to his bodie, consubstantial: as neither also, according to his godhead he is coessential with men: but he is according to the flesh consubstantial vnto vs, existing also in his godhead. For whẽ we say he is according to the spirit cõsubstantial with god, we do not say he is according to the spirit coessential with mẽ. And contrarily, when we affirm him to be according to the flesh cõsubstãtial with mẽ, we do not affirm him to be according to the flesh cõsubstantial with God. For as according to the spirit he is not consubstãrial with vs: (For according to this he is consubstantial with God:) So of the other side he is not according to the flesh coessẽtial with God: but according to this he is cõsubstantial with vs. And as we pronounce these to be distinct & divers one frõ the other, not to bring in a division of one vndevided persõn, but to note the distinctiõ & vnconfoũdab'enes of the natures & properties of the VVord & the flesh, so we affirm & worship those as vnited, which make to the maner of the vndivided vnion or composition.

Vigilius Lib. 4. against Eutyches.

IF there be one nature of the VVord & the flesh, how thẽ, seing the VVord is every where, is not the flesh also found every where? For when it was in the earth, it was not verily in heavẽ: & now because it is in heaven, it is not verily in the earth: and in so much it is not, as that as touching it, we looke for Christ to come from heaven, whõ, as touching the *word*, we beleue to be in the earth with vs. Wherfore according to your opinion, either the *word* is cõtained in place with the flesh, or the flesh is every-where with the VVord, wheras one nature doth not receiue any contrarie or diverse thinge in it selfe, and it is a

thing

thing divers & far vnlike, to be circumscribed in place, & to be every-where: and seeing the Word is every-where, & the flesh is not every-where; it is apparent, that one & the same Christ is of both natures, & is every where as touching the nature of his godhead, but is not every where as touching the nature of his manhood: is created, and hath no beginning: is subiect to death, & cannot dy: the one he hath by the nature of the *word*, wherby he is god; the other by the nature of his flesh wherby the same god is mā. Wherfore that one Son of god, & the sāe made the son of man, hath a beginning by the nature of his flesh, and hath no beginning by the nature of his godhead: was created by the nature of his flesh, and was not created by the nature of his godhead: circumscribed in place by the nature of his flesh, and not contained in any place by the nature of his godhead: is lower also than the Angels by the nature of his flesh, and is equall with the Father according to the nature of his godhead: died by the nature of his flesh, and never died by the nature of his godhead. This is the catholicke faith & confession, which the Apostles delivered, the martyrs established, & the faithfull hither to hold and maintaine. ✻

✻ ON THE 15. SABBOTH.

Quest. 37. *What belee vest thou when thou saist, Hee suffered?*

Answ. That hee all the time of his life which he led in the earth, but especially at the end thereof, susteined the wrath of God both in body and soule, against the sinne of all mankinde, [a] that hee might by his passion, as the onely propitiatory sacrifice, [b] deliver our body and soule from everlasting damnation [c] and purchase vnto vs the favour of God, righteousnes, & everlasting life. [d]

[a] Isai 53. 4. 1. Pet 2. 24. & 3 18. 1. Tim 2 6.
[b] Isai 53 10 Ephes 5. 2. 1. Cor 5 5. 1 Iohn 2. 2. Rom 3. 15. Heb 9 28. & 10 14.
[c] Gal 3. 13. Col. 1 13. Heb 9. 12. 1 Pet. 1 18. 19.
[d] Ro. 3. 25. 2 Cor 5 21. Iohn 3. 16. & 5 51 Heb 9 15. & 10. 19.

The Explication.

NOw haue we in few words expounded those Articles of the Apostolicke Creed, which intreat of the *person* of Christ; and haue with all declared in the expositiō therof, those thinges which are necessary for vs to knowe, both of the Divinity of Christ, & of his humane nature, which

which was taken by the *VVord* of the seed of David, vnited personally with the *VVord* by the virtue of the holy Ghost, and begotten in marveilous manner of the Virgins substaunce: The course of order requireth that now consequently we expounde and declare those Articles which treate of the *office* of Christ and first of al of his *Humiliation*, or humbling, which is the former part of Christs *office*, whervnto belong these Articles; *He suffered vnder Pontius Pilate, was crucified, dead, & buried. He descended into hell.* After we haue expounded these, we wil come vnto the rest of the Articles which speake of his *glorification*; which is the other part of Christs office. *The passion* of Christ doeth follow next his conception and nativity: 1. *Because in his passion and death consisteth our salvation.* 2. *Because his whole life was a continuall passion, suffering, and calamity.* Yet notwithstanding many things may & ought to be profitably obserued out of the story of the whole race of his life on earth, set downe by the Evangelists. For that doth shew, 1. *This person to be the promised Messias*, seeing in him concurre and are fulfilled all the prophecies. 2. *That story is a consideration or meditation of that humility or obedience, which he performed vnto his Father.* Hither belong those things which are especially to bee considered in Christs passion: 1. *The history it selfe of Christs passion* agreeing with Gods sacred oracles and prophecies. 2. *The causes or fruits of Christs passion.* 3. *His example*, that we are also to enter into eternall life and heauenly glory, by suffering death, as did Christ. But for fuller explication these foure questions touching Christes passion are to bee considered.

Two causes why Christs passion followeth his nativity immediatly in the Creed.

The fruites to be gathered out of the story of Christs life

1 *VVhat is vnderstoode by the name of Passion, or what Christ suffered.*
2 *VVhether he suffered according to both natures.*
3 *VVhat was the impellent cause of Christs passion.*
4 *VVhat the finall causes or endes and fruits thereof.*

1 *VVhat is meant by the name of Passion, or, what Christ suffered.*

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BY the name of *Passion* is vnderstood *the vvhole humiliation*, or the obedience of Christs vvhole humiliation, al the miseries, infirmities, torméts, ignominies, paines, and griefes, vnto all which Christ for our sakes was subiect and obnoxious, aswel in soule, as in body, from the pointe of his nativity, vntil the houre of his death & resurrection. For the chiefe part of his paines and dolours were the torments in his soule, wherein hee felt the ire and wrath of GOD against the sinne of mankind. But principally by the name *Passion* is signified *the last part of his humiliatiō*, evē the last act of his life, wherin he suffred extreme torments of soule and body for our sinnes. *My soule is verie heavy, even vnto the death. My God, my God, why hast thou forsaken me? Surely he hath carried our sorrowes. The Lord hath laide vpon him the iniquities of vs all. The Lord would breake him, and make him subiect to infirmities.* What then did CHRIST suffer? Hee suffered 1. A privation and wante of incomparable happines, ioy, and al other heavenlie blessinges, vvhich hee shoulde have enioyed. 2. All the infirmities of mans nature, sinne onely excepted: he hungered, thirsted, was weary, was stroken with sadnes and griefe &c. 3. Extreme neede and poverty: *The sonne of man hath not vvhereon to laie his heade.* 4. Infinite iniuries, contumelies, slaunders, layinges in waite for him, backebitings, reproches, blasphemies, annihilating, and contempt. *I am a worme & not a man. He hath neither form nor beauty: when we shal see him, there shall bee no forme that vvee shoulde desire him.* 5. The temptations of the divel. *He was in all things tempted in like sorte, yet vvithout sinne.* 6. The death of the bodie, and that reproachful and contumelious, even the death of the Crosse. 7. The most grievous tormentes of soule: that is, hee founde the sense and feeling of the wrath of God against the sins of al mankind to be laid vpon him Hereof it was, that hee cried with a loude voice; *My God, my God, why hast thou forsaken me?* as if he should say; why doest thou not drive & put away from me such torments? We see then what & how great things Christ hath suffered for vs. [Quest. *But whereas the divine nature was vnited to the humane, howe coulde it be that the humane nature shoulde be so broken and weakened, that it should breake forth into such outcries: especially seing other Martyrs haue beene much more stout & couragious*

Mat. 26. 38. & 27. 46.
Isa 53 4. 6. 10
Christes sufferings.
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2
Math. 8. 17.
Iohn 4. 7. & 19. 28.
Heb. 4. 15.
3
Luke 9. 58.
Mat. 11. 19.
4
Psal 22. 7.
Isa. 53 4.
5
Heb. 4. 15.
6
7
Mat. 27. 46.
[

Why christ was more weakened in his Passion, then other Martyrs in theirs.

in their tormẽts Ans. The cause hereof was the diversity of the punishmẽt which Christ endured frõ that which other Martyrs abide. S. Laurence lying on the grid-iron, felt not Gods dreadful wrath against his owne sins, and the sins of mankind (the whole punishment whereof was laid on the Son of God, as Esay saith Christ was stroken, & humbled for our iniquities) S. Laurence, I say, then felt not God angry and striking, but reconciled & appeased with him, & gracious & favourable towards him: neither sustained he (as Christ sustained) the horrors of death & hell, but had great cõfort in that he suffered for the cõfessiõ of the gospel, & was assured of remission of his sins by and for the Son of God, on whom God laid them, as it is said: *Beholde the Lambe of God which taketh away the sins of the world*. Hence is it that S. Laurence may seeme to haue beene more stoute and courageous in his martyrdome, then Christ in his Passion. And hereof it was that the humane nature of Christ, though united to the godhead, did sweate bloud in the garden, and brake into that outcry: *My God, my God, why hast thou forsaken mee?* not that there was any separation of the natures, but because the humanitie was for a time forsaken of the Diuinity, inasmuch as *the Word* (as Ireneus speaketh) *was at quiet, and assisted not, nor deliuered the afflicted manhood, vntill a sufficient Passion were finished and fulfilled*. Christes Passion therefore differeth from the tormẽts of other men, 1. *In the very forme*: for Christ felte the whole wrath of God, both in his body, and in his soule: others not so. 2. *In the impulsiue cause*: for Christ suffered not for his owne sinnes, but for ours. 3. *In the end* for Christs Passion is the alone & only propitiatory sacrifice for our sins: the sufferings of other men are no *ransome*, but either *punishments*, or *trials*, or *witnessings vnto the truth*.

John. 1. 29.

Mat. 27. 46.

Lib. 3. aduers. hæres.

3 Differences betweene Christs Passion and mens sufferings.

I. Ob. *The order of Gods iustice permitteth not that the innocent & righteous should suffer for the vnrighteous: For it is the pointe of iustice to punish the guilty offendors. But Christ was an innocent. Therefore Christs Passion seemeth to ouerthrow Gods iustice*. Ans. *The righteous may not suffer for the vnrighteous* vnlesse these conditions concur in his Passion. 1. That of his own accord he offer himselfe to punishmẽt. 2. That he so voluntarily offer himselfe to punishment, that he be able also to paie a sufficient ransome for the offendors, whose punishment he vndergoeth. 3. That he be able to preserve himselfe from perishing therin, and able to recover thence. 4. That hee effect in those for whom

whom he ſatisfieth, that they offend no more hereafter. 5. That he be of the ſame nature which the offendors are, for whom he ſatisfieth. If ſuch a ſatisfier be deputed, Gods iuſtice is no way impaired. For thus, both he that ſuffereth, and they for whom he ſuffereth are ſaved. Now Chriſt is ſuch a ſatisfier. For Chriſt both performed al the forenamed conditions, and is not onely a man of the ſame nature with vs, but we in a nigher degree, of coniunctiō with him are his very mēbers. In regard wherof, his puniſhmēt becōmeth our puniſhmēt, & the Apoſtles every-where teach, that we al ſuffered & died in Chriſt for when the whol body is afflicted, al the mēbers ſuffer with it. More of this argumēt ſhal be ſpokē hereafter in the article of *the remiſsion of ſinnes*. In a worde, theſe conditions muſt concurre to this, that one ſhould ſatisfie for another. 1. The ſatisfaction muſt bee ſufficient. 2. It muſt bee voluntary. 3. It muſt content him to whom it is due. Theſe al are found in Chriſts ſatisfaction.

2. Ob. *Betvveene the ſatisfaction and the crime there muſt bee ſome proportion: But betvveene one mans Paſsion, and the ſinnes of infinite nombers of men there is no proportiō: How then may the rāſome of Chriſt alone anſwere for the ſins of an infinite nomber of men?* Anſ. It may, and that for theſe tvvo cauſes: 1. *For the dignity of the perſon ſuffering*, becauſe hee is true God, and a pure & vnſpotted man. 2. *For the grievouſnes of his puniſhment*; becauſe hee ſuffered that which we ſhould haue ſuffered for ever. His Paſſion therefore is equivalēt to everlaſting puniſhmēt; yea it ſurpaſſeth it. For that God ſhould ſuffer, is more, than that al the creatures ſhould periſh everlaſtingly. It was the ſtrangeſt miracle that ever happened, that the Sonne of God ſhould crie on the croſſe, *My God, my God, why haſt thou forſaken me?* Repl. *God cannot die and ſuffer: Chriſt ſuffered and died: Therfore he is not* God. Anſ. God, that is, the perſō which is *only God* cānot ſuffer, or is impaſſible, according to that wherby he is God. But Chriſt is not *only* God, but man withal. Or wee may graunt the whole reaſon: For Chriſt was not God according to that wherin hee ſuffered and died, that is, his humanity. Repl. *If Chriſt bee not* God *according to that vvherein hee ſuffered, then it is falſe vvhich is ſaide; GOD hath purchaſed the Church vvith his ovvne bloud.* Anſ. This was ſpoken by a communicating of the properties, but this was in the *perſon*, not in the *nature*: that is, that perſon, which is God & man, purchaſed the Mat. 27. 46.

Church by his bloud which he shed in his manhood. The *communicating of properties* is, to attribute that to the *whole person*, which is proper vnto *one nature*, & this is attributed in a *concret* voice, not in an *abstract*: because the *concrete* voice signifieth the *person* in which are both natures, and the property of that nature whereof something is affirmed. But the *abstract* name signifieth the *nature* which is in the person, but not the person. And therfore it is, that nothing hindereth, why that which is proper to one nature, may not bee affirmed of the vvhole person; so that propertie it selfe bee in the person: but contrarivvise of the abstract name, onelie the properties of that nature are affirmed, vnto vvhich they properly belong. * As of the *godhead* (vvhich is the abstract name) no property of the *manhood* may bee affirmed, but onely the properties of the godhead; because the godhead signifieth not the person which hath both names, but onely the divine nature it selfe. But of *God* (which is the concrete name) the properties not of the godhead only, but of the manhood also may bee affirmed: because *God* signifieth not the divine *nature*, but the person which hath both the divine nature, & the humane. *

What the communicating of properties is.

* Ob. 3. *There is no proportion betweene temporall punishment & eternall. Christ suffered onely temporall paines & punishmentes: Therefore hee could not satisfie for eternall punishment.* Ans. There is no proportion betweene temporal and eternal punishment, if they be considered as being both in the same subiect, but in divers subiects there may be. The temporall punishment of the Sonne of God is of more value and worth, thē the eternal punishment of the whole world, for divers causes heretofore alleaged.

Ob. 4. *If Christ satisfied perfectly for al, then al must be saved. But all are not saved. Therefore he satisfied not perfectly for all.* Aunſ. Christ satisfied for al men, as concerning the *application* of his merite and satisfaction. True it is that Christ fulfilled the Law two waies. 1. *By his owne righteousnes*, 2 *by satisfieng for our vnrighteousnes*; & both these he performed most perfectly. But the satisfaction is made ours by our private application, vvhich is tvvofolde: the former is vvrought by GOD, vvhen hee iustifieth vs for his Sonnes merite, and causeth vs to cease from sinne: the latter is effected by vs through faith. For vvee then applie vnto our selves the merite of CHRIST, when by a true faith vvee are perswaded that God remitteth our sinnes for his Sonnes sacrifice and satisfaction: and without this application

Christs

Christs satisfaction availeth vs nothing.

Ob. 4. *There were also propritiatory sacrifices in Moses Law.* Ans. There were no sacrifices which might properly be tearmed expiatory, but those that were, were shadows only of Christs sacrifice, which only is propritiatory. *For it is vnpossible that the bloud of buls & goates should take away sins. The bloud of Iesus Christ cleanseth vs from al sin. He is the propitiation for the sins of the whole world.* Heb. 10. 4. 1. John 1 7. 1. John 2. 2.

2. *Whether Christ suffered according to both natures.*

CHrist suffered not according to both natures, neither according to his godhead, but *according to his humane nature onely, both in body & soule.* For his divine nature is immutable, impassible, immortal, and very life it selfe which cannot die. Now hee so suffered according to his humanity, that by his death & passion he made satisfaction for infinite sinnes of men. And the divinity susteined and vpheld the humanity in the griefes and paines thereof, and raised it againe vnto life, when it had beene deade. *CHRIST was put to death concerning the flesh, but was quickened in the spirite. For CHRIST also hath once suffered for sinnes, the iust for the vniust, that hee might bring vs vnto God. Destroy this Temple, and I will raise it vp againe in three daies. I was deade, and loe I am alive. I have power to laie downe my life, and to take it vp againe.* These testimonies prove that there was another nature in Christ besides his flesh, which other nature neither suffered, nor died. [Ireneus saith: *As Christ was MAN, that so he might be tempted: so hee was the WORD, that so he might bee glorified: the Worde indeede and deitie soresting in him, that hee might bee tempted, crucified, and suffer death; and yet vnited to his humanity, that so he might overcome temptation, death, &c.*] Ob. *God purchased the Church with his owne bloud: Therefore the Godheade suffered.* Ans. It doth not follow, because an argument from the *concret* (which is, *God*) to the *abstract* (which is, the *godhead*) is of no consequence. Again, the kind of affirmation is altered. *God is saide to haue died, by a figuratiue of speech, which is Synecdoche* (vsed when we signifie the whole by a part, as whole Christ by God) *and by a communicating of the properties.* But when it is saide, *The godhead died,* this affirmation admitteth no figure, seeing the subiect in it is a meere abstract. The 1. Pet 3. 18 & 4. 1. Iohn 2. 19 Rev. 1. 18. Ioh. 10. 18. [Lib. 3. cont. hæres.] Act. 20. 28.

concrete signifieth *the subiect or person having the nature or forme*: But the abstract signifieth *the bare nature & forme onely*. Wherfore as the argument doth not follow; *A man is compounded of the elements, & is corporeal: Therefore his soule also is corporeal*; (This cānot follow, because al things agree not to the forme, which agree to the subiect: the soule is the forme of man, man is the essential subiect of the soule) So neither doth it follow; *Christ, God, died: therefore Christs godhead died*. For, from the concrete to the abstract the reason doth not follow.

3. *The causes impellent, or motives of Christs Passion.*

Iohn.3.16. 1. THe love of God towards mankind. *So God loved the world, that he gave his onely begotten Son.* 2. The mercy of God to-
Tit.3.5. wards man fallen into sin. *Of his mercy he saved vs.* 3. The wil of God to revenge the iniury of the divel, who in reproch and despite of god averted vs from him: and maimed the image of God in vs in despite of the creator.

4. *The final causes or ends of the passion.*

THe final causes & fruites of Christs Passion are al one, save that they differ in divers respects. For in respect of Christ, who suffered, they are tearmed *finall causes*, in respect of vs, they are cal led *fruits*. The finall causes or endes of his passion are: 1. *The manifesting of the loue, goodnes, mercy, righteousnesse of God, while he punisheth his son for vs.* 2. *That his passion might bee a sufficient ransome for our sins*, or the redeeming of vs. The chiefe final causes then are, *The glorie of God, and our salvation*. To the former finall cause belongeth the knowledge of the greatnes of sin, that we may know how great an evil sin is, & what it deserveth. To the latter belongeth our iustification, wherin al the benefits are cōprehēded, which Christ merited, by dying, & by his freeing himselfe frō death. Hence know we that death is not now pernicious & hurtful to the godly, & therfore not to be feared.

Quest. 38. *For what cause should hee suffer vnder Pilate as beeing his Iudge?*

Answ.

Anſw. That he being innocent and condemned before a ciuil Iudge,[a] might deliver vs from the ſevere iudgment of God, which remained for all men.[b]

[a] Ioh 18.38. Mat 27.24. Luk.23.14. 15. Iohn 19.4. 7
[b] Pſal.69.5. Iſa.53.45. 2.Cor.5.21. Gal.3.13.

The Explication.

MEntion is made of Pilate in Chriſtes paſſion. 1. *Becauſe Chriſt did receiue from him a teſtimony of his innocency*, that therby we might know that he was pronounced innocēt by the voice of the iudg himſelf. 2. *That we might know that he*, though innocent, was notwithſtanding ſolemnly condemned. 3. *That we might be adverti ſed of the fulfilling of the prophecy: I wil overturne, overturne, overturne it, & it ſhall bee no more vntil he come whoſe right it is, & I vvill give it him. The ſcepter ſhall not depart frō Iudah, nor a law-giver from betweene his feete, vntill Shilo come.* For then was the ſcepter taken frō Iudah, when Chriſt was a little after condemned of Pilate a Roman governor, of whome before he was abſolved. This circumſtance therfore is diligently to be conſidered *in Chriſts paſſion*, that we may know him to be the Meſſias: becauſe al conditions are fulfilled in him, which are required in the Meſſias. Wherof this Prophecy, *of the taking away of the ſcepter frō Iudah*, was one. Queſt. *But why was it requiſite that Chriſt ſhould ſuffer vnder a Iudge, & be condemned by order of law?* 1. *That we might know that Chriſt was condemned of God himſelfe alſo, & therefore that he ſatisfied God for vs*, that we might not be condēned in gods ſevere iudgment, even as he alſo ſuffered death for vs, that we might be delivered from the power of death. For the head & governour of ordinary iudgment is God himſelfe. 2. That Chriſt might obteine a teſtimony of his innocency from that Iudge, by whom he was condemned. Wherfore Chriſt was not to haue beene privily takē away by the Iewes, neither to be drawen to death by tumult, & diſorderly, but by lawfull order, & iudgment, & by inquiſition, made cōcerning al the accuſations of Chriſt. God would haue him, 1. *To be examined*, that his innocency might appeare; 2. *To bee condemned*, that it might appeare, that hee, beeing before pronounced innocent, vvas novv condemned, not for his ovvne faulte, but for ours; and ſo his vniuſt condemnation might be inſteede of our moſt iuſt condemnation. 3. *To bee put to*

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2
3
Ezek.21.27.
Gen.49.10.

Why chriſt was to bee ſolemnely cōdemned.
1
2

death, both that the prophecies might bee fulfilled, and also that it might appeare that both Iewes and Gentiles did put CHRIST to death.

What it is to beleeue in Christ which suffered vnder Pontius Pilate.

Quest. Now what is it *to beleeue in Iesus Christ which suffered vnder Pontius Pilate? An. To beleeue that Christ suffered*, is so to beleeue, as to haue an historical faith only of Christs Passion, and not repose any confidēce in him. *To beleeue in Christ which suffered*, is to beleeue not only that Christ suffered, but also to repose and place our trust & confidence in Christs suffering & passion. Thus to beleeue is, 1. To beleeue that Christ from the very moment of his conception susteined calamities and miseries of al sorts, but especially that at his last time of life he suffered al the most bitter torments both of body and soule, & felt the horrible and dreadful wrath of God to this ende, to satisfie for the sinnes of the whole world, and to appease Gods wrath against sin. 2. To beleeue that he suffered al these for my sake; that is, that by his passion he hath satisfied for my sinnes, hath merited for mee remission of sinnes, the holy Ghost, and life everlasting.

Quest. 39. *But is there any thing more in it that he was fastened to the Crosse, then if hee had suffered any other kinde of death?*

Answ. There is more. For by this I am assured that he took vpon himselfe the curse which did lie on me.[a] For the death of the crosse was accursed of God.[b]

[a] Gal. 3. 13.
[b] Deu. 21. 23

The Explication.

4. Causes why God would that Christ should die the death of the Crosse.

THE death *of the Crosse* is an exaggeration or aggravatiō of Christs punishment, and a confirmation of our faith. For if Christ be crucified, then 1. *He tooke the curse*; for this death was a type of the curse. 2. *Hee bare it for vs*, seeing in himselfe he was iust. Nowe for these causes would God haue his Son suffer the punishment of so ignominious a death, 1. That we might know the curse due for our sins to haue laine vpon him. For the death of the Crosse was cursed of God: *Cursed is*

everie

everie one that hangeth on a tree. 2. That it might be an exasperating of the punishment, & so we much the more confirmed in a true faith, when wee consider Christ by this kinde of punishment to haue taken vpon him our guilt, and even our punishment also and curse, to free vs from it. This Paule teacheth: *Christ hath redeemed vs from the curse of the Law, when he was made a curse for vs: for it is written, Cursed is every one that hangeth on a tree.* 3. To stirre vs vp to greater thankefulnes, considering how detestable a thing sinne is, to wit, so greate, that it could not be expiated or satisfied for, but with the most bitter and most opprobrious and shamefull death of the only-begotten Son of God. 4. That the truth might answere according to the types & figures, and so we might know the types to be fulfilled in Christ. For the old sacrifices, which shaddowed the sacrifice of Christ, were laide on the woode, and before their burning were lifted vp on high by the Priest, thereby to signifie that Christ should be exalted and lifted vp on the altar of the crosse, there to offer himselfe an holy sacrifice vnto his Father for vs. The same was shaddowed in Isaac, who being laide on wood was to haue beene sacrificed of his Father. Lastly, the brasen serpent, which Moses set vp vpon a pole in the wildernes, depainteth this kind of punishment. Christ himselfe interpreteth of himselfe this type of the brasen serpent: *As Moses lifte vp the serpent in the wildernes, so must the Sonne of man be lift vp. And I, if I were lift vp from the earth, will draw all men vnto me.*

2

Gal: 3: 13:

3

4

Ancient types of this death of Christ on the crosse.

Ioh: 3: 14: & 12: 32:

What is it then, *To beleeue in Christ crucified?* Ans. It is to beleeue that Christ was made obnoxious for my sake to Gods curse, to redeeme me from the same.

The meaning of the Article, I beleeue in Christ crucified.

Quest. 40. *Why was it necessarie for Christ to humble himselfe vnto death?*

Ans. Because the iustice and truth of God could de by no other meanes be satisfied for our sins, but by the very death of the Sonne of God.[b]

ON THE 164 SABBOTH.

a Gen: 2: 17:

b Rom: 8: 3: 4: Heb. 2. 14. 15:

Heere we are to consider.

1 *How Christ is said to haue beene dead.*
2 *Whether it was requisite and necessarie that Christ should die.*
3 *For whom he died.*

1 *How Christ is said to haue beene dead.*

Marcions heresies

IT is needful to moue this question, because of the hereticks who haue depraued the sense of this article. Marcion denied that he died *indeed*, as also he affirmed the whole ordinary dispensation and ministery of the humane nature in Christ, and al those things which he did vndergo for vs, to haue bin but *imaginary*, and that he *only seemed* to be as a man, but was not a man. Nestorius *separated* the two natures in Christ neither would haue *the Son of God*, but *man only* to haue died. *Do not boast thou Iew* (saith Nestorius) *thou hast not crucified God, but man.* *The* Vbiquetaries *beleeue that the humanity of Christ, from the moment of his incarnation, was so indowed with all the properties of the godhead, as that only in this the humanity differeth frō the godhead, that the humanity hath by an accident, what soeuer the godhead hath by and of it selfe.* Hereof it commeth, that they imagin that Christ was in the time of his death, yea when he was inclosed in the Virgins wombe, *in heaven and every where*, not only as touching his *godhead*, but with his *bodie to*. This is it which they call *the forme of God.*

Nestorius heresie.

The Vbiquetaries heresie.

Philip: 2:6:

Wherefore, against al these we affirme, and in the Creede beleeue, *that Christ died truely and corporally*, even by a true diuulsion and separation of his soule from his body, and that a local separatiō, so that not only his soule and body were not together every where, but were not togither in one place, the soule was not where the body was, nor the body where the soule was. *Then Iesus cried againe with a lowde voice, and yeelded vp the ghost. Iesus cried with a lowde voice, and gaue vp the ghost. Father, into thy hands I commend my spirit. And when he had said these words, he gaue vp the ghost. Hee bowed his head, and gaue vp the ghost.*

1. Christ died truely.

Mat: 27: 50: Mark: 15: 37 Luk: 23. 46. Ioh: 19: 30:

ghoſt. Ob. *But as vertue, that is, his diuinity is ſaid to haue gon out of him, ſo alſo he gaue vp the ghoſt.* *Anſ.* There is a diſſimilitude in theſe: Becauſe the diuinity remaining vnited with the humane nature, yet did worke abroad without it. The ſoule did depart from the body. The reaſon of this diſſimilitude is, becauſe the act of his diuinity is *increat and infinit*, but the act and power of his ſoule *finite and created*. But yet this is further to be added, *that although his ſoule was truely ſeparated from his body, yet the VVord notwithſtanding did not forſake neither body nor ſoule*, but remained neuertheleſſe ioined both to body & ſoule, and therefore the two natures in Chriſt were not diuelled or ſundered by that diuulſion of the ſoule and body. Ob. *VVhy then cried hee, My God, my God, why haſt thou forſaken me?* *Anſ.* Becauſe of his delay and differring of helpe & ſuccour. For the two natures in Chriſt ought not to haue bin diuelled or ſundered, becauſe it is writtē, *God hath purchaſed the church with his owne bloud.* And he was to be the Son of God, who ſhould die for our ſins, that he might be a ſufficient price for thē. Hereby alſo it doth clearely appeare that *The vnion of both natures in Chriſt is no Vbiquity.* For the ſoule being ſeparated from the body, was not in the graue with the body, & by a conſequent, not every where, becauſe that which is every where, can neuer be ſeparated: and yet in death, and in the graue the vnion of both natures remained and continued.

2. Chriſt died without breach of the vnion of his two natures.

Matt. 27: 46.

Act. 20: 28.

2 *VVhether it was requiſite and neceſſary that Chriſt ſhould die.*

IT was requiſite & neceſſary that Chriſt, to make ful ſatisfactiō, not only ſhould *ſuffer*, but alſo ſhould *die*: 1. *In reſpecte of the iuſtice of God*, that ſo his iuſtice might be ſatisfied, which required the death of men, by whom it was violated. For the hurting and offending of the greateſt good is to be expiated with the greateſt puniſhment, or with the vtmoſt deſtructiō of nature, that is, with the death of the gilty cōdemned for ſin, according to that, *The wages of ſin is death.* But Chriſt ſucceeded in our ſteed, and tooke on him our perſon, who had ſinned, & had deſerued death, not only eternal, but temporal alſo. For we deſerued deſtruction, which is the diſſolution of the ſoul from the body, wheron enſueth the diſſolutiō of the body; as a houſe is ſaid to be ſubuerted & deſtroied, when one part is ſeparated from another. Now it

Rom. 6: 23.

was

was requisite that the son of GOD should die, that he might bee a sufficient ransome for our sins. For no creature could haue sustained such a punishment, as should haue beene equivalent to eternal punishment, and yet withall should haue beene temporal. Ob. *They haue deserved eternall punishment, whosoever are not reconciled to God by Christ:* therefore *the soules ought not to be seperated from their bodies, that they might suffer eternall damnation.* Ans. It doth not follow, but this rather, *that therfore both body and soule must be togither, that they may suffer it*; which at length shal so come to passe. Therfore it was necessary that Christ should die for vs, and his soule bee seperated from his body. 2. *In respect of Gods truth*, that the truth of god may be satisfied. For God threatned and denounced death, when ever we sinned: which denouncing was to be fulfilled after sin was once committed. And this is that cōmination or threatning pronounced by God himselfe. *In the day that thou eatest thereof, thou shalt die the death.* Ob. *But Adam did not presently die.* Ans. Truely he forthwith died not a bodily death, howbeit he became mortal streight vpon it, and by little and little he daily died, & even now already had he died spiritually eternall death, and now was deade; *I heard* (saith he) *thy voice, & I was afraid, because I was naked.* There was a terrour in him, & a feeling of Gods wrath, a strife with death, the losse of al the giftes both of bodie and mind. But there followed the equity, moderation, & lenity of the gospel. For god had not expressely said, that he should certainly die wholly, and presently. For so had he perished for ever. Wherefore the Son offered a mittigation and lenifying, raised him vp to a newe life, that notwithstanding hee shoulde remaine subiect to the corporal death, which yet shoulde not bee deadlie and pernicious vnto him. 3. *In respect of the promise made to the fathers*, both by words, *Hee is brought as a sheepe to the slaughter, and as a sheepe before the shearer is dombe, so openeth hee not his mouth*: and by sacrifices, whereby GOD promised that CHRIST should die such a death, as should bee an equivalent price for the sinnes of the whole worlde. This coulde not bee the woorke of a meere creature, but of the Sonne of GOD onely; and therefore it was requisite and necessarie, that the Sonne of GOD should suffer so grievous a death for vs. Obiect. *Then they doe not satisfie Gods iustice, who are punished, because their punishment is endlesse and eternall.* Aunsw.

Gen. 2. 17.

Gen. 3. 10.

Esa. 53. 7.

They

They satisfie by eternal punishment. Rep. *So then might we also be delivered from the curse by our selues.* *Ans.* So then shal we neuer be delivered, but shall sustaine punishment eternal, which is without ende.

[4. Christ also himselfe had foretolde, that it was necessary that hee should die: *Except I goe away the comforter will not come vnto you. If I wash thee not, thou shalt haue no part with me.* In this question therefore three memorable circumstances concurre: 1. That it was necessary that Gods iustice should be satisfied. 2. That this satisfaction was to be made by death. 3. That it was to bee accomplished by the death of the Sō of God alone.] Out of this which hath bin said, we may draw this doctrine. 1. That sin is most of al to be eschewed of vs, which could not be expiated but by the death of the Son of God. 2. That we ought to be thankeful to the Sonne of God, for this his so great a benefite of vnspeakeable grace & favor bestowed vpon vs. 3. That al our sins, how many, how great, and how grievous soever they be, are expiated and done away by the death alone of Christ.

[John 9. 7 & 13. 8,]

[3 *For whom Christ died: or, whether he died for all.* [

WE must answer this question by distinguishing the tearms therof, that so we may reconcile such Scriptures as carry a shew of contrariety. For in some places Christ is said to haue died *for all*, & *for the whole world*: as, *Who is a reconciliation for our sins, & not for our sins only, but for the sins of the whole worlde. That by Gods grace he might tast of death for al mē. We thus iudge, that if one be dead for al, thē were al dead. And he died for all, that they which liue, should not hēceforth liue vnto themselues, but vnto him, which died for thē, & rose againe. Who gaue himself a ransome for all mē.* Contrariwise in as many places Christ is saide to haue died, praied, offered vp himselfe, &c. only *for many*, only *for the elect*, for his peculiar people, for his Church, for his sheepe, &c. *Not for the worlde, not for the vnfaithful. I pray for them: I pray not for the world, but for thē which thou hast giuē me, for they are thine:* that is, for the elect alone. *The son of mā came not to be serued, but to serue, & to giue his life for the rā some of many. I am not sent but vnto the lost sheepe of the house of Israell. Hee shall saue his people from their sins. This is my bloud of the new Testamēt, that is shed for many for the remissiō of sins. Christ was once offered to take away the sinnes of many. By his knowledge shall my righteous seruaunt iustifie.*

Testimonies of scripture alleaged on both sides.
1. That Christ died for all.
1. Ioh 2: 2.
Heb: 2: 9.
2. Cor: 5: 14, 15.
1. Tim: 2: 6.
2. That Christ died not for all, but for many.
Ioh: 17: 9.
Mat: 20: 28.
Mat: 15: 24.
Mat: 1: 21.
Mat: 26: 28.
Heb: 9: 28.
Isa: 53. 11.

Eph: 5: 25: *iustifie many: for he shall beare their iniquities. Christ loved the Church and gaue himselfe for it.*

A two fold reconciliation of such scriptures as pleadfor Al.

What shal we say then? Is Scripture disagreeable with Scripture? No verily. Howbeit it seemeth so, vnlesse these general and particular Aphorismes bee reconciled by some pithy and plausible distinction. The distinction and reconcilement of these places is twofold, either of which is true and sound.

1. By restreining Al, to all that beleeue:

1. Some interprete these generall allegations of *the whole number of the faithfull*, or of al the beleeving: because the promises of the Gospel do properly appertaine to al the faithful, and because the whole course of Scripture restraineth these promises to the beleeving. *Whosoever beleeveth in him shall not perish. The righteousnesse of God by the faith of Iesus Christ, vnto al, & vpon all that beleeue. Through his name all that beleeue in him shall receiue remission of sins.* Saint Ambrose expoundeth these general texts of Scripture on this wise. *The people of* God, saith he, *haue their fulnesse, and although a great number of men neglect or cast from them the grace of their Sauiour, yet there is a certaine SPECIAL VNIVERSITY of the elect and foreknowne of* God, *severed and discerned from the generality of all, to this intent, that a whole world might seeme to bee saued out of a whole world: and al men might seeme to be redeemed from out of all men.* Thus is there no repugnancy, no contrariety betweene these Scriptures. For all true beleeuers are those *many*, that *peculiar people*, that *church*, those *sheepe*, those *chosen*, which were *given* vnto Christ, and for whō Christ *gaue* himselfe.

Ioh: 3: 16: Rom: 3: 22: Act: 10: 43:

Lib: 1: cap: 3 de Vocat: Gent.

2. By the distinguishing betweene the sufficiency & efficacie of Christes death.

2. Others reconcile these Scriptures by a distinction of the *sufficiencie* and *efficacie* of Christs death. For certaine wrangling Sophistes there are, who admit not this restriction of these generall promises to the faithful alone: that is, they deny that the letter of Scripture enforceth any such restriction, and for proofe of their conceipt they quote and alleadge certaine places, which seeme to impart redemption and salvation not only to the faithful, but to hypocrites also and Apostataes: as that of Peter; *Denying the Lord which hath bought them.* And, *Hath forgotten that he was purged from his old sinnes.* all which Scriptures it is manifest are to be vnderstood and interpreted either *of the vainegloying of Hypocrites of their redemption and sanctification*, or of the *extent and sufficiency of Christs satisfaction*. Wherefore that we be not forced to maintaine frivolous contention with such crab-

2. Pet: 2: 1. 2. Pet: 1: 9.

bed

bed perverse disputers touching the restriction of these generall promises before specified; and for more sound and ample answere vnto those places concerning the redemption of Hypocrites, some choose rather (and not vnfitly as I suppose) to interpret those Scriptures in shew contrary one to the other, partly of the *sufficiency*, and partly of the *application* and *efficacie* of Christs death. They answere therefore that Christ *died for all* and againe *died not for all*, in a divers respect. 1. *Christ died for all men absolutely and without exception, as touching the sufficiencie of the price which he paied:* 2 *Christ died not for all men, but for the elect alone, and the faithfull, as touching the application, participation, and efficacie of his merite and passion.* The reason of the former is, because Christs ransome is of such weight and worth, that it may serue and be sufficient to purge and cleanse all the sinnes of all men, *if at least all men would apprehend by faith this salue of sinne.* For it can no way be said that it is insufficient, least this blasphemous inconvenience (which God forbid) should follow; *that some cause of the destruction of the wicked resteth in the defect of the merite of the Mediator.* The reason of the latter is, because all the elect and faithful, and they alone, do by faith apply vnto themselues the merite of Christs death, and by this application obtaine the efficacy thereof, euen their iustification and salvation: according to that saying of Scripture; *He which beleeveth in the Son hath life everlasting.* The rest are excluded from this *efficacie* of Christs death by their owne infidelity, according as it followeth in the same place: *He which beleeveth not, shall not see life, but the wrath of God abideth on him.* Wherefore, whom the Scripture cancelleth from the participation of the efficacy of Christs death, for them Christ cannot be said to haue died with respect of the *efficacy* of his death, but in respect only of the *sufficiencie* of his sacrifice: because the death of Christ is sufficient to saue them, if they beleeved: but it saueth them not, because they beleeue not.

How Christ is said to haue died for al men; and again, Not to haue died for all men.

Ioh 3:36.

If any demande what the *will* of Christ herein was, *whether hee had a will to die for all*; he is answered by the same distinction. For as hee *died*, so *would* he die. As therefore he *died* for al, in respect of the *sufficiency* of his ransome; but for the faithful alone, in regard of the *efficacie* of the same: so *would he also die* for all in general, as concerning the *sufficiencie* of his merite; that is, he woulde in most sufficient manner demerite for all by his death grace, righteousnes, and life everlasting;

Whether Christ would die for al men.

seeing

seeing he would that nothing should be wãting on his part, that there should be no defect in his merite, that so all the wicked and reprobate might perish without excuse: But for the elect alone he would die, as touching the *efficacy* of his merit; that is, he would not only sufficiently merite grace and salvation, but also effectually imparte them on the elect alone; namely, he would giue vnto them faith & the holy ghost, and accomplish or effect in them, that they should apply vnto themselues by faith the benefits of his death, and so obtaine the fruits thereof. In this sense Christ is wel said to haue died in a different manner for the faithful and vnfaithful. Neither hath this interpretation any inconvenience consequent thereon; but accordeth not only with Scripture, but even with very experience also; both which testifie vnto vs, that the salue of sinne and death is most sufficiently and plentifully offered in the Gospel vnto all; but it is applied, and it cureth the faithful alone. The whole current of Scripture restraineth the efficacy of redemption to some particulars only, as to Christs *sheepe*, to the *elect*, and to the *beleeving*: whereas on the other side it apparently abandoneth and sequestreth from the grace of Christ the reprobate & vnfaithfull, as long as they remaine such: *What concorde hath Christ with Beliall? or what part hath the beleever with the infidell?* Againe, Christ praied for the elect only and beleeving, and such as hereafter should beleeue on him: *I pray not for the world, but for those who thou hast giuẽ me.* If Christ would not pray for the world, to wit, for the vnfaithful; much lesse would he so die for them, as by his death to effect their salvation. For it is a lesse thing to pray for a man, then to die for him: and *intercession*, and *suffering of death* are the two individuall or inseparable partes of Christes sacrifice; Of which if Christ deny the vngodly the one, who is hee that dareth reach out vnto them the other?

2. Cor. 6. 15

Ioh. 17. 9.

The opinion of Fathers herein.

Aug. ad exp. ob. cap. 1. in Ioh. tract. 52 & serm. 137 de temp. Cyr. in Ioh. li. 11. ca. 19. Prosper. ad ca. Gallor. Lomb. lib. 3. dist. 22. Summ. de verit. Mat. 26 Quæst. 7.

Lastly, the founder Fathers & Schoolemen do thus restraine these textes of Scriptures, and distinguish on them as we doe: especially Augustine, Cyrill, and Prosper. Lombard thus writeth; *Christ offered himselfe vp to God the Trinity for all men, as touching the sufficiency of the price paied: but for the elect alone, as touching the efficacy; because he wrought salvation only for the Predestinate.* Thomas saith, *The merite of Christ, as concerning the sufficiency therof, equally belongeth vnto al, but not concerning the efficacie; which happeneth partly by reason of free-*

freevvill, and partly by reaſon of Gods election, vvhereby the effectes and fruites of Chriſtes merites are mercifully beſtovved on ſome; and by the iuſt iudgemente of God are vvithheld from others. This is the language of other Schoole-men alſo. Whence it is evidente that Chriſt ſo died for all, that notwithſtanding the benefites of his death properly concerne the faithfull alone, to whome only they are availeable. Obiect. 1. *The promiſe of the Goſpell is vniverſall*, as appeareth in that Chriſt ſaieth, *Come vnto me all.* And againe, *That every man might bee ſaved*; Alſo, *That hee might haue mercie on all. Therfore it concerneth not the faithfull alone.* *Aunſw.* The promiſe indeed is vniverſall, but in regarde of the *faithfull* and penitent. For to extende them vnto filthy dogges and hogges, that is, to the reprobate, were open blaſphemy. *There is* (ſaieth Ambroſe) *a certaine ſpeciall vniverſitie of the elect, and foreknowne of God, ſevered and diſcerned from the generality of all.* This manner of reſtrainte is deduced out of the very letter of the promiſe: *That everie one which beleeveth ſhoulde not periſh, but haue everlaſting life.* *The righteouſneſſe of God by the faith of Chriſt Ieſus vnto all, & vpon all that beleeve.* *Come vnto mee all yee vvhich labour and travell, & I will refreſh you.* *Hee is rich vnto all that call vpon him.* *VVhoſoever ſhall call on the name of the Lorde ſhall bee ſaved.* *Hee is made the author of ſalvation vnto all that obey him.* And out of the wordes of Chriſt, *Giue not that vvhich is holy vnto dogges, and caſt not pearles before ſvvine.* Obiect. 2. *Chriſt died for all. Therefore his death appertaineth not to the faithfull onlie.* *Anſvv.* CHRIST died for all, as touching the *merite* and *ſufficiencie* of his ranſome: for the faithfull only, as touching the *application* and *efficacie* thereof. For in as much as the death of Chriſt is imparted vnto them, and profiteth them only, it is rightly ſaid to appertaine properly vnto them alone, as before hath beene proved at large.]

Ioh:3:16: Rom:3: 22. Mat:11:28: Act:2:21: Heb:5:9: Mat 7:6

Queſt. 41. *To what ende was he buried alſo?*

Aunſ. That thereby he might make manifeſt that hee was dead indeed.[a]

[a] Act:13:29 Mat:27:59. 60. Luc:23:53

The Explication.

1 THe causes of Christs burial are many: For, 1. *He would bee buried in testimony of his true death, that wee might know that he was dead indeed.* For the living are not buried, but the dead only. As then after his resurrectiō he offered himself to be seene, handled, &c. for evident proofe of the truth of his body, raised from death: so after his death he offered his body to be felt, and buried, that men might know it to be a dead corps. Hither belong some parts of the story penned by the Evāgelists, as, that Christ was pierced with a lance, that he was takē down from the Crosse, that he was annointed, and wrapt in linnen cloathes, &c. For these are good evidences of the truth of his death. We therefore by his burial are ascertained of his true death, & by his death assured of our redēptiō. For our salvatiō cōsisteth in his death, the testimony wherof is his burial. 2. *That the last part of his humiliation, whereby he did debase himself e for our sakes, might be accōplished.* For burial was a part of the punishmēt, curse, & ignominy which we had deserued: as it is said, *To dust shalt thou returne.* A dead body is indeed void of sense & feeling; but yet notwithstanding ignominious it was for his body to be committed to the earth, as any other dead corps. As then Christes resurrection frō the dead & death, is a part of his glory: so his buriall, that is, the debasing of his body to be in the same state with other dead carcases; is a part of that humiliation which he susteined for our sakes.

2 Gen. 3. 19.

3 3. *He would be buried, that vvee might not bee afraide of the graue*, but might know that our head Christ had sanctified our graues by his burial, that now they are no longer graues vnto vs, but chambers of quiet repose, vntil we be raised againe vnto life. 4. *That it might be apparant and manifest, as concerning his resurrection*, that he had truely overcome death in his body, that by his owne power and vigor he had shaken off death from himselfe, and that his resurrection was not imaginary, but a resurrection of a reviving corps.

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5 5. *That hee might confirme in vs an hope of the resurrection*: to wit, that the time shall once come, when we after his example shalbe buried, & by his power shall rise againe; knowing that Christ our head hath laid open the way vnto vs by the graue and death to celestial glory: and therefore shall we be raised

raiſed out of the graue, though we die and giue vp the Ghoſt. 6. *That we beeing ſpiritually dead, that is, to ſinne, might reſt from ſinne. VVee are buried with Chriſt by baptiſme into his death, that like as Chriſt was raiſed vp from the dead by the glory of the Father, ſo we alſo ſhould walk in newneſſe of life.* 7. That the truth might be anſwerable to the type of Ionas, and the prophecies might be fulfilled concerning the buriall of the Meſſias. *Thou ſhalt not leaue my ſoule in hell. Hee made his grave with the wicked.* 6 Rom: 6: 4. 7 Pſal: 16: 10: Iſ: 53: 9:

Queſt. 42. *But ſince that Chriſt died for vs, vvhy muſt wee alſo die?*

Anſ. Our death is not a ſatisfaction for our ſinnes, [a] but the aboliſhing of ſinne, and our paſſage into life everlaſting. [a] Mark: 8: 37 Pſal: 49: 8: [b] Phil: 1: 21 Ioh. 8: 24: Rom: 7. 14:

The Explication.

HEre anſwere is made vnto that obiection, *If Chriſt died for vs, why then die we too? For he ſhould not die for whō another hath already died: otherwiſe the ſatisfaction would ſeeme double.* *Anſ.* He, for whom another hath died, ſhould not die, as thereby to ſatisfie, that is, ſo that his death ſhould be any merit or ſatisfaction: but there are other cauſes why we muſt die. For we die, not to ſatisfie the iuſtice of God, but by death, as a meane, to receiue thoſe gifts, which Chriſt by his death hath merited for vs For this our temporal death, is 1. *An admonition of the remnants of ſin in vs.* 2. *An admonition of the greatnes of ſinne.* 3. *A purging and cleanſing of vs.* For by death are purged out the reliques and remaines of ſinne in vs. 4. *A tranſlating into eternall life.* For by corporal death is the paſſage of the faithful made into eternall life. Rep. *If the cauſe be takē away, the effect is takē away; but the cauſe of death in vs, which is ſin, is taken away by Chriſt: therefore the effect alſo, which is death it ſelfe, ought to be taken away.* *Anſw.* Where all cauſe is taken away, the effect alſo is taken away: but in vs all cauſe of death is not taken away, *as concerning the purging out of ſinne*: albeit it bee taken away, *as touching the remiſſion of ſinne*: Or wee may anſwere What our temporall death is:

swer vnto the Minor proposition; that sin is indeed taken away *as touching the guilt*, but it is not taken away *as touching the matter of sinne*, which as yet remaineth to be purged by little & little, that wee might be exercised in praier, & repentance in this life, vntil in another life we be perfectly discharged from the reliques of sin.

Quest. 43. *What other commoditie receiue wee by the sacrifice and death of Christ?*

Aunsw. That by the vertue of his death, our old man is crucified, slain, & buried togither with him,[a] that hēceforth evil lusts & desires may not reigne in vs,[b] but wee may offer our selues vnto him a sacrifice of thanksgiving.[c]

[a] Rom: 6: 6:
[b] Rom: 6: 6: 12:
[c] Rom: 12: 1

The Explication.

THis question concerneth *the fruites and commodities* of Christs death. Here also the end of christs death, & the fruits of the same are al one thing (as we haue before shewed in his *Passion*) considered with divers respects. For those *ends* which Christ proposed vnto himselfe in dying, they become *fruits* vnto vs in receiving and apprehending them. The fruit therefore & commodity of Christs death is the whole worke of our redemptiō. 1. *Iustification or remissiō of sins*: becuse the iustice of God requireth that god should not punish a sinner twise: but he hath punished our sins in Christ: therfore he will not punish againe the same in vs. *The blood of Iesus Christ purgeth vs from all sin*, as wel *original* as *actual*, as wel *of fact*, or doing what we should not; as *of omission*, or not doing what we should. So then we are iustified, that is, we are freed frō the guilt as wel of *punishment* as of *crime*, by the death of CHRIST. The cause of this effect is the death of Christ. 2. *The gifte of the holie Ghost, and, through his vvorking, regeneration, and a newe life*: becuse Christ by his death hath not onlie obtained for vs pardon of our sinne, and reconciliation with God, but also the gifte of the holy Ghost, that by his working and vertue the old man might be crucified with Christ: that is, that by the holie Ghost

1. Iustification or remission of sins
1. Ioh: 1: 7:
2. The gift of the holie Ghost & regeneration

Ghoſt through the efficacy of Chriſts merite and our engrafting into him, our corrupt & as yet not regenerated nature might be aboliſhed in vs: & that of the contrary, righteouſnes might be begun in vs, the image of God (deſtroied by the divel in vs) might be reſtored, & we by the ſame ſpirit moved to ſhew & yeeld al thankfulnes for ſo great a benefit. *Chriſt is made vnto vs righteouſnes, wiſdome, ſanctification, & redẽption. Ye are compleat in him, which is the head of al principality &c.* 1:Cor:1:30. Col:2:9:

The death of Chriſt is the impellent or motive cauſe in effectuating aſwel our iuſtification, as our regeneration in 2. reſpectes. 1. *In reſpect of God*: becauſe for the death of Chriſt God pardoneth vs our ſins, and giveth vs the holy Ghoſt, and reſtoreth in vs his image. *Being iuſtefied in his bloud. Being reconciled to God through the death of his Son. Becauſe ye are ſons, God hath ſẽt forth the ſpirit of his ſon into your hartes, which crieth, Abba, father.* Rom:5:9:10 Gal:4:6: 2. *In reſpect of vs alſo* it is an impellent cauſe. becauſe they who apprehend Chriſts merite by a true faith, & apply his death vnto themſelues; for them it is vnpoſſible to be vnthankefull, or not endevour to liue to the praiſe and honor of his name, which is, to beginne newnes of life. The application of Chriſts death, & the conſideration therof, wil not ſuffer vs to be vngrateful, but forceth vs to loue Chriſt againe, and prooue therein our thankefulnes for ſo inestimable a benefite. No man therfore may imagine any remiſſion of ſins without regeneration, and he lieth vnto himſelfe and the worlde, who boaſteth of Chriſts death applied to himſelfe, & yet hath no deſire to liue godlily & holily to the honor of Chriſt. For al, after they are once iuſtified, prepare & addreſſe themſelues to do thoſe thinges which are grateful vnto God: For *regeneration*, or the deſire and endevoring of obeying God cannot be ſeperated from the *applying of his death* vnto vs, nor the benefite of regeneration from the benefite of iuſtification. Al who are iuſtified, are alſo regenerated and ſanctified: and al who are regenerate, are alſo iuſtified. Ob. *The Apoſtle attributeth our regeneration to Chriſts reſurrection: why then is regeneration here attributed to his death? Anſ.* It is attributed vnto Chriſts *death, as touching his merit*: for he merited regeneration for vs by dying. And it is attributed to Chriſt *reſurrection, in reſpect of the applying of it*; for by riſing from the deade nee applyeth vnto vs regeneration, and giveth vs the holie Ghoſt. 1:Pet:1:3:

3. *Eternall life* is alſo the fruite Chriſtes death, *GOD ſo loved the vvorld, that he gave his onlie begotten Son, that whoſoever* 3. Eternall life. Ioh:3:16

1 Ioh: 5: 12: *beleeueth in him should not perish, but haue euerlasting life. God hath giuen vnto vs eternall life, and this life is in his son.*

The meaning of the Article, I beleeue in Christ dead

Now what is it *To beleeue in Christ dead? Ans.* It is to beleeue that Christ hath not only suffered extreame torments for my sake, but also death it selfe, & hath by his death obteined for me remission of sinnes, and reconciliation with God, and consequently also the holy Ghost, who beginneth in me a new life, that I may againe be made the Temple of God, and at length attaine vnto everlasting life, wherein I shal worship and magnifie God for ever.

Quest. 44. *VVhy is there added, He descended into Hell?*

Ans. That in my greatest paines, & most grievous tentations, I may support my selfe with this comfort, that my Lord Iesus Christ hath delivered me, by the vnspeakable distresses, torments, & terrors of his soul, into which he was plunged both before, [a] and the especially when he hāged on the crosse, from the straits and torments of hell. [b]

a Psal: 18: 5: 6: & 116. 3: Mat: 26: 38: & 27: 46: Heb: 5: 7.
b Isai 53: 5:

The Explication.

Two things are here to be handled. 1. *The true sence & meaning of this Article.* 2. *The vse.*

1 *VVhat the true sence of this article is, or what the descent of Christ into Hell signifieth.*

Three significations of Hell in Scripture.

HEll in Scripture is taken three waies. For it signifieth, 1. *The graue. Then yee shall bring my gray head with sorrow vnto hell. Thou wilt not leaue my soule in hel: neither wilt thou suffer thine holy one to see corruption.* 2. *The place of the damned:* as in the story of the rich man and Lazarus. *The glutton being in hel in torments, lift vp his eies, and saw Abraham afarre off, and Lazarus in his bosome.* 3. *If I lie downe in hell thou art there.* 2. *The paines of hell,* that is, the terrors

1 Gen: 42: 38 Psal: 16: 10:
2 Luc. 16: 23:
3 Psa: 139: 8: Iob: 13:

and tormentes of the ſoule and conſcience: *The paines of hell gat hold vpon me. The Lord bringeth downe to hell, and raiſeth vp*: that is, into exceeding paines and tormentes, out of which afterwardes he againe delivereth. In this third ſenſe it is taken in this Article: For it cannot be vnderſtood in the firſt ſenſe, of the *graue*. 1. *Becauſe it is ſaid before, He was buried*: If any ſay that this latter Article is an expoſition of the former, he ſaith nothing. For as often as two ſpeeches expreſſing the ſame thing are ioined togither ſo that the one is an expoſition of the other, it is meete that the latter be more cleere and open then the former, which heere is cleane contrarie. For, *To deſcend into Hel*, is more obſcure then, *To be buried*. 2. *It is not likely in this ſo briefe and ſuccinct a confeſſion, that the ſame thing ſhoulde bee twice ſpoken in other wordes*. Neither can this place be vnderſtood of the *place of the damned*; as is prooved by this diviſion. 1. *If Chriſt did locally deſcend into Hell, he deſcended either as touching his Godhead, or as touching his ſoule, or as touching his bodie. Not as touching his Godhead*; (For this is every-where.) *Nor as touching his bodie*; (For that reſted in the graue three daies, as was prefigured by Ionas the type of Chriſt, neither roſe it from any other place, but from the graue.) *Nor as touching his ſoule*, 1. *Becauſe Scripture no vvhere expreſſeth and mentioneth it*. 2. *Becauſe Chriſt dying on the croſſe ſaide of his ſoule: Father into thy handes I commende my ſpirit: And to the theefe, This day ſhalt thou be vvith me in Paradiſe*. Therefore the ſoule of Chriſt after his death was in the hand of his Father, in Paradiſe, not in hel. And that cavil little ſteedeth the adverſaries of this doctrine, that *hee might bee alſo in the hand of his Father, that is, in his Fathers protection, even in Hell: according to that, If I lie dovvne in Hel, thou art there*, that is, there alſo wil God haue care over me, and there alſo wil he keepe me, that I periſh not: For one place interpreteth another; And hee had ſaid before vnto the theefe, *This day ſhalt thou bee vvith mee in Paradiſe*, that is, in the place and ſtate of the bleſſed, vvhere both of vs ſhall be free from theſe paines; that is, he ſpeaketh of felicity and liberty, which is not in hell. For his meaning is; Both of vs, who now ſuffer, ſhal this day bee in Paradiſe, a place of everlaſting ſalvation or happineſſe, where beeing delivered from all tormentes, wee ſhall enioy moſt pleaſant, quiet, & repoſe. But Paradiſe is neither hel, nor in Hel, which is the place of torment. Wherevpon alſo it is cleare, that

Pſal. 116:3.

Why Hel is not here taken for the graue.

Why Hel is not here taken for the place of the damned.

1 Becauſe no part of Chriſt could be in hell.

2 Luc. 23:46. Luc. 23:43.

Chriſts ſoul deſcended not locally.

Pſal. 139.8.

Luk. 23.43

Christ spake this to the theefe, not of his godhead, but of that which suffered, which was his soule. For the Godhead was with the theefe, neither did Christ suffer, or was delivered as touching his godhead, but as touching his soule. 2. *If Christ did locally descend into hell, he descended either to suffer, or to deliver the Fathers thence, as the Papists affirme. But he descended not to suffer*, because now all things were finished on the Crosse: as Christ himselfe also hanging on the Crosse saide, *It is finished. He descended not to deliver the Fathers.* 1. Because he did this before in suffering for them on the earth. 2. He did the same by his power, and efficacy of his godhead, from the verie beginning of the world, not by the descensiō of his soule or body into hel. The Fathers were not in *Limbo*; therfore they could not be delivered thence: As it is said, *The soules of the iust are in the hand of God. Betweene you & vs there is a great gulfe set, so that they which would goe from hence to you cannot; neither can they come from thence to vs.* And in the same place, Lazarus dying is said to be *caried by the Angels into Abrahams bosome*, not into *Limbus Patrum*.

2 Because there was no cause why christ should descend. Ioh:19:30:

1 Not to suffer

2 Not to free the fathers out of the Limbe. Wisd:3:1: Luk:16:26:

Some thinke that Christ indeed descēded not into hel either to suffer, or to deliver the Fathers thēce, but *to shew there the Divel & death his victory, & to strike a terror into them.* But that Christ descended for this cause, is no where found extant in Scripture. They obiect vnto vs first that place of Peter. *By the which hee also went & preached vnto the Spirites that are in prison, which were in time passed disobedient.* Answer. Peters meaning in this place is not as these men coniecture, but is on this wise; He saith: *CHRIST went*; that is, being sent from the beginning of the Father vnto the Church: *By his Spirite*; that is, by his Godhead: *To the Spirites that are nowe in prison*; that is, in hell: *Hee preached in time passed*, When as yet they lived and were disobedient; namelie before the floude. For then hee preached to the disobedient, when they were disobedient. But they were disobedient in the time of Noah. Therefore CHRIST preached by Noah and by the Fathers, inviting the disobedient to repentance. Farther, if Peter heere spake of the descension into hel, yet this were not their opinion who pretend the broaching of it, but the Papists, who affirme and teach that Christ preached in hel vnto the Fathers, & delivered them. They bring another place of Peter: *The Gospell was also preached*

3 Not to triumph over death and the Divell, & affright them. 1:Pet:3:9:

1:Pet 4 6:

vnto

vnto the deade. Aunſ. That is, vnto thoſe which are nowve deade, or vvere then deade vvhen Peter wrote this, and vvho then lived, when the Goſpell was preached vnto them. They wreſt and miſconſter alſo a place of Paule: *CHRIST deſcended into the lowveſt parts of the earth*. Aunſ. Into the loweſt parts of the earth, that is, into the earth, vvhich is the lovveſt parte of the vvorld. For one parte of the earth is not oppoſed vnto another, but the earth is oppoſed vnto heaven, and the humiliation of CHRIST is thereby ſignified. This interpretation is proved by the ſcope and driſte of the Apoſtle, who maketh in that place an oppoſition of Chriſtes greate *glorie*, and his great *humiliation*. So on the other ſide, *Chriſt aſcended into the higheſt partes of heaven*; that is, into heaven, into the higheſt parte of of the worlde. Theſe places therefore make nothing for the deſcenſion of Chriſt into hell, & were it ſo, that theſe places alleadged to eſtabliſh this opinion vvere to be vnderſtood of *a local deſcenſion* of Chriſt into hel, yet would they not make for them, but rather for the Papiſts, who teach that Chriſt preached vnto the Fathers in hell, and thence delivered them. Now if theſe teſtimonies helpe not the Papiſts, much leſſe wil they helpe them. For *it is certeine that it cannot bee thence proved, that CHRIST deſcended into hell, to ſtrike a terrour into death and the Devill*. This opinion indeede is not impious or vngodly, and is approved by many of the Fathers, ſo that vvee are not to contend maliciouſly vvith anie therein; but yet I leave it, becauſe it is not grounded on any firme reaſons, neither can bee gained by vvitneſſe of Scripture; and contrarie reaſons are at hande, eaſie to bee had. For. 1. *After his death, vvhen hee had ſaid, It is finiſhed; the ſoule of Chriſt reſted in the hands of his Father, into vvhich he had commended it*. And. 2. *If he deſcended to triumph, this Article ſhould be the beginning of his glorification*: but it is not likely that Chriſt tooke the beginning of his glorification in hell. For it is apparent by the oppoſition of the Article following, that Chriſtes deſcenſion vvas the lovveſt degree of his humiliation. And yet I confeſſe vvithall, that CHRIST ſtroke a greate terrour into the Divelles; but that vvas by his death, vvhereby he diſarmed and vanquiſhed the Divel, ſinne, and death, & without doubt the devil perceived himſelfe cõquered by the death of Chriſt.

Eph. 4. 9.

What meaneth then this Chriſtes deſcenſion into hell? It ſignifieth

Hel signifieth in this place the terrors & tormentes of the soul.

nifieth. 1. *Those extreme torments, streights, & griefes which Christ suffered in his soule*; namely the wrath of God against sinnes, and that such as the damned feele partly in this life, & partly in the life to come 2. *The exceeding & extreme ignominy & reproch which Christ suffered.* That Christ suffered these things is proved by the testimony of David before alleadged, *The griefes of hell taught me*: which is said of Christ in the person of David. There are other the like sayengs whereby the same is proved: *The Lord would breake him, & make him subiect to infirmities. My soule is very heavy, even vnto the death.* The same doe those his vexations also shew in the garden, where *he swet blood*: because, *The Lord hath laid vpon him the iniquities of vs all* therfore he crieth out, *My God, my God, why hast thou forsaken me?* The same is also proved by these reasons. 1. Christ was to redeeme not only our bodies, but also our soules: Therefore he ought to suffer not onely in body, but in soule also 2. Christ was to deliver vs from the paines and tormentes of hell. Therfore he of force must suffer them: which being so, hee either suffered them before his death, or after death. The Papists themselues confesse that he suffered not after death. Therefore it must needes bee that he suffered them before death. But these paines he suffered not in the body; for the sufferings of the body were only external. Therefore he suffered those griefes in his soule. 3. It is very convenient that the extremest and most grievous part of Christs Passion (which was these dolors of minde) should not bee passed over without mention in the Creed. But, if the Article of descension into hel concerne them not, they should be left vnmentioned: sith that the former Articles treate only of the external sufferings of the body, which Christ suffered with out him. There is no doubt therfore, but that by this Article the ghostly passions, or sufferings of his soule are signified. This is the true meaning of the descension into hel; and we are to mainteine and defend against the Papists that which is certeine, namely that Christ so descended, as hath beene proved in this discourse. Howbeit if any man bee able to mainteine with sure grounds & proofes that Christ descended in any other sense, it is well I cannot. Ob. 1. *The Articles of faith ought to be vnderstood properly, & without any trope or figure.* Ans. True, except an Article, being taken according to the proper signification, be disagreeing frō other places of Scripture. But this Article of Christs descension into hel, being taken properly, is much repugnant to that

Psal. 116. 3.

Isa. 53. 10. Mat. 26. 31.

Luk. 22. 44. Isa. 53. 6.

See D. Iho. Bilf. Bishop of Winch. in his tract touching the redēption of mākind. Pag. 154. &c.

sayeng

ſayeng of Chriſt, *It is finiſhed.* For if Chriſt fulfilled and finiſhed all the parts of our redemption on the Croſſe, there was no cauſe why hee ſhould deſcend into hel, that is, into the place of the damned. Ob. 2. *The terrours & torments of the ſoule in Chriſt went before his buriall. But the deſcenſion into hell followeth his buriall. Therfore the deſcenſion into hell concerneth not thoſe tormentes.* Anſ. The Minor of this ſyllogiſme is faulty in alleadging that for a cauſe which is no cauſe. For in the Creed the deſcenſion into hel followeth the burial, not that it was performed after the burial, but becauſe it is an illuſtration of that which went before touching the Paſſion, death, and burial, leaſt anie thing ſhould be detracted from them: as if it were ſaid, *He ſuffered not only in body, he died not only a bodily death, he was not only buried; but alſo ſuffered in ſoule the extremeſt vexations, and helliſh dolors, ſuch as all the reprobate ſhall ſuffer for ever.* The chiefeſt therfore and weightieſt part of Chriſts paſſion followeth in good order. For the Creede proceedeth from the griefes of the body to the vexation and anguiſh of the minde; and from the viſible Paſſion to the inviſible, as it were from a leſſe to a greater matter & circumſtance. Ioh. 19. 30.

II. *The fruites and vſe of Chriſts deſcenſion into hell.*

CHriſt deſcended into hel. 1. *That we might not deſcend thither, but rather that he might free vs from the eternall paines and tormẽts therof.* 2. *That he might tranſport & carry vs triumphantly with himſelfe into heaven.* Wherefore to beleeve in Chriſt which deſcended into hel, is to beleeve that Chriſt ſuſteined for mee in his ſoule infernal and hellith paines and torments, & that exceeding ignominy which is due vnto the wicked in hel: that thereby I might not deſcend into hel, and that I might never be forced to ſuffer them, all which otherwiſe I ſhould ſuffer in hel eternally: but that of the contrary rather I might aſcend with Chriſt into heaven, & there enioy with him exceeding happines & glory for ever & ever. This is the vſe and profite of this Article of Chriſts deſcenſion into hel.

What it is to beleeve in Chriſt, who deſcẽded into hell.

Queſt. 45. *VVhat doth the reſurrection of Chriſt profite vs?* ON THE 17. SABBOTH.

Anſ. Firſt by his reſurrection he vanquiſhed death, that hee

he might make vs partakers of that righteousnesse which he had gotten vs by his death.[a] Againe we are now also stirred vp by his power to a new life.[b] Lastly, the resurrection of our heade Christ, is a pledge vnto vs of our glorious resurrection.[c]

a Rom: 4:25 1:Pet. 1:3: 3:Cor.15:16
b Rom: 6:4: Col.3:1:&c Eph:2:3:&5:
c 1.Cor: 15: 20: 21:

The Explication.

[[

THus far haue we continued the treatise of Christs *humiliation*: It remaineth that we proceed vnto his *glorification*, for which *he rose the third day frō the dead*. For the humiliatiō of the Mediator was not to endure for ever; but it was enough that he suffered once & died: notwithstanding the efficacy and power thereof, in preserving and maintaining the blessings issuing and flowing thence with ful streame, endureth for ever. Now in Christs resurrection two things are especially to be considered; the *historie*, and the *fruit* thereof. In the *history* wee are to obserue. 1. *VVho it was that rose from the dead*; to wit, Christ both God and man, in that body in which he died: For this the *VVord* never put of. 2. *The manner of his rising*: which was, that hee who was verily dead revived from death, recalling his soule to his body, & gloriously came forth of his sepulcher on the thirde day, according to the scriptures; and that both by his Fathers, and his owne force and power, I say not the power of his flesh, but of his godhead. For he was raised *of* the Father *by* himselfe; because the Father worketh by the Son. 3. *The testimonies of this true resurrectiō*. He shewed himselfe openly to many women, and disciples; the Angels bare witnesse thereunto &c. The *fruites* of Christs resurrection are expressed in their question following.]

Two things to be considered in Christs resurrection.
1. the history & therin 1. who rose. 2. How hee rose.
3. The testimonies of his rising
2. The fruits of Christes resurrectiō

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The chiefe questions of Christs resurrection are,

1 *VVhether Christ rose againe.*
2 *How he rose.*
3 *For what cause he rose*
4 *VVhat are the fruits of his resurrection.*

1 *VVhether*

1. Whether Christ rose againe.

INfidels beleeve that Christ died, but beleeve not that he rose frō death. Nevertheles that Christ rose againe is proved by the testimonies of Angels, women, Evangelists, Apostles, and other Saints, who after his resurrection saw him, felte him, and talked with him. And wee were to beleeve the Apostles in respect of the authority which they had from heaven, although they had not seene him.

2. How Christ rose.

THe manner of Christs resurrection is declared by these circumstances following. 1. *Christ did rise truely & indeed, so that his soule did truely & indeed returne vnto his body*, frō which it was severed by death, and he did truely come forth even out of the grave also, in despite of the watch-men, they being withal amased & stroke therwith. 2. *He rose the same person which he died*: the same Iesus Christ God and man, according to the nature, wherin he suffered, namely *according to his humane nature*, even the true humane nature, and the same in essence and properties, and that not deified, but glorified, all infirmities thereof being done away. *Beholde my hands & my feete: for it is I my selfe, handle me, & see me; for a spirit hath not flesh & bones, as ye see me have.* And truly nothing els could rise againe, but that which had fallen. The same body therfore which fell, did rise again: which is the greatest comfort vnto vs. For he must haue been one and the same Mediatour, who should merite for vs a communicating & participation of those benefites which we had lost by sinne, & who should restore the same vnto vs, and apply them to everie one. Againe except CHRISTES flesh had risen, neither should ours rise. 3. *Hee rose by his owne power*; that is, hee put death to flight, & shooke it from himselfe, quickened his dead body, reunited it to his soule, and restored vnto himselfe a blessed, heavenly, and glorious life, and that by the might and power of his godhead. *Destroy this temple, and in three daies I will raise it vp againe. I have power to lay downe my soule, and have power to take it vp againe: As the Father raiseth vp the*

1 Truely.

Luk. 24.

2 In his true body.

3 By his own power.

Iohn 2.19. Iohn. 10.18

Ioh.5 21. Rom. 4.24. & 8.11. *the deade & quickeneth them, so the Sonne quickeneth whom he wil.* Ob. *But the Father raised him. For it is said, If the Spirit of him that raised vp Iesus from the dead dwel in you &c. Therfore he raised not himselfe.* Ans. The Father rayled the Sonne by the Sonne himselfe, *not as by an instrument*, but *as by another person of the same essence & power with the Father*, by which person the Father doth ordinarily work: The Son is raised *of the Father by himselfe*, himselfe hath raised vp himselfe *by his Spirite*. For, *VVhatsoever things the Father doth, the same thinges doth the Son also.* 4. *He rose the third day* by his Fathers and his owne power, 1. Because the scriptures, (in which are vnderstood al the prophecies and types vnder the Law) doe shew that Christ ought to rise the third day: as for example we may instance in Ionas, who foreshadowed Christ. 2. Because his body was to rise not being tainted vvith any corruption, & yet not forthwith the first day, that his death might vndoubtedly be known; but the third day after his passiõ on the crosse. The circumstance therefore of the *third day* is inserted in the Creede, that the truth might be correspondent to the type, and we ascertained that this Iesus is the Messias promised to the Fathers, because he alone rose the third daie.

Ioh.5.19.

4 The third day.

3. *For what cause Christ rose.*

1. For glorie of the Father and the Sonne. Rom 1.4. Iohn 17.1.

CHrist rose 1. For his Fathers and his owne glory. *Declared to be the Son of God by the resurrection from the dead. Father, glorifie thy Son, that thy Son may also glorifie thee.* For the glory of the Son is the glory of the Father.

2. Because of the prophecies. Psal.16 10 Act.2.27. Isa.53.10. Mat.12.39. Mat.26.54.

2. In respect of the prophecies which were vttered of his death, & of his resurrection. *Thou shalt not leave my soule in the grave, neither shalt thou suffer thine holy one to see corruption. VVhen he shall make his soule an offering for sin, he shall see his seede, & shall prolonge his daies. He shall see of the travell of his soule, & shal be satisfied. No signe shal be given vnto it, save the signe of the Prophet Ionas. For as Ionas was three daies, & three nights in the VVhales belly; so shall the Son of man be three daies & three nights in the heart of the earth. As yet they knew not the scripture, that he must rise againe from the dead.* In regard of these & other such like prophecies, it was necessary that Christ should die and rise againe, that the scriptures might bee fulfilled. *How then should the scrip-*

ſcriptures be fulfilled, which ſay that it muſt be ſo? to witte, becauſe of Gods vnchangeable decree revealed in the ſcriptures: of which decree the Apoſtles in the Acts ſpeake, ſaying: *Doubtles, againſt thine only Son Ieſus, whome thou hadſt annointed, both Herod & Pontius Pilate, with the Gentiles & the people of Iſrael gathered themſelves together, to doe what ſoever thine hand & thy counſel had determined before to be done.* Act. 4 27. 28.

Hither alſo belong Chriſts owne predictions hereof. *They ſhal kill the Sonne of man, but the third daie ſhall he riſe againe. I vvill raiſe vp this Temple againe.* Mat 17 23 Ioh n 2. 19.

3. For the worthines and power of the perſon that roſe: For, for this cauſe it was impoſſible that Chriſt ſhould be held of death, as Peter teſtifieth: and that. 1. Becauſe Chriſt is the beloved & only-begotten Son of God: *The Father loveth the Son, & hath given all things into his hands. So God loved the world, that he gave his onely begotten Son, &c.* 2. Chriſt is true God, and author of life: *I am the reſurrection, & life. As the Father hath life in himſelfe, ſo likewiſe hath hee given to the Son to have life in himſelfe. As the Father raiſeth vp the deade & quickeneth them, ſo the Son quickeneth whom he will. I give vnto them eternall life.* It had beene abſurd then that he ſhould not be raiſed, but ſleepe in death, who giveth life to others. 3. Chriſt is righteous in himſelfe, and by dying ſatisfied for our ſinnes which were imputed to him. Now where ſinne is not, there doth not death raigne any more. *VVith one offering hath he conſecrated for ever them that are ſanctified. In that hee died, hee died once to ſinne; but in that hee liveth, hee liveth to God.* 3. The worthines of the perſon riſing Act. 2. 24. Iohn 3. 35. 16. Iohn 5. 26 21. & 10. 28 Heb. 10 14 Rom. 6. 10.

4. In reſpect of the office of the perſon who roſe, which, had he remained in death, he could not have diſcharged. For. 1. The Mediator, who was true god & mā, ſhould raign for ever: *Thy throne, O God, is for ever & ever, the ſcepter of thy kingdome is a ſcepter of righteouſnes. I will ſtabliſh the throne of his kingdome for ever. I will be his Father, and he ſhal be my Son. I have ſworne once by my holines that I will not faile David. His ſeed ſhal endure for ever, & his ſeate is, like as the ſunne before me. He ſhal ſtand faſt for evermore as the moone, & as the faithfull witnes in heaven. They ſhal be my people, & I will be their God. & David my ſervant ſhall be king over them, and they all ſhal have one ſheepheard. The kingdome & dominion, & the greatneſſe of the kingdome vnder the vvhole heaven, ſhal be given to the holy people of the moſt High, vvhoſe* 4. The office of the perſon. Pſal 45 7. 2 Sam 7. 13. 14. Pſal 89 34. 35 36. Ezek 37. 23. 24. Dan. 7 27.

king

Dan.7.27. Isa:9.7: Luke1:33. *kingdome is an everlasting kingdome, & all powers shall serve & obey him. The increase of his government & peace shall have none end. Of his kingdome shall be none end.* It was therefore needful that the humane nature, which was the seede of David, should bee raised, that it might raigne. 2. The Mediatour, who was to bee our brother and true man, should ever make intercession for vs, and as an everlasting Priest appeare for vs before God. Pſal.110.4 Rom.8.34. *Thou art a Priest for ever, according to the order of Melchisedech. It is Christ which is dead, yea or rather which is risen again, who is also at the right hand of God, & maketh request for vs.* 3. Christ Iesus the Mediatour, which is to be true man, should bee Mediator both by his merite, and by his efficacy or power. For it sufficed not, that he died for vs: but hee was further to bestow through his power, his benefits vpon the Church and vs al, who by dying or by his death, had obtained for vs righteousnes, that is, the Holy Ghost, life, and glory eternal. For both belong vnto the Mediator, who therefore obtaineth them for vs by his intercession and death. But he could not have bestowed thē, had he remained in death, sith then he should have had no being. And he who is not, or hath no being, worketh nothing. In him also the same benefits are therefore placed by the godhead, Iohn 1. 16. that he should make vs partakers of them. *Of his fulnes haue all we receiued.* Neither ought it to seeme any marvel, that Christ doth bestow the same benefits on vs, which he obtained of the godhead, by his death for vs. For a man may both obtaine a thinge of one for another, & also bestow the same on him, for whom he obtained it. As, be it that one maketh request for thee vnto the Prince for a gift of a thousand crownes: the Prince doth this for his sake that requested it, & bestoweth also that gifte on him, that he may bestow it on thee: he then shal obtaine this gift for thee of the Prince, and withal shal bestow the same on thee. Now albeit Christ could have bestowed the benefits of his death vpon vs *by his godhead*, by the meanes whereof we are iustified and regenerated, and begin faith, and new life by the holy ghost: yet notwithstanding, as God decreed, by man to raise the dead (for *by* 1. cor. 15. 21 *man came the resurrection*) and by man to iudge the world; so also hath hee decreed to bestow these giftes by Iesus, man, that the same might be and continue Mediator, who is true God and man. Therfore also it Iohn. 15. 4. Ezek. 34. 23 was requisite, that Christ should remaine for ever our brother, & our head; and that we of the other side being ingrafted into him by a true faith

faith, shou'd alwaies remaine his members. *Abide in me, & I in you.* Iohn 15.4.
For in the seed of David is grouñded our salvation. *My servant* Dauid *shall* Ezek. 34.23
feed thẽ for ever. Now he had not continued our brother, neither had we bin his mẽbers, if his human nature had cõtinued in death. Which thing al the testimonies do cõfirm, which attribute *an eternal kingdõe* vnto the seed of David. For on that kingdome is our salvatiõ grouñded: & the kingdõe of Christ the son of David could by no means have bin eternal, if his human nature had continued in death. Ob. *But in the old testamẽt, before his incarnatiõ or humiliatiõ, Christ, without his humanity, did bestow the same benefits on the Fathers, which hee bestoweth on vs in the new testamẽt, & was no lesse, before the taking of flesh, Mediator, than since: also he did the same things before his comming, which he doth after his comming in the flesh. Therefore it was not necessary that Christ for this cause should become mã, & suffer death.* Ans. But neither had he then done those things, except he should have bin afterwardes man, and have continued alwaies man: so neither now should he doe the same, if he had not risen, and if he did not reteine the nature which he tooke for ever. *The Father hath given the Son also power to execute* Iohn 5.27.
iudgment, in that he is the Son of man.

5. He rose for our salvation & that in three respects. 1. For our Iustification. *Our Lord Iesus Christ was delivered to death for our sins, &* 5 Our salvation
rose againe for our iustification Now the resurrection of our Mediator Rom. 4.25.
was requisit, for our iustification. 1. Because, without the resurrection, his satisfaction had not beene perfect, nor his punishment finite: and except his satisfaction had beene perfect, and his punishment finite, we could not have recovered out of everlasting death, frõ which the Mediator was to deliver vs, as that hee should vtterly overcome it in vs. If then our Mediator was vtterly to vanquish and overcome death in vs, he ought then so to die, as to overcome death first in himselfe, and so to fulfil indeede that which was foretold; *Death is swallowed* Os. 13.14.
up into victory. O death, where is thy sting? O grave, where is thy victory? and so should confound his enemies, which cast in his teeth: *He* 1. Cor 15.54
saved others, himselfe he cannot save. Againe, except Christ had overcome death, he could not have bestowed his benefits on vs, which by his death he had merited for vs; (but it belonged to the same party to *merit & bestow* the Mediators benefits on vs, as hath beene heeretofore proved.) neither shoulde vvee knovve that hee had satisfied Mat. 27.42.

for vs, because if he had continued in death, it had beene a certaine argument that he had not satisfied, but was overcome of death, and of the burden of sinne. For where death is, there is sinne: or if he had satisfied, and yet had remained in death, this had beene contrary to the iustice of God. Wherefore Christ was to rise, aswel for this end; *that he might fully accomplish his satisfactiō for vs*; as also for this; *that wee might know that he had fully accomplished it, & had promerited benefits for vs*: and finally to this purpose; *that himselfe might apply the same vnto vs*: that is, that by his merite and efficacy, we might be perfectly saved and iustified. 2 *Christ rose for our regeneration*. For iustification, or remission of sinnes sufficeth not, without the inchoation & beginning of a new life. 3. *For the preservation or continuance of his benefites towards vs, our raising againe vnto life, & glorification*. God will by this meanes everlastingly quicken and glorify vs, that being inserted, and engraffed into the masse of his Son, that is, his humane nature, we may for ever be carried of it, & out of it draw life. 1 Cor. 15. 21. *By man came death, by man also came the resurrection of the dead*. For these causes it was necessary, that Christ should rise againe; that is, that his soule, which was laide down from the body, should be againe ioined with the same body. For resurrection is nothing else than a coniunction or reuniting of the same body with the same soule. What resurrectiō is.

4 *What are the fruites of Christs resurrection.*

THe questions are divers, *Wherefore Christ rose*: and, *What fruites Christs resurrection bringeth vnto vs*. For al the *causes* of Christes resurrection are not *fruits* of his resurrection: & after a divers maner are the causes and the fruites of his resurrection cōsidered: and moreover the benefits of Christ bestowed by his resurrection are one way considered as *causes* of Christs resurrection; to wit, inasmuch as it was necessary that he should rise from death to bestow them on vs: and otherwise as *fruits* of the same; namely, inasmuch as by the power of his resurrection he bestoweth them on vs.

Furthermore the *fruite* of Christs resurrection is of two sorts: the one respecting *Christ*, the other, *vs*. For first (as the Apostle saith) *He is declared by the resurrection to bee the Son of God*: even the onelie-begotten & welbeloved Son of God, who is also God himselfe. For he Rom. 1 4.

re-

revived by his own power, which is the property of god alone. *In him was life. As the Father hath life in himselfe, so likewise hath he giv̄e to the Son to have life in himselfe.* Againe Christs humane nature also was by his resurrection adorned with heavenly giftes, immortality, & that glory, which becommeth the nature of the Sonne of God. *God wrought according to the working of his mighty power in Christ, when he raised him from the deade, & set him at his right hand in the heavenlie places, farre aboue all principality, & power, & might, & domination, & every name that is named, not in this world only, but also in that which is to come. And hath made all things subiect vnder his feete, and hath appointed him over all things, to bee the head to his Church.* The fruite of Christs resurrectiō which *respecteth vs*, is of many sorts. But, to speak in general, *all the benefits of Christs death are also the fruits, which vve receive by his resurrection.* For Christs resurrection maketh, that his death hath his effect. Christ by his resurrection doth apply vnto vs those benefites, which he merited for vs by his death, & by this means the same are the *benefits* both of his death and resurrection, *which are otherwise merited for vs, than they are bestowed on vs.* For it was not necessary that the very *act of meriting* and deserving should dure *all the time both of the olde & newe Church*; but onely the *act of bestowing* or applying the same: and therefore it was necessary also that the Mediator should be *continually*, that he might bestow alwaies those benefits on the Church, which he was once to merite. For this cannot bee done without a Mediator, & therefore neither can the Church be for one moment without a Mediator. In the olde church Christ the Mediator did bestowe on the Fathers the benefits of his death to come; by the force & efficacy of his resurrection to come: now he bestoweth them on vs, by the efficacy of his resurrection already past.

Ioh. 1.4. & 5.26.

Eph. 1.20. 21.22.

It remaineth now that we *in special* recken the chiefe fruits, which the resurrection of Christ bringeth vnto vs.

The fruites of Christes resurrectiō are.

First then by the Resurrection of Christ from the deade, *vvee are confirmed and vvarranted*, 1. *Of his merite: That hee hath fully & perfectly satisfied for our sins.* For one only sinne, not being satisfied for, had withheld Christ stil in death. Hee was cast into such a prison, as that, except he had paied the vtmost farthing, he had never bin let goe. But he was let goe & dismissed: therefore he paied the vtmost farthing. In regard therfore of this his merit, we have remissiō of sins; &

1. A testimony of his perfect satisfaction and of the applicatiō of his benefites.

are iustified before god. 2 We are cõfirmed, *of the applicatiõ of Christs benefits, which could not have beene bestowed, if he had not risen*: For, as was saide before, it was necessary that the selfe same Mediator, being man, should *merite* & *bestow* gifts, and therfore should rise again. Wheras as then he is risen, we are assured not only that he hath merited for vs, but also that he is able and doth bestow on vs the fruit of his merite. Wherfore wel saith Saint Paul: *That Christ is risen againe, for our righteousnes*, that is, to confer and apply righteousnes vnto vs.

Rom 4.25.

2 The giving of the holy ghost.

2. A fruite of Christs resurrection is *the gifte of the holy Ghost*, by whom Christ regenerateth vs, and giveth vs eterna life. It behooved him first to shake of death from himselfe, and afterwards from vs: it behoved vs to be ingraffed into him, as into our head, that from him the holy ghost might be derived vnto vs. Wherfore after his resurrection, he obteineth the holy Ghost for vs, and bestoweth it on vs, and by the holy ghost ingraffeth vs into himselfe, regenerateth, and quickneth vs. Before time the godly were also endued with the holy ghost, and regenerated, but more sparingly than now in the new testament, & yet both by the force & vertue of his resurrection, which was then to come. For the holy Ghost, by whose vertue and operation onely we are regenerated, cannot be given but by the resurrection and ascension of Christ into heaven. *The holy ghost was not yet given, because that Iesus was not yet glorified.*

Ioh: 7:39.

3 Our resurrection. Five reasons here of.

1

3. *The resurrectiõ of our bodies* is a fruit of Christs resurrection. For Christs resurrectiõ is a pledg for our resurrectiõ. 1. *Because christ is our head, & we his mẽbers* Now it is expediẽt for the heads glory, that the mẽbers be glorious. Christ indeede should be by himselfe, though he had no mẽbers, or if his mẽbers continued in death; but he should not be head, because he is not head, but in respect of his members: neither should he be a king without a kingdõe, according to the nature of correlatives, whose very being depẽdeth vpõ necessary relatiõ which one hath to the other: and according to the nature of correlatives, a glorious head doth require glorious mẽbers, & such as are correspondẽt vn to it. 2

2

Because if Christ be risen, he hath also bolished sinne. If he hath abolished sin, either he hath abolished his own sin, or ours: but not his own, therfore ours. If he hath abolished our sinne, hee hath abolished *death also*: for, if the cause be takẽ away, the effect likwise is takẽ away. *The wages of sin is death.* Further, if he hath abolished death, & that by

Rom. 6. 23.

a

a ſufficient ſatisfaction for our ſinnes, which ſatisfactiō he hath ſhewed and declared by his reſurrection to bee ſufficient: it is certaine that his reſurrection is a moſt certaine teſtimonie of our reſurrection: for hee having performed a ſufficient ſatisfaction for the ſinnes of his members, the members cannot remaine in death. But the reſurrection of CHRIST the heade is an argument of the perfect ſatisfaction for the ſinnes of his members. Therefore CHRISTES reſurrection is alſo an argument of the perfect reſurrection of his mē-
bers. 3. *As the firſt Adam receiued bleſsinges, for himſelfe, and all his poſterity, & loſt the ſame from all: So Chriſt the ſecond Adam receiued life, & al other gifts for himſelfe & others*, and therefore alſo wil comunicate eternal life with vs. 4. *Seeing the ſame ſpirit dwelleth in vs which did in Chriſt, he ſhall vvorke alſo the ſame in vs, vvhich in our head hee did.* For the ſpirit is alwaies like, neither could hee worke in the heade, and ſleepe in the members. Therefore ſeeing Chriſt hath raiſed himſelfe vp by his ſpirit from the dead, hee will verily alſo raiſe vs vp. *If the ſpirit of him that raiſed vp Ieſus from the dead, dwell in you: he that raiſed vp Chriſt from the deade, ſhall alſo quicken your mortall bodies, becauſe that his Spirite dvvelleth in you.* 5. *Becauſe Chriſt is man & our brother:* for except he were man, we ſhould haue no hope of the reſurrection of our fleſh. *For by man came the reſurrection.* [Therefore, for his tender love and affection, he wil not leave vs in death, and ſo much the rather, in regard of his power and glory. For if he, being dead, raiſed himſelfe, much more being alive ſhal he be able to raiſe vs vp: & if in the time of his humiliation he had power to raiſe himſelfe, much more may hee raiſe vs out of the grave nowe hee reigneth in glory at the right hand of his Father.] Ob. 1. *Then the wicked ſhal not riſe again: becauſe Chriſts reſurrectiō is neither an argumēt, nor the cauſe of the reſurrection of the wicked, but of the godly only.* Anſ. There be other cauſes for which the wicked ſhal riſe againe: even for the iuſt iudgment of God, wherby he hath appointed them to eternall paines. For the ſame thing may have mo effects, & divers cauſes. Ob. 2. *Theſe are the benefits of his death: therefore not of his reſurrection.* Anſ. They are of his death, *as by it he deſerued them*: of his reſurrection, 1. *In reſpect of the manifeſtation of them*: For by his reſurrection hee declared, that thoſe benefits were purchaſed for vs. For by eſcaping from this puniſhment hee made plaine proofe of his full and per-

3 4 5 Rom. 8 11. 1. Cor 15. 21 [ ] 1

fect satisfaction for sinne. 2. *In respect of the application of them*: be-
2. Cor. 8:9. cause by his resurrection he applieth his benefits vnto vs. *Hee being rich, was made poore*, and being poore, was made rich againe that hee might enrich vs. Ob. 3. *The effect is not before the cause. The cause of these benefites (which is his resurrection) was not before the first resurrection: therefore neither the effect, that is, the benefits themselues. Ans.* The resurrection was not, *as touching the accomplishment thereof*, but *in the counsell of God*, and *in efficacie and vertue*, it was in the olde Testament. For then also were men received into favour, they were endued with the holy Ghost, and received the other benefites: but for & by the Mediatour, which was in time appointed to bee humbled and glorified.

4. Knowledge that christ is the prophecied Messias.

4 *By Christs resurrection, we know him to be the Messias*, as in whom the prophecies were fulfilled.

5. Assurãce that hee is the Mediator.

5 *By it we are assured, that he now executeth the office of the Mediator*, that he applieth vnto vs the benefit of redẽptiõ, that he preserveth vs perpetually in that righteousnesse which he hath applied vnto vs, that he beginneth in vs a new life, & so doth also assure & ascertaine vs of the consummation & accõplishment of eternall life; all which he could not do, except he had risen againe.

6. Assurãce that he will alwaies defend his Church.

6 *Seeing he now liveth, and raigneth for ever: wee are certaine that he will preserue and defend his Church.*

7. The consummation of all his benefites: Col. 1:18: Rom. 8:17:

7 The last, though not the least fruit of Christs resurrection, is, *The consummation and perfecting of all his benefits, and the glorifying of his Church.* For Christ did therefore die, and is therefore risen, and hath therfore perfectly delivered vs frõ sin, that we may be ioint-heirs with him of his kingdome & glory. *He is the first borne of the dead. We are the heirs of God & heirs annexed with Christ.* He shall conforme, & make vs like vnto himselfe, because we liue by the same spirit, wher-
Rom. 8:11: by he doth. And this spirit is not vnlike himselfe. *If the spirit of him, that raised vp Iesus from the dead, dwel in you: he that raised vp Christ from the dead shall also quicken your mortall bodies, because that his spi-*
Ioh. 14:3: *rit dwelleth in you. I wil come againe, & receiue you vnto my selfe, that where I am, there may ye be also.*

The summe of the fruits of Christs resurrectiõ is, that seeing Christ is risen, it is manifest that he is declared to be the son of God, & as touching his humanity, is endowed with that glory, which becõmeth the

nature of the ſon of God; & further, that he endueth vs alſo with his ſpirit, regenerateth vs by the vertue of his ſpirit, & will at length cõſummate and perfect the new life begun in vs, & make vs compartners of the ſame his glory, felicity, and everlaſting life.

Now what is the meaning of this Article; *I beleeue in Chriſt which roſe againe the third day frõ the dead? Anſ.* The meaning hereof is, that I beleeue, 1. That Chriſt did truly recal his ſoule vnto his dead body, & quickened it. 2. That he retained a true ſoul & true body, but both now glorified, & free from al our infirmities. 3. That he roſe by his own vertue & power. 4. That he roſe to this end, to make me a partaker of his righteouſnes, ſanctification, and glorificatiõ, which he had purchaſed for vs by his death.

The meaning of the Article, He roſe againe from the dead.

Queſt. 46. *How vnderſtand you that, He aſcended into heaven?*

Anſ. That Chriſt, his diſciples looking on, was taken vp frõ the earth into heaven, [a] & yet ſtill is there for our ſakes, [b] and will be, vntill he come againe to iudge the quicke and dead. [c]

a Act. 1. 9. Mark. 16. 19. Luk. 24. 51. b Heb. 9. 24. & 4. 14. Rom. 8. 34. Col. 3. 1. c Act. 1. 11. Mat. 24. 30.

The Explication.

CHriſts aſcenſion into heauen, is *a local, true, and viſible tranſlation & removing of Chriſts body into that heavẽ, which is aboue al viſible heavẽs, to that light which is not to be come vnto, to the right hand of God, where he now is, & remaineth, & whence he ſhal returne to iudgement.* In this Article (as in the former touching the Reſurrectiõ) two things are to be conſidered: the *hiſtory*, & the *fruit*. In the *hiſtory* theſe circumſtances are to be examined: 1. *VVho aſcended*: The ſame Chriſt which ſuffered, and died. 2. *According to what parte of him*: According to his humane nature. 3. *VVhither*: vp into heauen, aboue theſe viſible heavens. 4. *By what meanes*: by the power alone of his own godhead. 5. *To what end*: even to be our head & heavenly Biſhop. 6. *In what manner*: viſibly, his diſciples beholding him, by a true & local elevatiõ of his body out of earth into heavẽ. 7. *VVhen*: The fortieth day after his reſurrection. 8. *VVhere*: In Bethany, at the mount of Oliues. Of the *fruits* wee

What Chriſts aſcenſion is.

shal haue fit occasiō to intreate in the 49. Questiō of the Catechisme. But all these 9. Questions even now proposed, may be reduced vnto these fiue immediatly following.]

1 *Whither, or to what place Christ ascended.*
2 *How he ascended.*
3 *Wherefore he ascended.*
4 *What is the difference betweene Christs ascension and ours.*
5 *What are the fruits of Christs Ascension.*

1 *Whither Christ ascended.*

IEsus Christ, man, when he was togither with his disciples in Bethania forty daies after his resurrectiō; after he had oftē proved & cōfirmed his resurrectiō, his true flesh & humanity vnto his Apostles, ascēded, in their sight, into heavē. *Heavē* in scripture signifieth, 1. *The aire: Behold the fowles of the heavē.* 2. *The skie, regiō, & celestial Spheres; whē I behold thine heavēs the works of thy fingers. He ascēded far aboue al heauēs*, namely these visible heavēs. 3. *The place of the blessed*, which is that space immense, most lightsome, glorious, without & aboue the whole world and the visible heaven: where God sheweth himselfe to the blessed Angels & mē, where is prepared the seat of our blisse with Christ & the Angels. *God is said to dwel there*, not that he is cōtained or circūscribed in any place, but because there doth his glory especially appeare vnto the blessed Angels & mē. It is called in scripture *the new world, the new heavē, the heavēly Ierusalem, paradise, the bosome of Abrahā.* This heavē is not every-where but aboue, separate frō earth & hel. *Betweene you & vs there is a great gulfe set, so that they which would go frō hēce to you cānot; neither cā they come from thēce to vs. Heavē is my seat, & earth is my foot stoole.* In this third significatiō is heavē here takē. Christ thē *ascēded into heavē*, that is, was caried vp into the place of the blessed. The holy Ghost came frō heaven in the day day of pentecost. Elias was taken vp into heaven. Paul calleth it the third heavē. Into this heaven namely, into the place of the blessed, Christ ascended, and now is there, & shal thence come againe

What Heaven signifieth
Mat. 6. 26.
Psalm. 8. 4.
Eph. 4. 10.
Luk. 16. 26.
Ps. 66. 1.
Act. 3. 21.
2. King. 2. 11
2. Cor. 12. 2

to

to iudgement, as many most evident places of Scripture testifie vnto vs, which the devil that subtil Sophist and deceiuer shall never be able to wrest or elude. *While they beheld, he was taken vp, for a clowde tooke him vp out of their sight. And while they looked stedfast towards heavē, as he went, behold two men stood by them in white apparell. Which also saide: Ye men of Galilee, why stand ye gasing into heaven? This Iesus which is taken vp from you into heavē, shall so come, as ye haue seene him go into heavē.* Act:1.9:10: 11.

In my Fathers house, are many dwelling places: that is, many houses, in which we may dwell and remaine. *I goe to prepare a place for you. He was taken vp into heavē. He was takē vp. I see the heavens open, & the Son of mā standing at the right hand of God.* He saw with his bodily eies, endued from aboue with a new seeing force and sharpnes, beyond & through all the visible heavens, Christ in the same humane nature, in which hee had beene annihilated and humbled. *Seeke those thinges which are aboue, where Christ sitteth at the right hand of God. Hee ascended far above al heavēs. He is entered into heavē. Made higher then the heavēs. He entered into very heavē, to appeare now in the sight of God for vs. our cōversatiō is in heavē, frō whēce also we look for the Savior, evē the Lord Iesus Christ.* Ioh:14.2: Luk:24.51: Mark 16:19 Act:7.56: Col:3:1: Eph.4:10: Heb:4:14: & 7.26. & 9 24. Phil.3.20.

Obiect. *But we cōverse on earth: therfore heavē is in the earth.* Ans. Our cōversatiō is in heavē, 1. In respect of the *hope & certainty* we haue therof. 2. In respect of the *inchoatiō* or beginning which we haue here of that heavenly life, which is to be cōsummated in the world to come. Into this heavē that is, into the house of God & al the biessed, Christ ascēded. God would therfore haue vs to know the place wherinto Christ ascended: 1. That it might be apparāt that christ is true mā, & that he vanished not away, but doth cōtinue, & shal cōtinue for ever true mā. 2. That we might know whether our cogitatiōs were to be cōverted, & where we ought to invocate & call vpō him, & that so Idolatry might be avoided. 3. That we might know our dwelling place into which Christ wil bring vs, and in which wee shal converse and dwel with Christ.

3. Causes why the place whither Christ ascended is made known vnto vs.

2 *How Christ ascended into heaven.*

CHrist ascended into heaven, first, *not simple*, but in respect of his *humane nature onlie*, and that the very same, *which was borne of the Virgin, deade, buried, and which rose againe.* Oh. 1. *He that ever is in heaven did not ascend into heaven, for then he should haue bin*

1 In respect of his humane nature onlie.

some

sometime out of heaven. But the Son of man was ever in heaven. Therefore he is not ascended. Ans. He that ever was in heaven, as touching that whereby he was ever there, that is, his *divinity*, did not ascend; and so we grant Christ according to his Divinity not to have ascended; for that was before in heaven: and as when Christ was on earth, the same did not therfore leave heaven: so when he is now in heaven, his divinity doth not therfore depart from vs. [Cyprian saith; *The Lorde ascended into heaven, not where the VVord of God before was not, (sith he was alwaies in heaven abiding in the Father) but the Lord ascended thither, where the VVord beeing made flesh sate not before.*] Ob. 2. *That which descēded, did also ascēd. His divinity did descend: Therfore it did also ascend.* Ans. The signification of descending is not here proper. His divinity is said to have descended, that is, to have opened and manifested it selfe in place where before it had not.

2 Locally.

2. *He ascended locally or bodily*, that is, truly going from one place to another. He translated his humane nature from a lower place, by a real and most proper translation or removing into an higher place, even into heaven: which could not have beene done, if hee had beene in body every-where. *That Christ did ascend locally*, these places of scripture convince. Mat. 26. 11. Iohn 16. 7. 28. & 12. 8. & 6. 62. Act. 1. 9. Col. 3. 1. *Yee shall not have me alwaies. If I goe not away, the comforter will not come vnto you. VVhat then, if ye should see the Son of man ascend vp, where he was before? VVhile they beheld, he was taken vp. He was taken vp into heaven. Seeke those things vvhich are above, where Christ sitteth at the right hand of God.*

3 Visible. Act. 1. 9.

3. *Christ ascended visibly into heaven.* For his assumption & taking away from his Apostles was conspicuous and apparant to the sight; *VVhile they beheld, he was taken vp.* And they beheld him ascending vp so long, vntill *a cloud tooke him vp out of their sight.*

4 By the power of his godhead. Act. 2. 33.

4. *He ascended by his proper power, that is, by the vertue of his godhead:* as also by the same he rose from the dead. *This Iesus by the right hand of God hath beene exalted.*

5 The fortieth day after his resurrection. 2 Causes why he ascended not vntil 40. dais.

5. *He ascended when he had conversed on earth forty daies after his resurrection*, and that therefore, 1. That he might assure men of his resurrection, and of the truth of his flesh. *To whom also he presented himselfe alive, after that he had suffered, by many infallible tokens.* 2. That he might instruct his disciples concerning his kingdome, and recall into their minds that which he had spoken before, & farther adde some other

other things: and so might ascerteine not them onely, but vs also of his resurrection, and of the truth of his flesh, or humane nature. *Fourtie daies was he seene of them, speaking of those thinges which apperteine to the kingdome of God.* Act. 1. 3.

6. Hee so ascended that he returneth not before the day of iudgment. *He shall so come as ye have seene him goe into heaven: Whom the heavens must conteine, vntill the time that all things be restored.* [Ob. 1. *Beyond or above heaven there is no place: Therefore the ascension into heaven is no locall translation.* Ans. Beyond heaven there is no *naturall* place, such as Aristotle defineth to be *a superficiall extremity of a body conteining, & yeelding to a body conteined*: but there is a *supernaturall* or heavenly place, which, what manner of thing it is, cannot heere be learned by the discourse of mans wil and reason, but onely by a celestial, viewe and beholding, which the Angels already enioy, & wee shal one day have in heaven. Sufficiet it is for vs, that we, leaving to search curiously, *what it is*, now know and beleeue *that such a place there is*, according to these testimonies of Scripture: *I goe to prepare A PLACE for you. I will come againe, and receive you vnto my selfe, that WHERE I am, there mayye be also*: And, *WHITHER I goe, ye know. Father, I will that WHERE I am, they which thou hast given me be with mee. Seeke those things which are ABOVE, WHERE Christ sitteth at the right hand of God.* These and the like testimonies do teach vs, that the heaven whereinto Christ ascended, & which is aboue these visible heavens, is *truely a place*. For the particles ABOVE, WHITHER, and WHERE doe expresse *a place*. This kinde of place Aristotle neither knewe, nor beleeved, seeing he knew not the scriptures. Repl. *Yet at least* (say the Vbiquetaries) *Christ was translated out of a place into that which is* NOT *a place: whence we thus conclude. That which is not in any place is every-where: Christ is not in any place, because he is ascended above & beyond the visible heavens, beyond which there is not any place. Therefore Christ is every where.* Ans. 1. We deny the Maior, that *the same is every-where which is not in any place*. For the highest or farthest heaven is not in any place, neither yet is it every where. 2. The Minor is true of a natural place which is defined to be *the superficiall extremity of a body so compassing & coteining any thing within it, as it selfe also is compassed & coteined within another*. We grant *Christ is translated thither where is no place*, to wit, *naturall*; &c.

6 Actes 1. [

The Vbiquetaries obiections.

Ioh. 14. 2. 3. 4.

Ioh. 17. 24. Coloss. 3. 1.

Non locum.

Christ

Christ is now in no place, that is, *no naturall place*. But these assertions are false if we speake of *a supernaturall place, which doth conteine, but is not it selfe conteined*; and such a supernatural place is beyond the visible heavens, & in it Christ now is according to the scriptures. 3. their supposition or ground whereon they builde their argument is in part denied by vs. *That Christ was taken or translated out of a place*, wee have many maine proofes; *whether hee were translated into a place, or that which is no place*, it skilleth not. This followeth; *Therefore hee changed place*.] So then Christes humane nature is finite, and doth change place, and therefore is not every-where. For, To be every-where, &, To change place, are contradictory. And therefore also his godhead, which alone is infinite, eternal, and every-where, is not saide to chaunge place. But here the *Vbiquetaries* seeke a shifte, that they may not be hurt by this weapon; *That which changeth place, is not every-where; Christs body changeth place: therefore that is not every-where.* They grant the Maior of this Syllogisme to bee true, taking the words after one maner: but here they contende that the wordes are taken after a diverse manner. As that CHRISTES bodie is *everie-where*, that is, *after a maner of maiestie*, or in manner as it is a maiestical bodie; *it changeth place*, in manner of *a naturall body*, or as it is a natural bodie. But they escape not a contradiction by this cavil. For the divers manner which taketh awaie a contradiction must not fal into the same, and bee alone with the words themselues, for the clearing of which they are brought. For so it is made a meere *tautologie*, or speaking of the same thing, and a begging of that which is in question, as if I imitating them, should say, *this aire is light, according to the manner of light; and it is darke, as touching the maner of darkenesse.* Againe, *This man is poore, as touching the maner of poverty; and is rich, as touching the maner of riches.* Thus is the same affirmed of the same. For *the maner of poverty* is nothing else but *poverty*; and *the manner of riches*, nothing but *riches*. So also these *manners* which they faigne and imagine in the Maior proposition, are altogither the same with the *thinges* which are affirmed. that is, the same in them is affirmed of the same, and so these *maners* are that, in which lieth the contradiction. For they say, *CHRISTES body is every where, according to the maner of maiesty.* Being demanded what they meane by *maiesty*, they answere, *omnipotency & immensity.*

To

To say then, *Christs body is everywhere, as touching the manner of maiesty, not as touching the māner of a natural body*, is nothing els even by their owne iudgment, than Christs body to be everywhere according to the māner of immensity, or infinity; & not to be everywhere according to the manner of finitenes. Now verely they trimly take away the contradiction by thus distinguishing. For the manner of immensity, is nothing els but immensity: & immensity, &, To be immense, are both affirmed of the same. Wherefore as these are contradictory; To be everywhere, & to chāge place, or, not to be everywhere: so are these also contradictory, *The same body to be immense, & to be finit; Immensitie & finitnes to agree vnto the same*, or, *the same body to be everywhere, or immense according to the māner of immēsity or maiesty, and not to be everywhere, but to chāge place, & to be finit, according to the māner of finitnes, or a natural body*. Wherfore it is manifest, which was before also cōfirmed, That *Christ ascended locally*, & that therfore this article is to bee vnderstood *of Christs local ascension*.

2. Ob. *Contraries, or opposites, ought to be expoūded after the same māner, that the cōtrariety & oppositiō may be kept; But these Articles, Hee ascēded into heaue, He descēded into hel, ar opposed one to the other: therfore as the article of Christs descensiō is taken in a figuratiue meaning, that is, of his great humiliatiō so ought also the article of his ascensiō to be taken of his great maiesty, not of any local motiō. An.* We answer first to the Maior. *Opposites are to be expoūded after the same māner, except* such māner of explicatiō be *disagreeing frō the articles of faith, & frō other places of scripture*. But this article the scripture it selfe vnderstandeth *of a local ascension, Hee shall so come, as yee haue seene him go into heaven*: howsoeuer it vnderstād that other of a *spirituall*, as we haue heretofore proued. And that thus we vnderstand both these Articles, the Analogy of faith requireth. 2. We deny the Minor. For these two articles are not opposed. For his *ascension into heaven*, is not the furthest degree of his glory, as his *descension into hell* is the furthest degree of his humiliation. But the furthest and highest degree of his glory, is *his sitting at the right hād of the father*. Therfore as touching this article, of his sitting at the right hande of his father, wee graunt the Maior. For vnto this article is the descension into hell opposed, whereupon also the scripture doeth not interprete properlye, but figuratiuely, these two articles *of Christes descension into hell*, and *of*

his

his sitting at the right hand of his father. 3. If Christs ascension be construed of any equalling of his manhood with his godhead, all the other articles concerning the true humanitie of Christ, shall bee vtterly overthrowne.

Quest. 47. Is not Christ with vs then vntill the ende of the worlde as he hath promised? a

a Mat:28:20
b Heb:8:4: Mat:26:11: Ioh:16:28: & 17:11: Act 3:21:
c Ioh:14:18 Mat:28:20:

Aunsw. Christ is true God, and true man: and so according to his manhood, he is not now on earth: b **but according to his godhead, his maiesty, his grace, and spirit, he is at no time from vs.** c

The Explication.

THis question is a prevention of an obiection of the Vbiquetaries, who argue thus. Ob. *But Christ promised that he would be with vs vntill the ende of the world. Therefore he did not so ascende into heaven, but that he is now also on earth, and that every where in his humane nature.* *Aunsw.* They inferre more in their conclusion then their premisses enforce. Christ is with vs *in that spirituall union*, whereby wee his members are ioined to him our head. And further, hee speaketh of the presence of his whole person, to which he attributeth that which is proper vnto the Godhead. In like manner he saith before his passion, when as yet he conversed on earth with his disciples. *I and my Father will come vnto him, and will dwell with him*: this he speaketh *as touching his Godhead*, which was and is in heaven: and by which as the Father is with vs, so hee is: otherwise wee might reason also thus. *Igoe aywas*, saieth Christ: Therefore hee is not at all with vs. But it is attributed improperly to his other nature, namely, to his *humanity*, that hee abideth with vs, in respect of that *personall vnion*, which is *the secret and wonderfull indissolable vniting and knitting of the two most diverse natures of Christ, diuine and humane, into one person. So that these two natures, being in such wise linked and*

Ioh: 14: 23.

What the personal vnion of two natures in Christ is.

com-

coniоyned, dissolue the essence of Christes person, and one nature should bee destroied, if it were sundered from the other; both notwithstanding retaining their peculiar and severall properties, whereby one is distinguished from another. Saint Augustines explication is on this manner. *That which Christ saith, Loe I am with you alwaies vnto the end of the world, is fulfilled according to his Maiestie, Prouidence, and vnspeakeable goodnesse: But as concerning that flesh which the Word tooke, and after which he was borne of the Virgin, taken by the Iewes, crucified on the crosse, taken downe from the crosse, wrapped in linnen clothes, laiden in the sepulcher, manifested in the resurrection: as concerning it, yee shall not haue him alwaies with you. Why so? Because, as concerning the presence of his body, hee conuersed fortie daies with his disciples, and they accompanying him, he seeing, not following, he ascended into heauen, and is no longer here. For, He is there, sitting at the right hand of God: and, He is here, for the presence of his maiestie hath not left vs.* Againe, *According to the presence of Christs maiestie we haue Christ alwaies: according to the presence of his flesh, it was truely said vnto the disciples, yee shall not haue me alwaies. For the Church enioyed him a few daies, vnderstanding the presence of his flesh, now it laieth holde on him by faith, but seeth him not with corporall eies.* Christ therefore is present with vs, 1. *By his spirit and Godhead.* 2. *As touching our faith and confidence wherewith we beholde him.* 3. *In mutuall dilection and loue,* because he loueth vs, and we him, so that he doth not forget vs. 4. *In respect of his vnion with humane nature,* that is, in the coniunction of the soule with the body. For the same spirit is in vs and in him, who ioineth and knitteth vs vnto him. 5. *In respect of that hope, which we haue of our consummation;* that is, that certaine hope which we haue of comming vnto him.

Trect. 50. in Iohann.

5. Manners of Christes presence.

Quest. 48. *Are not by this meanes the two natures in Christ pulled asunder, if his humanitie bee not wheresoeuer his diuinitie is?*

Answ. No: For seeing his Diuinity is incomprehensible, & euery-where presente: [a] it followeth necessarily that

[a] Ier. 23. 14. Act. 7. 49.

that the same is without the bounds of his human nature which hee tooke to him, [b] and yet is nevertheless in it, and abideth personally vnited to it.

[b] Ioh. 3. 13. Col. 2. 9. Ioh. 3. 13. & 17. 15. Matth. 28.

The Explication.

THis question is an other argument and instaunce of the *Vbiquetaries*. For thus they argue. Ob. *In Christs person the two natures are ioined in vnseparable vnion. Therefore where soever Christs godhead is: there also must his humanity needs bee.* Ans. These two natures remaine in such sort ioined & vnited, that their propertie remaineth distinct, & neither is turned into other, which would fall out, if each nature were infinite and every where. Rep. *Those two natures, whereof one is not, where is the other, are sundred, neither remaine personally vnited, but are separated: In Christ are two natures, whereof one, which is his humanity, is not where is the other, which is his godheade. Therefore the two natures in Christ are not vnited, but separated.* Ans. The Maior is true being vnderstoode of two *equall natures*; that is, either both *finite*, or both *infinite*; but false of *vnequall natures*; that is, of those whereof one is *finit*, and another *infinite*. For the *finite* nature cannot be at once in moe places: but the *infinite* nature may bee at once both whole *in* the finit nature, and whole *without* it: and this may we indeed consider and obserue in Christ. For his humane nature which is finit, is but in one place: but his divine nature, which is infinite, is both in Christs humane nature, and without it, & even every where. Rep. *There must not withstanding be made a separation in another part, vvhere the humane nature is not, though there be no separation vvhere it is.* Ans vv. Not at all: Because the godhead is whole and the same in the human nature, and without it. Gregory Nazianzene saith. *The VVord is in his temple, and is every vvhere, but after a speciall manner in his temple.* Repl. *If Christs humane nature be not adorned vvith divine properties, it followeth that there is no difference betweene Christ and other Saintes. For no other difference can be found, but the equalling of his manhood with his godhead. For the difference betweene Christ & the Saints, either is in substance and essence, or in properties. But not in sub-*

stance

ſtance; becauſe the whole godhead dwelleth aſwell in the ſaints, as in Chriſt: Therfore in properties. Anſ. Wee denie that there is any difference betweene Chriſt and the Saintes either in ſubſtance, or in properties, or giftes: for this enumeration or reckoning is not perfect and complete. There is wanting a third difference, wherby Chriſt is diſtinguiſhed frō al Saints, namely *the ſecret perſonal vniō of both natures*, which is in Chriſt, not in the ſaints. For in Chriſt *dwelleth the fulnes of the godhead bodily*; ſo that Chriſt man is god, & Chriſt god is man: & thus the godhead dwelleth not in the Saints. Repl. It is ſaide, *God hath given him a name above every name.* Anſ. 1. *God hath given him ſuch a name, that is, together with his godhead:* For as the godhead, ſo the properties of the godhead were givē him of the Father. 2 *God gave ſuch a name to him, that is, to Chriſt man, by perſonall vnion, not by any exequation or equalling of both natures.* For as the godhead, ſo are the properties therof given. By theſe three obiections it appeareth, that the Vbiquetaries (of whom theſe things are brought) *fall into foule errors* 1. *Into the erroure of Neſtorius, becauſe they ſūder the vnited natures in Chriſt*, whilſt inſteed of the *vniō* of the natures they ſubſtitute *the exequation & equalling*, or *the operation & vvorking* of one by the other. For two things, two ſpirites, and two natures may be equalled, or mutually worke one by another, without perſonal vnion. 2. *Into the errer of Eutyches; becauſe they confounde the ſame natures.* 3. *They diſarme vs of thoſe vveapones, vvherevvith vvee ſhoulde fighte againſt Arrians and Sabellians.* For they doe fovvlie enervate and vveaken all thoſe places, vvhich prove CHRISTES divinity, by drawing them to the equalling of his humane nature with his divine.

3. Peſtilēt weeds growing in the Vbiquetaries garden.

1 Neſtorianiſme.

2 Eutychianiſme.

3 Arrianiſme.

3. *VVherefore Chriſt aſcended into heaven.*

CHriſt aſcended, firſt, *for his owne & his Fathers glory.* For, 1. He was to have a celeſtial kingdome: therefore he might not abide in earth. *He that deſcended, is even the ſame that aſcended far above all heavens, that he might fil all thinges. VVherefore God hath alſo highly exalted him, that at the name of Ieſus every knee ſhould bowe, & that every tongue ſhould confeſſe that Ieſus Chriſt is the the Lorde, vn-*

2. For his Fathers & his owne glory: Eph. 4:10 Philip. 2:9 10:11.

Philip 2.9. *to the glory of God the Father.* 2. It vvas meete that the head ſhoulde be glorified with excellency of giftes aboue all the bleſſed, as being the members of that head which could not haue beene done in earth.

2. For our ſakes.

2. He aſcended *in reſpect of vs*, and that for foure cauſes, 1. That he might glorioufly make interceſſion for vs. *Chriſt is at the right hād of God, & maketh requeſt alſo for vs.* Now he maketh interceſſion for vs: 1. *By the worth of his ſacrifice already offered*, which is ſo great, that the Father in regard therof ought to receive vs into favour. 2. *By his owne will*, whereby he vnceſſantly deſireth that the Father ſhould receive vs into favor at the view & remembrance as it were of the ſacrifice performed by him in his body. 3. *By the conſent of the Father* approving this wil and deſire of the Son, accepting the value of his ſacrifice as a ranſome for our ſinnes, & togither with his Son, receiving vs into favour. On this wiſe doth Chriſt by his interceſſion apply vnto vs the benefits and merites of his death. To this application was required his whole glorification, the parts wherof are his Reſurrection, Aſcenſion, & Seſſion at the right hand of the Father: Ob. *He made interceſſion for vs alſo on earth.* Anſ. This interceſſion was made, in reſpect of the interceſſion to come, for of that cōdition he made interceſſion before, that, having accompliſhed his ſacrifice vpon earth, he ſhould preſent himſelfe for ever a Mediator in the celeſtial Sanctuary.

1. To make interceſſiō for vs. Rom 8.34.

1

2

3

2. That we might alſo aſcend. Ioh. 14. 2. 3.

2. That we might alſo aſcend. *I wil prepare you a place. In my Fathers houſe are many dwelling places*, that is, places to abide for ever: for he ſpeaketh of continuing. *Chriſt aſcended therefore ſhall we alſo aſcēd.* The cōſequēce is good, becauſe he is the head, & we the mēbers alſo, he is the firſt begotten amongſt many brethren. 3. That he might ſend the holy Ghoſt, and by him gather, comfort, & defend his church from the devill vnto the worldes end. *If I goe not away, the Cōforter will not come vnto you. VVhich* (holy Ghoſt) *he ſhed on vs aboundantly through Ieſus Chriſt our Saviour.* Ob. *He gave the holy ghoſt both before, & after his reſurrection. VVherfore he went not for that cauſe away, as to ſend the holy ghoſt.* Anſ. Hee had given him indeede before, but not in ſuch plentiful manner, as in the daies of Pentecoſt. That ſending of the holy Ghoſt, which was from the beginning of the world in the church, was doe in reſpect of Chriſt to come, who ſhould at length raigne in humane nature, & give largly and in abundant manner the holy Ghoſt. Before his aſcenſion

3. That he might ſend the holy Ghoſt. Iohn 16.7.

he gave him not in ſuch plenty, becauſe of the decree of god, who purpoſed to doe both by man glorified: And the ſending of the holy ghoſt was the chiefe part of Chriſts glory. Therfore it is ſaid, *As yet was not the holy ghoſt*, that is, the wonderful and plentiful ſending of the holie Ghoſt, becauſe Chriſt was not as yet glorified. *Except I goe awaie, the Comforter ſhall not come vnto you*. This was the cauſe why the ſending of the holy ghoſt was differred vntil the aſcenſiō. 4. That he might promiſe for vs in the ſight of God, that he would bring to paſſe, that we ſhould no more offend. Ioh. 7 39. & 16. 7.

4. *What is the difference betweene Chriſts Aſcenſion & ours.*

CHriſts aſcenſion and ours agree. 1. In that it is to the ſame place. For we ſhal aſcend into the ſame place, whither he aſcended. 2. In that alſo it is, To be glorified. *Father, I will that they, which thou haſt given me, be with me, even where I am, that they may beholde my glory*. But they differ, 1. Becauſe Chriſt aſcended by his own power and vertue: we not by our owne, but by his. *No man hath aſcended into heaven* (that is, by his owne proper vertue) *but the ſon of man*. We ſhal aſcend by and for him. *I goe to prepare you a place. I will that they which thou haſt given me, bee with me even where I am*. 2. He aſcended to be head. We to be his members: He to glory agreeable for the head: and we ſhal aſcend to glory fit for members. He aſcended to ſit at the right hand of the Father; we, to ſit indeede in his, & his Fathers throne, but that only *by a participation*: *not in the ſame degree & dignity* with him. *To him that overcōmeth, wil I grant to ſit with mee in my throne, even as I overcame, and ſit with my Father in his throne*. Chriſt therfore aſcended as head of the Church: we ſhal aſcend as mēbers of this head, that we may be partakers of his glory. 3. Chriſts aſcēſiō was the cauſe of our aſcēſiō, but it is not ſo of the cōtrary. 4. *Whole Chriſt* aſcēded but not *the whole* of Chriſt. Becauſe he aſcended as touching his humane nature only, & not as touching his divin, which alſo is on earth: But *the whole of vs* ſhal aſcend, becauſe we have only a finit nature: and that but one.

They agree 1 2 Ioh 17.24.

They differ 1 Iohn 3. 13. Iohn 14. 2. & 17. 24. 3 Rev. 3. 21.

3 4

Queſt. 49. *What fruit doth the aſcēſiō of christ into heavē bring vs?*

ON THE 18. SABBOTH.

Aunſw. First, that he maketh interceſsion to his Father in heavē for vs.[a] Next that we have our fleſh in heaven, that we may be cōfirmed therby, as by a ſure pledge, that it ſhal come to paſſe, that he who is our heade, wil lift vp vs his members vnto him.[b] Thirdly that he ſendeth vs his ſpirit inſteede of a pledge betweene him and vs,[c] by whoſe forcible working we ſeeke after, not earthly, but heavenly thinges, vvhere hee himſelfe is ſitting at the right hand of God.[d]

[a] 1. Ioh. 2:1: Rom. 8:34.

[b] Ioh. 14:2: & 17.24. & 20:17. Eph. 2:6:

[c] Ioh. 14:16 & 16:7: Act. 2:33. 2. Cor. 1:22. & 5:5:

[d] Col. 3:1:

The Explication.

5. *VVhat are the fruits of Chriſts aſcenſion.*

2 His interceſſion which hath three parts 1 2 3

THe chiefe fruites of Chriſts aſcenſion are: firſt, *His interceſsion*, which ſignifieth, 1. *The perpetuall vertue and ſtrength of Chriſts ſacrifice.* 2. *Both vvils in Chriſt, both human & divin, propitious & favourable vnto vs*, wherby he wil that for his ſacrifice we be received of his Father. 3. *The aſſent of his Father approving this his Sons vvill, & accepting of the value of his ſacrifice as a ranſoe for our ſins:* & as the Father receiveth vs, ſo doth he alſo. In ſumme, it is the wil both of the Father and the Son, that Chriſts oblation & ſacrifice ſhould be availeable vnto vs for ever. Ob. *But before Chriſts aſcenſion, yea before his comming, there was interceſsion.* Anſ. 1. That depended of this which was to be after the aſcenſion, that is, it was made in reſpect of this interceſſion to come, as alſo the whol receiving into favor from the beginning of the world. For he, our Mediator, made interceſſion before, with this conditiō, that he accompliſhing his ſacrifice, ſhould appeare for ever in the heavenly ſanctuary. *Thou art a Prieſt for ever after the order of Melchiſedech.* 2. That interceſſion in the olde Teſtament was not ſuch as it is now in heaven. For in the olde Teſtament the Mediator made interceſſion for the worth of his ſacrifice and ranſome one day heereafter to be paid: & the Father received the Fathers of the old Church

Heb. 5.6.

into

into fauour in regard of this ranſome afterwards to be paid: but nowe he receiueth vs for Chriſtes ranſome already paide. [So alſo ſinnes in the time of the law were remitted, and the holy Ghoſt giuen for the ſacrifice which was to come: but nowe both theſe are ſealed vnto vs for Chriſts ſacrifice already performed. And the value of Chriſtes ſacrifice continueth for ever, becauſe, *VVith one offering he hath conſecrated for ever thē that are ſanctified*. And the ſurceaſe of Chriſt frō offering any mo ſacrifices is no argument of an vnperfect, but rather of a perfect ſacrifice. For if he ſhould oftē ſacrifice after the manner of the Leuitical Prieſts, he ſhould therfore ſacrifice oftē, becauſe he is not able with one ſacrifice to make perfect thē which come vnto God: But he made al perfect with one ſacrifice: wherfore he now executeth the office of his Prieſthood, not by oftē *offering* & meriting, but by oftē *applying* to vs (through the infinit worth of his ſacrifice) grace, righteouſnes, & his holy ſpirit; which is a weightier worke, then if he iterated his ſacrifice.] Heb: 10. 14 [ ]

2 *Our glorificatiō or aſcenſiō*: For ſeeing Chriſt our head is aſcēded, we are certain that we alſo ſhal aſcend into heauē, as being his mēbers. *I go to prepare a place for you. And though I go to prepare a place for you, I wil come again, & receiue you vnto my ſelfe, that where I am, there may ye be alſo.* Ob. *But Elias & Enoch aſcēded before Chriſt. Therfore Chriſt is not by his aſcenſiō the cauſe of our aſcenſiō. Anſ.* They aſcēded in reſpect of Chriſts aſcenſiō, which was to come. Chriſts aſcenſiō & glorificatiō, is the *cauſe* & *example* of our aſcenſiō & glorificatiō, becauſe except he were glorified, we ſhould not bee glorified. For the Father hath decreed to giue vs al things by the Meſſias, & hath put al thinges in his hands. And how ſhould Chriſt haue given vs a kingdōe, except himſelfe firſt, as being the firſt-born, had takē poſſeſſiō therof? But for this cauſe alſo he aſcended into heaven, that he might there raigne. Therfore he wil trāſlate his citizēs thither. And ſeeing we are his mēbers, & he our head is already aſcended, and glorified: therefore ſhall wee alſo aſcende, and be glorified. *VVhere I am, there ſhal alſo my ſeruant be. I will receiue you vnto my ſelfe, that where I am, there may yee be alſo.* 2 Our aſcenſion into heaven. Ioh: 14: 2. Ioh: 17. 24. & 14: 3.

3 *The ſēding of the holy Ghoſt*, by whō he gathereth, cōforteth, & defēdeth his church to the worlds end. He was giuē alſo to the godly which were vnder the law, before chriſts aſcēſiō & cōming. But that was. 1. *In* 3. The ſending of the holy Ghoſt

respect of this ascension & glorification of Christ, which was then to come, & whereof that sending and powring out of the holy Ghost is, not *a fruite* onely, but also *a part*: and so in respect also of this sending, which was nowe after Christes ascension accomplished, the holie ghost was given vnto the godly in the olde testament. 2. Nowe after Christs glorification it was given *more aboundantly*, as in the daie of Pentecost: that which also was foretolde: *And it shall bee in the last daies, saith* God, *I wil powre out my spirit vpon al flesh.* Now, that Christ did not powre out the holy Ghost in such plenty before his ascension, that befel only, as before was saide, in respect of the decree of God. For God would that the holy ghost should be given by the Messias, as wel man as God: wherefore man also was to be glorified, who should doe this. *It is expedient for you that I goe away; for if I goe not away, the Comforter will not come vnto you, but if I departe, I will sende him vnto you.* By the efficacy & working of this his spirit we seeke *things above*, because there is our treasure, there are our goodes; and that because Christ hath therfore ascended, that he might make those good things ours, which were there long before. And this is the Apostles argument, Col. 3. 1 There are other fruites also of Christs ascension. For,

Ioel. 2. 28. Act. 2. 17.

Iohn 16. 7.

4. Remissions of sins. 4. It is a testimony *that our sins are fully pardoned vs, who doe beleeve.* For except he had suffered the punishment for sins, he could not have entred into the throne of God: For where sin is, there is death also. *He shall reprove the world of righteousnes, because I goe to my Father.* 5. It is a testimony *that Christ is indeede conqueror of death, sin, & the devil.* 6. It is a testimony *that we shall never be left destitute of comfort*; because he therfore ascended, to send the holy ghost. *If I go not away, the Cõforter will not come. When he ascended vp on high, he led captivity captive, & gave giftes vnto men.* 7. It is a testimony *that Christ will for ever defend vs*, because we know that our heade is a glorious head and placed above all principalities.

Ioh. 16 10. 5. Cõquest or victory over death. 6. The comfort of the Chu ch. Iohn 16 7: Ephes. 4: 8: 7. The defence of the church

[Now what is it *to beleeve in Iesus Christ which ascẽded into heaven?* Ans. It is to beleeve. 1. That he did truly, & not in shew only ascẽd into heaven, & now is there resident in his humanity, & sitting at the right hãd of his Father, vntil he thẽce return vnto iudgmẽt, would be called on by vs. 2. That he hath ascẽded for our sakes, & now appeareth in the preseẽce of God, maketh intercession for vs, sẽdeth vs his holy spirit, & wil one day take vs vnto himselfe, that wee may bee where he is, and raigne with him in glory.]

The meaning of the Article, He ascẽded into heaven.

Quest.

Quest. 50. *VVhy is it further said, He sitteth at the right hand of God?*

Answ. Because Christ therefore is ascended into heaven, to shewe there that he is the Head of the Church, [a] by whome the Father governeth all thinges. [b]

[a] Eph: 1: 20. 21: 22: 23: Col: 1. 18:
[b] Mat. 28: 18 Iohn 5: 22.

The Explication.

Christs sitting at Gods right hand differeth fr̄ his ascension.
1 In order.
2 In continuance
3: In ende

TO *sit at the right hand of God*, &, *To ascend into heaven*, are things different: for one may be without the other. Wherfore this Article differeth 3 waies from the former. 1. Because in this article is declared *the end of his ascension*. For Christ did therfore ascend into heaven, that he might sit at the right hand of the Father 2. Because Christ sitteth *alwaies* at the right hand of the Father, but into heaven he ascēded but *once* 3. The Angels doe *ascend*, and wee shal also *ascend into heaven*, but yet neither they, nor we shal *sit at the right hand of God*. For, *To which of the Angels said God at anie time, Sit at my right hand, vntill I haue made thine enemies thy foot-stoole?* much-lesse did God say thus vn to any *man*, Christ alone excepted. The Questions of Christs sitting at the right hand of the Father, are,

Heb. 1: 13.

1. *VVhat the right hande of God signifieth in the scriptures.*
2. *VVhat it is, to sit at Gods right hand.*
3. *VVhether Christ did alwaies sit at Gods right hand.*
4. *VVhat are the fruits of Christ sitting at the right hand of the Father.*

1. *VVhat the right hand of God signifieth.*

THe *right hand* as also other *members*, are attributed vnto God by an *anthropopathy*, or resemblance after the maner of men: & in scripture *the right hand of God* signifieth, 1. The omnipotencie, or exceeding vertue of God. *Him hath God lift vp with his right hād, to bee a Prince and a Savior. The right hand of the Lord hath done valiantelie. Thy right hande, O LORDE, hath bruised the enimy.* 2.

1
Act. 5: 31.
Psal. 118: 16.
Exod. 15: 6.
2

Act 5.31. Psal.118.16. Exod.15.6. It signifieth perfect glory, perfect dignity, and ful divine maiestie, and in this sence it is heere taken.

2. *What is it to sit at Gods right hand.*

To sit at Gods right hand, it to be a person equall to God in power & glorie, by whom the Father worketh immediatly, and governeth all thinges. They commonly define it to be, *to raigne in equall power & glory with the Father.* That is true indeede of Christ: for hee doth all things likewise as doth the Father, and is indued with the same power with the Father, which also he exerciseth. But the Son hath alwaies so raigned: and the same agreeth also to the holie Ghost, *who yet is not saide in the scripture to sit, neither doth sit at the right hand of the Father*: because the Father doth not governe al things especially his church, immediatly by the holy ghost, but by the Sonne. Wherefore this definition, which is commonly received, is not sufficient and perfect. Some confound his *sitting*, with his ascension, and say it is al one. But we have already shewed & prooved a differēce, & it is absurd that in so short a confession should bee an idle speaking of the same thing twise. This phrase of speech is taken from the custome of kings, who place those, whome they honor, at their right hand, and have their assistant assessors, to whom they commit the power of government: So *Christ is saide to sit at the right hand of the Father*, because the Father wil rule and governe by him immediatly al thinges both in heaven & in earth. This Session therfore is *the supreme dignity and glorie given by the Father vnto Christ after his ascension*: Or, *the peerles exaltation of the Mediator in his kingdome & Priesthood.* Christ alone sitteth thē at the right hand of God the Father, that is, hee is that Mediator and person omnipotent, by which the Father governeth al thinges immediatly: but especially, by which he defendeth the Church against her enemies. And this glory and Session of Christ at the right hand of the Father, is, 1. *The perfection of Christs divine nature*, that is, the equality of the *Word* with the Father, which he did not then receive, but ever had. Which his Divinity, though for the whole time of his humiliation it lay hidden & vndescried; yet it afterwardes shewed forth it selfe with power & maiestie. 2. *The perfection & exaltation of Christs humane*

Whence the phrase of Christs sitting at Gods right hand ariseth.

Four things wherein Christs sitting at Gods right hand consisteth.

humane nature. This perfection or excellency of Christs humane nature compriseth, 1. the personal vnion of the humane nature with the Word; *In him dwelleth al the fulnes of the godhead bodily.* 2. the excellency of gifts; vvisedome, power, brightnes, glory, maiesty, and other graces farre greater and more in number, than are bestowed on al me or Angelles, and therefore in which he farre excelleth both men and Angels. *Of his fulnes have al we receiued. God giveth him not the spirit by measure.* 3. *The perfection or the excellency of the office of the Mediator*, that is, the Prophetical, Priestly, & Roial function, which Christ now (as the glorified head of his Church) doth in his humane nature gloriously exercise in heaven. For now he is our glorious intercessor, he is the glorious giver of the holy Ghost, and the mighty preserver & defender of his church. This excellency of Christes office, is the verie exalting of Christ in his Prophetical, Priestly, and Princely function: that is, the laying downe of the infirmity of Christs humane nature, & the perfection of glory, which was due vnto Christ, both in respect of his *office*, as being a Prophet, King, or Priest; & in respect of his *person*, as being God. *All power is given vnto me both in heaven & in earth.* 4. *The perfection of Christs honor*, that is, the adoration, worship, and reverence, which equally, as to the Father, is yeelded vnto Christ both of men & Angels, becau e he is adored, & magnified of al, as the Lord & Prince of al. *Let all the Angels of God worship him. Hee hath given him a name above every name.* By these & the like speeches are signified the parts of Christs sitting at Gods right hand. But *the name*, whereof is spoken in the words of the Apostle before alleadged, is *the excellency of the person and office of Christ, & a declaration of both by his visible maiesty*, that al may be forced to confesse, that this is the king, by whom God ruleth al things. So also did Stephen see h'm standing on Gods right hand, adorned with visible maiesty & glory, & worshipped him. Christ had some partes also before of his excellency, both of his *office*, and of his *person*, but hee then came to the full perfection of al, when being taken vp into heaven, hee was placed at the right hand of the Father.

Col. 2. 9.

Ioh 1. 16. & 3. 34.

3

Mat. 28. 18.

4

Psal. 97 7. Heb. 1. 6. Philip 2. 9.

By these parts nowe of Christs sitting at the right hand of the Father, the definition of his sitting may be made more ful in this wise. Whe christ is said *to sit at the right hād of the Father*, he is said, to have the same & equal power with the father, to excel al me & Angels in his humane

A more ful descriptiō of Christs sitting at Gods right hand.

humane nature, both in giftes beſtowed on him more & greater than on them, as alſo in viſible glory & maieſty: To ſhew himſelfe Lord of men & Angels, & of al things that are created: in the name of the Father, To rule & adminiſter immediatly his kingdome in heaven, & the whole worlde, and chiefly To governe by his power immediatly the church: laſtly, To be acknowledged & magnified of al, as chiefe Lord & Head. But how, & how many waies Chriſt is called *our Head*, hath bin heeretofore fullie handled in the 32. Queſtion of the Catechiſme.

[Chriſt may be ſaide to ſit at Gods right hand in reſpect both natures. 1. How in reſpect of his humanity. 2 How in reſpect of his divinity

[The Seſſion therfore at the right hand of god, is, the honour not of the Father, or the holy ghoſt, but proper to the Son alone: & is indeed the laſt degree & conſūmation of honor, which the Son obteined in both natures, but diverſly in each of them. For *in reſpect of his humane nature, it is a real cōmunication of heavēly gifts, or perfect glory, which the humane nature or manhood of Chriſt enioyed not before the aſcenſiō.* But *as concerning his divinity* his ſeſſion at the right hand of God is no change therof, but *a bare laying aſide that humiliation, whervnto it had ſubiected it ſelfe; & a manifeſtation of that glory, which he had vvith the Father before the foundation of the vvorld, & had concealed in the time of his humiliation; & a title of full & free challenge, vvhereof the godhead in the aſſumption of humane nature had as it were diſcharged it ſelfe.* For as the godhead humbled it ſelfe, ſo alſo it was againe exalted & placed at the right hand of the Father: namely, *it was glorioufly manifeſted in the fleſh. Father glorifie me with the glory which I had vvith thee before the world was.*]

Iohn 17. 5.

Many Obiections are by this definition refuted: As. 1. *The holy ghoſt alſo is equal with God the Father: Therfore we may truly ſay, that he alſo ſitteth at the right hād of the Father.* Anſ. It doth not follow: becauſe the reaſon is grounded on an il definition. For although the holy ghoſt be (aſwel as the Father & the Son) Head, & Lord & ruler of the church, yet doth it not agree to the holy ghoſt, but *to Chriſt alone, to ſit at the right hand of the Father*: Becauſe he alone tooke humane nature, was humbled, dead, buried, roſe againe, aſcended, & is Mediator. And further, the Father worketh immediatly by the Son onely: but by the holy ghoſt the Father doth not worke immediatly, but through the Son. For the ſame order is to be kept in their operatiō & working, which is in the perſons. The Father worketh *not By himſelfe, but Of himſelfe*, becauſe he is of none: The Son worketh *By himſelfe, not Of himſelfe*, be-

becauſe he is begotten of the Father: The holy ghoſt worketh *By himſelfe, but From the Father & the Son*, from whom hee doth proceede. Therfore the Father worketh immediatly by the Son: becauſe the ſon is before the holy ghoſt, yet *not in time, but in order*: but mediatly the Father worketh by the holy ghoſt: and therfore *the Son* the Mediator is rightly ſaid to ſit at the right hand of the Father, but not the holie ghoſt. 2. Ob. *Chriſt before his aſcenſion vvas alwaies the glorious head & King of the Church. Therfore he cannot now be firſt, after his aſcenſiō, ſaid to ſit at Gods right hand.* Anſ. Againe, this reaſon alſo is grounded vpon a bad definition. Chriſt was alwaies glorious, but he was not alwaies advanced & exalted in the office of his Mediatorſhip, to wit, in his kingdome & Prieſthood. Now firſt he began to have the cōſummation & perfection of glory, which before he had not: that is, gloriouſly to rule & adminiſter his kingdome & Prieſthood in the heavēs. Ob. 3. *Chriſt ſaith, To him that overcommeth wil I grant to ſitte in my throne with me. Therfore we alſo ſhal ſit at the right hand of the Father.* Revel. 3. 21. Anſ. We ſhal ſit there *by participation of glory*: where this muſt be alſo granted, that *the ſame is the throne of the Father & the Son. In the ſame throne* many may ſit, but *not in the ſame dignity*, but ſome in higher roome, & ſome in lower. Many Counſellers ſit neere the Prince, but the L. Chauncellour only ſitteth at his right hand. And ſo Chriſt will not give that chiefe dignity and glory given him of his Father, vnto any other. Obiect. *But to ſit at Gods right hand is alſo to live glorioufly and bleſſedly: & this agreeth to vs.* Anſ. This is not a ful and ſufficient definition, becauſe *a bleſſed life* agreeth both to vs & Angels, but *the ſitting at Gods right hand*, doth not. Whervpon theſe Articles were adioined togither; *he aſcended into heaven: Hee ſitteth at the right hand of God the Father.*

3. *Whether Chriſt did alwaies ſit at the right hand of God.*

THis Queſtion ſhould not be needful, except mens curioſity had made it ſuch: & the explication thereof is required the diſtinction firſt of *natures*, then of *time*.

Now as concerning *Chriſts divinity*, 1. That *alwaies* ſitteth at the right hand of the Father, as *ſitting ſignifieth an equal power & honor*, which Chriſt hath, even the ſame with the Father. For Chriſts divine nature was from everlaſting equal with the Father in honor & power. Likewiſe, as, To ſit at the right hand of the Father, ſignifieth, *To be the head*

How Chriſt *alwaies* ſate at the right hand of the Father according to his divinity

1 *head of the Church.* For by the *word* the Father did from the beginning alwaies preserue the church, as also by him he created al things. In this sense Christ was placed by his eternal generatiõ at the right hãd of the
2 Father. 2. Christ according to his divinity also doth so sit at the right hand of the Father, as *he was ordained to this his office of Mediatorship frõ everlasting.* For he was from everlasting ordained to the Mediator-
3 ship, yea evẽ according to his divinity. 3. hẽ doth *alwaies* sit, according to his divinity, at the right hand of god, *in that he begun from the verie beginning of the world, to execute, and hath executed this his office.* And Christ according to his divinity, was in this respect after his ascension into heavẽ, *placed at the right hande*; in that his divinity then began *to shew it selfe glorious in his body*: which in the time of his humiliation had hid it selfe from being openly manifested and declared. For in the time of his humiliation, which was whẽ he lived on earth, his godhead also had humbled it selfe, *not by making it selfe weaker*: but by *hiding it selfe* only, and not shewing it selfe abroad. Therefore thus Christ also according to his divine nature, was *placed* at his fathers right hand, namely, *by laying downe that humility*, which he took on him for our sake, and by shewing foorth that *glorie, vvhich hee had with his father before the foundations of the vvorlde vvere laide* (but had hid the same in the time of his humiliation): not by adding any thing vnto it, which it had not before; neither by making it more bright and powerfull, neither by manifesting and declaring it before God, but vnto men, and by vsing fully and freely his right and authority, which right and authority Christes divinity had as it were laide downe in the taking vppe and assumption of humane nature. Therefore hee
Ioh: 17. 5: saieth, *Nowe glorifie mee, thou Father, vvith thy owne selfe, with the glorie, which I had vvith thee before the vvorlde was.* This glory hee had not with men. Therefore hee praieth, that as he had it alwaies with the Father, so hee might manifest it vnto men. Wherefore this is not to bee taken, as if the Worde received any change or alteration of his godheade: but in that sense onely which hath beene said.

Howe hee sate not alwaies according to it, but was their placed,

Now as concerning Christs *humane nature*: according to it he was *then first placed at the right hand of the father, whẽ he ascended into heaven*: then he attained to his glorification, whẽ he received that, which before he had not. *For thus it behooved Christ to suffer, and so to enter into*

into his glory.

Obiect. 1. *He that sitteth at Gods right hand is every where. Christ sitteth at Gods right hande. Therefore he is every where.* Answ. This reason we grant in respect of the *communicating of the properties to the person.* But if it be further concluded, that *according to the flesh* he is everywhere, there wil be more in the conclusion, than was in the premisses.

Luk:24.26. The Vbiquitaries argument drawne frō Christs sitting at his Fathers right hand.

Obiect. 2. *The right hand of God is euery where. Christ humane nature sitteth at the right hand of God. Therefore his humane nature is everywhere.* Ans. We deny the consequence of the whole reason: because, there are foure tearmes in this syllogisme. For, *The right hande of God,* & *To sit at the right hād of* God, is not alone. The Minor should thus proceed: *The humane nature is the right hand of* God: But so it is false. Neither yet is the maior simply true, that he which sitteth at Gods right hand, sitteth every where. For *a part of the sitting at Gods right hand* is also that *visible* glory and maiesty, wherewith Christs humane nature was endowed, and wherewith Stephen beheld him endued in heaven. This is not every where, but only in that place, where his body is seated and remaineth.

Act.7.56.

Obiect. 3. *Hee ascended into heaven, to fill all things, that is, with the presence of his flesh.* Answ. It is a fallacie in misconstring the worde. *Hee ascended to fill all things,* that is, with his giftes and graces, not with his flesh, bones, and skinne. These are the monsters and dotings, whereby the Deuil carrieth Gods glory into derisiō. Rep. *That nature which hath received omnipotencie is every where. Christes humanity hath received omnipotencie. Therefore it is every where.* Ans. The nature which hath received omnipotency *by a reall transfusion & communication of the properties,* is every where, but not that which hath received it *by personall vnion only,* as the humane nature of CHRIST. But yet notwithstanding many things haue beene bestowed by reall transfusion on CHRISTES humanitie: to wit, other qualities, than which hee had on the Crosse, and in his humiliation. Likewise, farre more and greater giftes, than those which are bestowed either on Angels, or on men, were heaped on Christs humane nature after his ascension, and in respect of those giftes bestowed on him, CHRIST is placed, *according to his humane nature* at the righte hand of his Father; but *according to his Deuinitie*

Eph:4:10.

he

he is placed at the right hand of the Father, as he being glorified, and taken vp into heaven, hath shewed forth the same in his flesh, & hath attained vnto the perfection of glory or the highest degree of glorification, as touching his humanity.

ON THE 19. SABBOTH.

Quest. 51. *What profite is this glory of our head Christ vnto vs?*

Answ. First, that through his holy spirit, he powreth vpon vs his members, heavenly graces. [a] Then that he shieldeth and defendeth vs by his power against all our enemies. [b]

a Act: 2: 33: Ephes: 4: 10
b Psa: 2: 9: & 110: 1: 2: Ioh. 10: 28: Eph: 4: 8:

The Explication.

4. What are the fruits of Christs sitting at the right hand of the Father.

THe fruites of Christs sitting at the Fathers right hande, are *all the benefits of the kingdom & Priesthood of Christ glorified.* As, 1. His intercession for vs. 2. The gathering, governing, and garding of the Church by the word & spirit. 3. His defending of the Church against her enemies. 4. The abiection and destruction of the enemies of the Church. 5. The glorification of the church, and abolishment of all infirmities wherevnto it was enthralled. These fruits of Christs sitting at the right hand of God arise out of the office and person which hee sustaineth. The fruits or or benefits of the *kingdome of Christ glorified, are,* that he ruleth vs by the ministery of the word, and the holy Ghost, that he preserveth his ministery, that he giveth his church resting places, & is forcible by doctrine in converting the chosen: that he wil at length raise vp from the dead his chosen and elect, abolish al their infirmities, glorifie them, wipe away al teares from them, enthronize them in his throne, & make them Priests and kings vnto his father. *The fruit of the Priesthood of Christ glorified is* that he appeareth, presenteth himselfe, and maketh request and intercession for vs in heave, and that forcible, so that the Father denieth vs nothing through the vertue and force of his intercession. Hence ariseth that consolation & com-

The benefits of the kingdome of Christ glorified.

The benefites of the priesthood of Christ glorified.

comfort: Because our *king* & *head*, our *flesh*, and our *brother* sitteth at the right hand of the Father, therfore he shal give vnto his *citizens* a rich treasure, even his holy spirit: therfore he shal at length glorifie & quicken vs his *members*: therfore he shal powre out plentifully on vs his celestial blessings, that is, a true acknowledgment of God, faith in him, repentance of our sinnes, and al other Christian vertues; & al this shal he performe vnto vs both in respect of his brotherly loue, as also in regard of his office, who is our head. Because also we have such a High Priest which is set downe at the right hand of the Father, there is no cause why we should doubt at al of our salvation: he shal keepe it safe for vs, and at length most assuredly and certainely bestow it vpon vs. *No man shall plucke my sheepe out of my hand. I will that they which thou hast given me, be with me even where I am.* Ioh: 10: 28: & 17: 24:

[Now what ought each mans particular application of this Article touching Christs *sitting at the right hand of the Father* be? *Ans.* Even this; I beleeve that Christ now possessed of supreme divine majesty maketh intercession for me and al the elect, and applieth vnto vs his sacrifice, that by him, and for his sake the Father may give vnto me life eternal: also that hee governeth and protecteth me in this life against the devil and al danger, and wil at length glorifie me, and endow me with life everlasting.] [The meaning of this Article, He sitteth, &c:]

Quest. 52. *What comfort hast thou by the comming againe of Christ to iudge the quicke and the dead?*

Answ. That in all my miseries and persecutions I looke with my head lifted vp, for the very same, who before yeelded himselfe vnto the iudgment of God for me, and tooke away all malediction from mee, to come iudge from heaven, [a] to throw al his and my enemies into everlasting paines, [b] but to translate me with all his chosen, vnto himselfe, into celestiall ioyes and everlasting glory. [c]

[a] Phil: 3: 20: Luk: 21: 28: Rom: 8: 13: Tit: 2: 13: 1: Thess: 4: 16
[b] Mat: 25: 41 2: Thess: 1: 6 7.
[c] Mat: 25: 34

IN this Article three common places fal in one, & meet togither, which are diuers in themselus, namely, *of Christs second comming, of the ende of the world*, and *of the last iudgement*. Of these places we wil speak iointly, as which are linked togither themselues: yet so that we chiefly handle that of the last iudgement. For to little purpose were it for vs to thinke of Christs second comming, except we did further consider, to what end hee should come. The chiefe questions of the last iudgement are:

1 *VVhether there shall be any iudgement.*
2 *VVhat that iudgement is.*
3 *VVho shall be iudge.*
4 *VVhence, and whither he shall come to iudge.*
5 *How he shall come.*
6 *VVhen he shall iudge.*
7 *VVhat shall be the sentence and execution of this iudgement.*
8 *For what causes this iudgement shall be.*
9 *VVhen it shall be.*
10 *VVhy god will haue vs certaine of the last iudgement.*
11 *VVhy he would not haue vs certaine of the time.*
12 *VVhy god differreth that iudgment.*
13 *VVhether it is to be wished for.*

1 *VVhether there shall be any iudgement.*

THis question is necessary. For the scripture also hath foretold that there shall come in the latter times mockers, who shall account this Article for a fable. *VVhere is the promise of his cõming? For since the Fathers died, all things continue alike from the beginning of the creation.* The last iudgement cannot indeed be demonstrated out of Philosophy: but neither is there any thing in Philosophy against it. But the whole certainety thereof is grounded on diuine prophecies, or on the doctrine of the Church. For although the Philosopher perhaps would say somwhat, as seeing a little through a mist:

2 Pet. 3. 4.

a miſt: as, *that it ſhould goe wel with the good, & ill with the evil; & that it is not likely that man was borne to this miſery*: yet by reaſon that man hath loſt the knowledge of the righteouſnes, goodnes, & truth of God, we cannot know out of Philoſophy, that any iudgment ſhal be: much-leſſe with what circumſtances it ſhal be. The arguments which Philoſophy yeeldeth, are forcible indeede in themſelues, but are not made knowne, but in divinity: & therfore the arguments themſelues are only made forcible & of ſtrēgth in divinity. Wherfore, we wil draw reaſōs and proofes out of divinity, or the doctrine of the goſpel, by which it may appeare that there is a laſt iudgment.

The certainty of the laſt iudgment is not to be ſought in Philoſophy, but in Divinity.

6. Proofes of the laſt iudgment.

The firſt proofe is drawen from expreſſe and plaine teſtimonies of ſacred ſcripture: As out of the prophecy of Daniel. *As I beheld in viſions by night, beholde one like the Son of man came in the cloudes of heavē, & approached vnto the Auncient of daies, and they brought him before him. And he gave him dominion, & honor, & a kingdome, that al people, nations, & languages ſhould ſerve him: his dominion is an everlaſting dominion, which ſhal never be taken away, & his kingdome ſhal never be deſtroied.* And againe a little before: *The Auncient of daies did ſit, whoſe garment was white as ſnowe, & the heare of his head like the pure wooll, his throne was like the fiery flame, & his wheeles as burning fire. A fierie flame iſſued & came forth before him, thouſands miniſtered vnto him, & ten thouſand thouſands ſtood before him: the iudgment vvas ſet, and the bookes opened. The beaſt vvas ſlaine, & his body deſtroied, & given to the burning fire.* Likewiſe out of the prophecy of Enoch, alleadged by the Apoſtle Iude, *Behold the Lord commeth with thouſands of his Saints, to give iudgmēt againſt all men.* Moreover out of the ſermons of Chriſt, eſpecially in Math. 24. verſ. 25. Likewiſe out of the ſermons of the Apoſtles. *He hath appointed a day, in the which he wil iudge the vvorld in righteouſnes, by that man whom he hath appointed, wherof he hath given aſſurance to al men, in that he hath raiſed him from the deade. The Lorde himſelfe ſhal deſcend from heaven with a ſhout, & with the voice of the Archangel, & with the trumpet of God. It is appointed vnto men that they ſhal once die, and after that commeth the iudgment. And I ſawe a greate white throne, & one ſate on it &c. & I ſaw the deade both great & ſmall ſtande before GOD, and the bookes vvere opened, and another booke vvas opened, vvhich is the booke of life, and the dead vvere iudged of thoſe thinges which were written in the bookes, according to their works.*

1 Dan. 7. 13.

Verſe 9. 10

Iud. 14. 15.

Act. 17. 31. 1 Theſſ. 4. 16.

Heb. 9. 27.

Revel. 20. 11. 12.

Neither is the certainty of the last iudgment apparāt only by these & the like plain testimonies of scripture, but is deduced also out of other places by good consequence: & hence are made those forcible arguments, which the Philosophers saw but by a glimps. 2 The second proofe is drawne *from the end, wherevnto mankind was created.* God necessarily obtaineth his end: But to this end did he create mankind, that mā should be the image of God, & the everlasting temple of God, wherin he should be worshipped: to whome he would communicate himselfe, perfect wisedome, righteousnes, and goodnes, and would impart his blessednes, which whereas it is not now performed vnto vs, & seeing it cannot be that God should create so most excellent a creature to perpetual misery, we necessarily inferre that there shal be a chāge: For God wil obteine his end, and wil not suffer the temple of the holy Ghost to be vtterly consumed of rottennes. This blessednes is a part of Gods image according to which man was made: but this the Divell hath destroied: therfore God shall restore it, who is mightier than the divel. And although the end, for which man was created, is hindered divers waies in this life: yet God wil at some time obtain it. Wherfore *it is not onely* (as the Philosophers reason) *likelie & probable, that man vvas not made for these miseries*: but it is also most certaine, that the most excellent of al creatures was made to a better end. Wherefore there must needes be at length a change. By this argument is confirmed the happines of our bodies according to that of S. Paule. *Know you not that your body is the temple of the holy ghost, which is in you?* 1.Cor.6.19. 3 The third proofe is taken *from the iustice, goodnes, & truth of God*, which requireth, that it may goe *iul well with the good, & with the evil ful il.* Philosophy knoweth not that God is so iust, good and true, that he will haue the righteous to enioy ful and perfect blessednes. But this commeth not to passe in this life: nay rather it goeth wel with the wicked and evi in this life. Therfore there must remaine another life, wherin this shal be. The holy scripture vseth this argument, as in Saint Paule: *It is a righteous thing with God, to recompence tribulation to them that trouble you. Remember that thou in thy life time receivedst thy pleasure, and likevvise Lazarus paines: now therefore is hee comforted, and thou art tormented.* 2.Theff.1. 6. Luke 16.25 4 [The fourth is taken *from Gods decree*, whereby he ordeined and purposed with himselfe from everlasting to raise the dead. Wherefore GOD being vnchangeable will not cancel and revoke this

this his decree. A regiſter and coppy thereof wee read in Ezekiell; and preſidentes or examples we haue Enoch, Elias, and Chriſt. The fifth is taken *from Gods omnipotency*, whereby hee is able to effectuate & accõpliſh things contrary to reaſon. This argument Chriſt vſeth againſt the Phariſes: *Yee erre, not knowing the ſcripture, nor the power of God.* The ſixte is taken *from the glory of God*: ſith God created man that he ſhould magnifie him for ever; which cãnot be, if there were no reſurrection nor iudgment.] Al other proofs & arguments may be referred vnto theſe. Cap. 3. 7. 5. Mat. 22. 29. 6.].

2. *What is the laſt iudgment.*

IN every worldly iudgment are, the Accuſed, the Accuſer, the Iudg, the Cauſe, Examinatiõ, & hearing of the cauſe, the Law, according to which iudgment is given, the Sentence of abſolution, & cõdẽnation, & the Executiõ therof according to the law. Worldly Iudgmẽt thẽ in general, is *an inquiſitiõ or examinatiõ of a cauſe by an ordinary & lawful iudg, according to iuſt laws, & a pronoũcing of ſẽtẽce, & the execution therof according to the iuſt lawes.* Now it is eaſy to define this laſt iudgment of God which he wil execute by Chriſt. This iudge hath no neede of inquiſition or examination of the cauſe, or of witneſſes, & accuſers, ſeeing he himſelfe wil make the works of al manifeſt, becauſe he is himſelfe *the ſearcher of heartes.* Therfore there ſhal be onely the Iudge, & the offenders of whom ſentence ſhal be given, & the law according to which ſentence ſhal be given, and executed. The definition of it is this: 1. *The laſt iudgmẽt is* a iudgmẽt which God ſhal exerciſe in the end of the world by Chriſt, who ſhal then viſibly deſcend from heaven in a cloud, in the glory & maieſty of his Father & Angels, by whõ alſo then ſhal be raiſed frõ the dead al mẽ, which have died ſince the beginning of the world, vnto the end therof: but the reſt, who are thẽ living, ſhalbe ſodainly chãged, & al preſented before the tribunal ſeat of Chriſt, who ſhal give ſẽtence of al, & ſhal caſt the wicked with the devils into everlaſting torments, but ſhal receive vp the godly vnto himſelfe, that they may with him and bleſſed Angels, enioy eternal happines & glory in heavẽ: *He ſhal ſo come as ye have ſeene him go into heaven.* It may be defined more briefly on this wiſe: *The laſt iudgment* ſhal be a manifeſtation of the heartes & inward thoughts of al men, and a declaration of al their actions, and a ſeperation of the iuſt and vniuſt, vvho ever have lived, or ſhall live from the beginninge

The definition of the laſt iudgment.

Act. 1. 11.

A more briefe definition.

of the world, vnto the end, proceeding from God by Christ: and a pronouncing of sentence on these men, and an execution thereof, according to the doctrine of the law & gospel: the issue wherof shal bee the perfect delivery of the church, and the final abiection of wicked men, & devils into everlasting punishment.

The confirmation of each part.

The partes of this definition we wil now in few words confirme. 1. The iudgment shal be *a manifestation* of the iust and vniust. For, *The bookes shal be opened, that the secretes of hearts may be laid open.* 2. There shal be *a seperation* of the iust & vniust. For, *Christ shall place the sheepe on his right hand, but the goates on his left hand.* 3. This manifestation & seperation shal be wrought *of God by Christ.* If of God, then shal it bee a most divine and iust iudgment: *If God be vnrighteous, how shal he iudg the world?* It shal be made and wrought *by Christ*: because *The Father hath committed al iudgment to the Son. God hath appointed to iudge the world by a man.* 4 It shal be *a pronouncing of sentēce*: because the Iudge shal say to them on his right hand; *Come ye blessed of my Father.* To those on the left: *Goe ye cursed into everlasting fire, which is prepared for the devil & his Angels.* 5. It shal be *an everlasting execution*: *And these shal goe into everlasting fire, and the righteous into life eternall.* 6. After this maner the wicked & the godly shal be iudged *according to the law and gospell*; that is, they shal be pronounced and declared iust or vniust before the tribunal seat of Christ. For *the absolution* of the iust, shal be principally according to the gospel, but shal be confirmed by the Law: *The condemnation* of the vniust shal bee principally by the Lawe, but shal bee confirmed of the Gospell. Sentence shal bee given on the wicked *according to their owne merite*: Sentence shal bee given on the godlie, *according to Christes merite* applyed vnto them by faith; a testimonie and witnesse of which faith shall be their workes. Therfore also shall the godly confesse, that the retribution of rewards commeth not by their merit, but by his grace: they shal say: *When saw we thee hungering or thirsting?* By nature wee are al subiect vnto the wrath of god; but we shal be pronounced blessed of god, not in Adam, but in the blessed seede, even in Christ. Therfore the sentence shal be given according to the Gospel.

1 Rev. 20 12.
2 Mat. 25. 32
3
Rom. 3 6.
Ioh. 5. 22
Act. 17. 13.
4
Mat. 25 34 41.
5
6
Mat. 25. 37.
Rom. 2. 6.

Ob. *Vnto every man shal bee given according to his workes: Therefore iudgmēt shal be givē to al, not according to the Gospel, but according to the doctrin of the law.* Ans. In this sense, shal be givē also vnto the elect according

cording to their workes: not that their works are merits, but in that they are the effects of faith. Wherefore, then vnto the elect shal be given according vnto their *vvorkes*; that is, they shall bee iudged according to the effects of faith: & to be iudged according to faith, is, to be iudged according to the gospell. Now Christ shall rather iudge according to *vvorks* the effectes of faith, then according to *faith*. 1. Because he wil haue it knowne to other why hee so iudgeth: least the vngodly and condemned persons might obiect, that he giveth vs eternal life vniustly. He wil proue by our works the fruits of our faith, that our faith was sincere and true, and that therefore we are such as to whome life is due according to the promise. Wherefore hee will shew them our workes, and will bring them foorth as testimonies to refute them, that we haue in this life applied vnto vs Christs merit. 2. That we may haue comforte in this life, that wee shall hereafter according to our workes stand at his right hand.

Two causes why Christ wil in the last day rather iudge vs according to the effectes of faith, then according to faith.

3 *Who shall be iudge.*

CHrist shal be the iudge, the same person which is the Mediator. For the Father *hath committed all iudgement vnto the Son, and hath given him power also to execute iudgement, in that he is the Son of man. He hath committed all iudgement vnto the Son. He is ordained of God, a Iudge of quicke and dead. He vvill iudge the vvorlde in righteousnesse by that man, whom hee hath appointed.* Neither yet are the Father and the holy Ghost remooved from this iudgement. But Christ *immediatly* shal speake and giue sentence, and that in his humā nature. And when he speaketh, god shal speake, and when he iudgeth, god shal iudge; not only because he himselfe is God, but because the Father shall speake and iudge by him. The iudgement then shall belong *vnto all three persons of the godhead*, as concerning their *consent* and authority: but *vnto Christ*, as touching the *publishing* & *executing* of the iudgment. For Christ shal visibly giue sentence of al, which sentence he shal also together execute. *The church also shall iudge*, as touching the *approbation* and allowing of his iudgement: as Christ saith, that the Apostles *shall sit on twelue seates, & shall iudge the twelue tribes of Israell*, that is, that they shal subscribe vnto Christs iudgmēt, and shall approue his sentence. Furthermore the causes, why *Iesus Christ man, shall bee Iudge*, are these: 1. Because hee must iudge men

Ioh. 5. 22. 27.

Act. 10. 42. & 17. 31.

The Father & the holy Ghost shall iudge by cōsent & authority.

The Sonne by visible pronouncing of sentence:

the church by approbation.

Luk. 22. 30.

Foure causes why Christ mā shall iudge the world.

therefore he must be beheld of men as a Iudge. But God is invisible. 2

Act 17:31: Mat: 24 30. Iohn 5:27: 2 Because God wil have the church *glorified* by the sāe Mediator, by whō, and for whom it was *iustified*. *God will iudge the world in righteousnes, by that man, whom he hath appointed. They shall see the Son of man come in the clouds of heaven, with power & great glory. The Father hath given power to the Son to execute iudgment, in that he is the Son of man.* 3.

Heb. 2. 11. Eph 5. 30. Iohn 3:, 6. & 5:24: 3 That we may have this comfort, to wit, that this Iudge, wheras hee is our Redeemer, brother, and head, wil be gracious vnto vs, and wil not condemne those whō he hath redeemed & purchased with his bloud, nay, whom he hath vouchsafed to make his brethren & mēbers. These are the three things then which cōfort vs. 1. *The persō* of the Iudg: for he is our brother, & our fleth. 2. *The promise* of the Iudge: For he hath promised & said: *He that beleeveth in the son hath eternal life. Verelie, verely, I say vnto you, he that heareth my word, & beleeveth in him that sent me, hath everlasting life, & shal not come into condemnation, but hath passed from death vnto life.* 3 *The final cause* or end of his cōming to iudgmēt. For he shal come to set his church at liberty, & to cast the wicked into eternal destructiō. The fourth cause why Christ man shall be Iudge, is, *the iustice of God*. Because the world hath contumeliously

Zach 12:10 Ioh. 19. 37: 4 dealt with Christ, refusing his benefits: therfore, *They shal looke on him whō they have pearced*: that he may the more confould his wicked enemies, who shal be forced to behold him their Iudge, whō they have so much withstood. Ob. *Christ saith, that he came not to iudge or cōdemne the world: How then shal he be our Iudge? Aunſ.* Christ in these places

Ioh. 12: 47: & 3. 17. speaketh of his *first comming*, which was not to iudge the world, but to save it: but at his *second comming* hee shal come to bee the Iudge of the quicke and the dead.

4. *VVhence & whither Christ shal come.*

VVE looke for our Iudge Christ *from heavē*. For whither the Apostles saw him ascēd, frō thēce shal he come. *The Lord Iesus shal shew himselfe frō heaven with his mighty Angels. Hereafter shal ye see the Son of man sitting at the right hand of the power of God & come in the clouds of the heavē.* Frō heavē then, where hee sitteth at Gods right hand, (not but of the aire, or the sea, or the

2. Thess 1. 7 Mat. 26. 64 Phil. 3. 20. Act. 1. 11. earth: *For as ye have seene him goe into heaven, so shal he come.*) shal he descend

descēd into the clouds; that is, he shal descēd frō heavē *visibly* into this region of the aire, as he did indeed *visibly* ascend. These things are necessarily propoſed, that the church may know whence to expect their Iudge and Redeemer. For as he wil have it knowne whither he is ascēded, so also wil he have it known whence he shal come againe: that he might therby signify that he hath not laid away that humane nature which he tooke.

5. *How Christ shall come to iudgment.*

HE shal come. 1. *Truly, visibly & locally; not imaginarily. They shal see the Son of man cōming in the clouds of the heaven*: & so shall know him to be God by his visible maiestie. *As yee have seene him goe into heaven, so shal he come*: But he ascended visibly, and locally: therfore he shal descend also visibly and locally. *They shall looke vpon him, whome they have pearced.* 2. He shal com furnished and prepared *with glory & divine maiesty*, with al the Angels, with voice & trumpe of the Archangel, with divine power, to raise the dead, and to seperate the godly from the wicked, & to cast these into everlasting torments, but to glorifie them for ever. *The Son of man shall come in the glory of the Father*, that is, he shall come furnished with a heavenly multitude of Angels, & ful of maiesty: & that not by necessity, but by his power and authority, shewing himselfe to be Lord over al creatures: and that with such glory, as only agreeth, & is proper vnto the Father. Wherevpon withal is gathered, that Christ is not a secondary God, but the second person of the godhead, equal with the Father. *For God will not give his glory to another.* 3. Hee shal come sodeinly when the wicked looke not for him. *When they say peace, peace, hee shal come as a theefe in the night.*

Mat. 24. 30
Act. 1. 11.
Zach. 12. 10
1 Thes. 5. 2. 3

6. *Whome Christ shall iudge.*

HE shal iudge *al men*, both quicke & dead, & also the *wicked Angels*. Now men are called *quicke or deade*, in respect of the state which goeth before this iudgmēt: As, they which shal remain alive vntil the day of iudgment, are called *the quicke* & living: All the rest, except these, are called *the dead*: & these at the daie of iudgment shal *rise*, the other which remaine then alive shal be *changed*; Which

1 Cor. 15. 51. Rom. 14. 10 change shal be vnto them instede of death: and so *we shal al appeare before the iudgment seat of Christ.* Ob. *But hee that beleeveth in the Son, shal not come into iudgment, and so it followeth, that al shal not bee iudged.* Ans. Hee that beleeveth, shal not come into the iudgment of *condemnation*, but shal come into the iudgment of *absolution*. Wherefore we shal be iudged, as the word *iudgment* is more largely taken for both *condemnation*, & *absolution*. The Devils shal not then bee iudged, that is, *condemned*: but they shal be iudged, in respect of the *publishing* of the iudgment already passed on them, as also in respect of *the aggravating of the iudgment*. Ob. *The prince of this world (saith Christ) is already iudged & condemned. Therfore he shal not the be iudged.* Ans. The devil is already iudged, but that onely. 1. *By the decree of God.* 2. *In the word of God.* 3. *In his owne conscience.* 4. *As touching the beginning of his condemnation.* But then he shal be so iudged, having the sentence proclaimed publikely on him, that he shal not be able to attempt any thing more against God and the Church.

Ioh. 16. 11.

7. *What shal be the processe of the last iudgment, and the sentence, and execution of it.*

1 BY the vertue and divine power of Christ, and by his humane voice the dead shal be raised. For, *All that are in the graves shal heare his voice & they shal come forth.* The livin g shal bee chãged, & their mortal bodies shal be made immortal, & they shal be

Ioh 5 28. 1. Cor. 15. 53.

2 gathered from the fower coasts of the world. 2. By the ministery of the Angels al shal be presented before Christs throne. For by the Angels, as by those reapers, Christ shal gather the godly & the wicked frõ the fower coasts of the world, & they shal al appeare before him. This shal he doe by the Angels, not of *necessity* but with *authority*: not as if hee had need of the Angels ministery, but therby to shew himselfe to bee Lord of the Angels & of al creatures: & this shal bee for the maiesty

3 & glory of our Iudge. 3. The world, heaven, & earth shal bee dissolved by fire, there shal be a change of this present state, & a purifying of the creatures, but not a cõsuming or vtter abolishment of them al. 4. there

4 shal be a seperation of the godly from the vngodly, & sentence shal be giuẽ of both. *Sentence shal be given* (which also we did touch before in the secõd questiõ) *on the wicked, principally according to the law*: yet so,

as

as it shal be with the approbation of the Gospel. Sētence shal be giv̄ on the godly *principally according to the gospell*; yet so that the Law shall allow & like of it. The elect shal heare the sentence out of the Gospel, according to the merits of Christ apprehended of them by faith, their testimonies of which faith shal be good works: *Come ye blessed, possesse ye the kingdōe.* But the wicked shal heare the terrible & dreadful voice: *Goe ye cursed into everlasting fire.* 5. *There shal be a casting of the wicked into everlasting paines, & an advancing of the godly to everlasting happines & glory.* For thē shal Christ perfectly glorifie vs, and shal take vs vnto himselfe. *I wil come againe, & receive you vnto my selfe. Wee shal be caught vp with thē also in the clouds to meet the Lord in the aire, & so shal we ever be with the Lord* The wicked shal be cast apart from the godly, with the devils, & shal bee adiudged to eternal paines. Ob. *He that beleeveth not, is condēned already. Therfore the wicked are evē now already condemned, & shal not then first be condemned.* Ans. As we said, the devils were already iudged, so also *are the wicked already iudged & cōdēned*: namely, 1. In the decree of god. 2 In his word inasmuch as this decree of God is reveiled in his word. 3. In their own cōsciēce. 4 As concerning the beginning of their iudgmēt. But thē the wicked together with the devils shal be iudged *by proclaiming and publishing of that iudgmēt* For thē shal be. 1. A manifestation of Gods iudgment, that they perish iustly, who perish. 2. The wicked shal further also suffer punishmēts & tormēts of body, which now is buried. 3. The wicked & the devils punishmēts shal be aggravated, & they shal be so sharply lookt vnto, & kept vnder, that they shal not bee able any more to hurt the godly, or to despite god and his Church. A greate gulfe placed between vs and them shal shut vp al passage from them, so that they shal cease to harme vs.

Mat. 25. 34. 41. 5. lohn. 14. 3. 1. Thess. 4. 17.

8. *For what causes that iudgment shal be.*

1 THe chiefe & principal cause is *the decree of God.* For therfore shal the last iudgment be, because God hath said, & decreed that it shal be. Wherfore it must needs be so: 1. *That for God may have his end.* 2. *That he may shew and declare perfectly & wholie his goodnes and love towards vs*, that hee may be worshipped in his temple, which is, in his chosen, that the Sonne of GOD may have his

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2 his kingdome, and his citizens glorious, and such as beseeme him. 2. A lesse principal and subordinate cause is, both *the salvatiõ of the Elect*, who are here vexed, and *the damnation of the wicked*, who here do florish. For therefore also shall the last iudgement be, that it may go well with the good, and ill with the bad. And of this shal the godly take
3 matter to magnifie and praise God. 3. *The last iudgment shal be because of Gods iustice*. Here is not a full & perfect execution of Gods iustice. For the wicked must be in perfect and full evil state both in bodie and soule. In a word the causes of the last iudgement, are, *That God may vtterly cast away the wicked, deliver and free his Church, dwell in vs, and be all in all things.*

9 *When the iudgement shall be.*

1 THis iudgement shal be *in the ende of the worlde, in the ende of daies*. For there are three partes of the during & continuance of the world: 1. *before the* LAW. 2. *Vnder the* LAW. 3. *Vnder Christ*. That part of the during of the worlde, which is *vnder Christ*, is called *the end of the world, the ende of daies, the last time*: namely, the continuance of time from Christs first comming vntil his second. Wherefore there shall not be so long space betweene Christes first comming and his second, as was from the beginning of the worlde vnto his first comming. For we are fallen into the last daies, and daily see the signes
1. Ioh. 2. 18. which were foretolde concerning the iudgement. *Babes it is the last time, and as yee haue heard that Antichrist shall come, even nowe are there many Antichrists: whereby we know that this is the last time.* But the *yeare, the day, the moneth of this iudgement is not known of Christ himselfe*, 1. As touching his humane nature. 2. As touching his office and Mediatorship, inasmuch as that requireth not that he should declare vnto vs the time of iudgement. *Of that day and houre knowveth*
Mark. 13. 32. *no man, no not the Angels which are in heaven, neither the Son himselfe, saue the Father.*

10 *Wherefore God would haue vs certaine of the last iudgment.*

THe time of the iudgement to come is vnknowne to vs: but as it is most certaine, that that iudgement shal come, so God also would haue

haue vs know the same. 1. *In respect of his glory*: that we might bee able to refute Epicures, who account this heavenly doctrine of the divine iudgement to come, for a fable, & from the confusion which now is in the world, inferre, that the world is not governed by God; or if so, then he is vniust. For, *It should goe vvell, say they, vvith the righteous. But it doth not so. Therefore God either cannot performe it, or standeth not to his promises, or there is no providence.* Vnto which their cavil we answere; That because in this life it goeth not wel with the godly, it shall goe wel with them at length after this life. 2. *God vvill haue vs knovv it for our comfort*: that we may comforte our selues amidst our evils and miseries with this, that at length shall come a time when wee shal be delivered out of this corruption and rottennesse. 3. *That vvee may retaine and keepe our selves in the feare of God, and our duety, and that others also may bee reclaimed from evill.* This iudgement shal be: let vs endevor therefore that we may bee able to stande in this iudgement. The scripture useth this argument both waies, both to comfort vs, and to holde and keepe vs in our duty. Christ shall at length iudge the wicked and our enemies: suffer we therefore patiently persecutions. *VVe shall all appeare before the iudgment seat of Christ*: therefore liue we godly. *VVatch therefore and pray continually, that yee may be counted worthy to escape allt hose things that shall come to passe, and that yee may stand before the Son of man. Seeing therefore that al these things must be dissolved, what manner persons ought yee to be in holy conversation and godlines?* 4. That the wicked may be left excuseless. For they are vvarned sufficiently, that they should bee ready at every season, least they should say, they were oppressed vnawares.

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Rom:14:10

Luk:21:36:

2.Pet:3:11:

11 *For what cause God would not have vs certaine of the time of iudgement.*

ALbeit it be most certaine, that the last iudgement shal at length be: yet the day of that iudgement is altogither vncertaine. *Of that day, and houre no man knoweth, no not the Angels which are in heaven, nor the Sonne himselfe, saue the Father.* Now the causes why God would haue it hid from vs, are these; 1. That hee might exercise our faith & patience, & so we should shew that we would beleeue God, and persevere in the expectation of his promise, albeit we know

Mark:13:32

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not

not the time of our delivery. 2. That he might bridle our curiositie. 3. That he might keep vs in his feare, in godlines, & in executing of our duty: and so we should be no way secure, but ready every moment, because wee are vncertaine when the Lorde wil come. 4. That the very wicked might not differre and prolong repentance, seeing they know not the houre, least perhaps the day overtake them vnawares. *If the good man of the house knevv at vvhat vvatch the thiefe would come, he would surely vvatch. VVatch therefore; for yee knovvve neither the daie, nor the houre, when the Son of man will come. Occupy till I come.*

Mat:24:43: & 25: 13: Luk:19:13:

12 *For what cause God differreth that iudgement.*

HE differreth it, 1. To exercise faith, patience, hope, and praier in the godly. 2. That all the elect may bee gathered to the church. For in respect of them, and not in respect of the wicked, doeth the worlde continue. For the creatures were made for the children of the house: the wicked vse them as theeues & robbers. But when the whole number of the Church is fulfilled & gathered togither, then shalbe the end. Now God wil haue the elect gathered by ordinary meanes: he wil haue thē in this life to heare the word, & by it be renued & cōverted, to which is required some tract of time. 3. He differeth it, that he might grant vnto al a time & space of repentance, as in Noes time: & that his differring might leaue the wicked & obstinate without excuse. *Despisest thou the riches of his boūtifulnes, & patiēce, & long sufferāce, not knowing that the bountifulnes of God leadeth thee to repētāce? God suffereth with patience the vessels of wrath prepared to destruction.*

Rom:2. 4: Rom:9. 22:

13 *VVhether the last iudgement be to be wished for.*

WE are doubtles to wish for the day of iudgement, because it is an vndoubted sign & token of that difference wherby the elect are discerned frō the reprobate: which declaratiō the godly doe earnestly desire. Moreover it shal be a delivery out of those miseries, in which we are. *O wretched mā that I am, vvho shall deliver me from the bodie of this death? The Spirit and the bride say, Come Lord Iesu:* which they say not, who are not readie to receiue the Lord. For

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the wicked tremble and shake at the mention of that iudgement.

What is the meaning then of this Article, *I beleeue in Christ which shall come to iudge the quicke & the dead. Ans.* I beleeue; 1. That Christ shal certainly come, & that at his secõd cõming there shal follow a renuing of heavẽ & earth. 2. That the selfe-same Christ shall come, who for vs was borne, suffered, & rose againe. 3. That he shall come visibly & gloriously to deliver his Church, whereof I am a mẽber. 4. That he shall come to abiect & cast away the wicked into everlasting paines. By these we receiue great & sound cõfort also & consolatiõ. For seeing there shalbe a renovatiõ or renuing of heavẽ & earth, we haue a cõfidence & trust that our state also shalbe at length other, & better than it now is: seeing Christ shall come, we shal haue a favorable Iudge: For he shal come to iudge, who hath merited righteousnes for vs, who is our Brother, Redeemer, Patrõ & defender: seeing he shall come gloriously, he shal also giue a iust sentẽce & iudgment, & shalbe mighty enough to deliver vs: seeing he shal come to deliver his Church, great cause, why we should cheerefully expect him: seeing he shal abiect & cast away the wicked into everlasting torments, let vs suffer patiently their tyrãny: To cõclude; seeing he shal deliver the godly, & cast away the wicked, he will also deliver, or cast away us: & therefore it is necessary that we repent, & be thankeful in this life, & flie fleshly security, that we may be in the number of them, whom he shal deliver.

The meaning of the Article; I beleeve in Iesus Christ which shal come to iudge the quicke and the dead.

Our comfortes by Christs cõming.

Quest. 53. *What beleevest thou concerning the holy Ghost?*

Ans. First, that he is true & coeternall God with the eternal Father & the Son: [a] Secondly, that he is also given to mee, [b] to make mee through a true faith partaker of Christ and al his benefite, [c] to comfort me, [d] and to abide with me for ever. [e]

ON THE 20. SABBOTH.

a 1. Ioh: 5. 7. Gen: 1: 2. Is: 48: 16. 1. Cor: 3: 16 & 6: 19. Act: 5. 3. 4.
b Gal: 4: 6. Mat: 28: 19. 20. 2. Cor: 1: 22. Eph: 1: 13.
c Gal: 3: 14. 1. Pet: 1: 2. 1. Cor: 6: 17
d Ioh: 15: 26 Act: 9 31.
e Ioh: 14: 16 1. Pet: 4: 14.

The Explication.

IN this last part of the Apostolicke confession are contayned sixe Articles: whereof the first speaketh *of the person of the holye* GHOST: the nexte *of the Church*, which is gathered, confirmed and preserved by the holy Ghost: the foure Articles following are

of

of the benefites bestowed by the holy Ghost on the Church, and *of the cõmunion of Saints*; 2. *of remission of sins*; 3. *of the resurrectiõ of the flesh*; 4. *of everlasting life*. Touching the holy ghost three things are especially to be considered; *his person, his office, his gifts*, and workes. But for more ful and ample explication hereof, these questions following are each in their order to be examined.

1 *What the name,* * *spirit, signifieth.*
2 *Who, and what the holy Ghost, or spirit is.*
3 *What is the holy Ghosts office.*
4 *What, and of how many sorts his giftes are.*
5 *Of whom the holy Ghost is given, and wherefore.*
6 *To whom, and how far forth he is given.*
7 *When, and how he is given, and received.*
8 *How he is retained and kept.*
9 *Whether he may be lost, and how.*
10 *Wherfore he is necessary.*
11 *How we may know that he dwelleth in vs.*

* It is here to be noted that this Question serveth more properly for the latine, which vseth this name, *Spiritus* only, when as we in English vse as much, or more rather, the word ghost thã Spirit, when wee speak of the third persõ

1 What the name, spirit, signifieth.

THe name *spirit*, is taken somtimes *for the cause*, sometimes *for the effect*. Whẽ it is taken for the *cause*, it signifieth *a nature incorporeall, and living, of a spirituall essence*, weilding, moving, & stirring something, & this nature is either *creat* or *uncreate*. *Uncreate*, and so, *God essentially and personally, is a spirit*, that is, incorporeal, without any bodily dimension or quantity, invisible: *God is a Spirit*. *Create*, and so *the Angels*, whether good or bad, are in this sense spirites: *Which maketh his Angels Spirites*, and after the same manner *the soules of men are called spirits. He breathed in his face breath of life*, that is, he sent in a spirit or soule into him. *When thou takest away their breath, they die*. When the word, *spirit*, is taken for an *effect*, it signifieth, 1. The aire moved. 2. The moving it selfe, and motion of the aire. 3. The winde and moving vapours. 4. Spiritual affectiõs or motions, good or bad. So is it said, *The spirit of feare*. And contra-

Ioh: 4: 24:

Gen: 2: 7:
Ps 104 4: 29.

ry

ry, *The ſpirit of Princes*, that is, courage: likewiſe, *The ſpirite of fornication*. 5 *Newu ſpirit* ſignifieth the *gifts* of the holy ſpirit: as, *Quench not the Spirit*. In this doctrine, which we haue in hand, *ſpirit* ſignifieth *the cauſe ſtirring and moving*: namely, the third perſon of the godhead which is forcible in the mindes and wils of men. And this third perſon of the godhead is called *a ſpirit*, 1. Becauſe he is a ſpiritual eſſence, or ſubſtance incorporeal and inviſible. 2. Becauſe he is inſpired of the Father and the Sonne: that is, becauſe he is the perſon by which the Father and the Sonne immediatly worke their motions in the heartes of the elect, or becauſe he is the immediate ſtirrer and moover of divine workes. The Father and the Sonne moue, but by this ſpirit. 3. Becauſe himſelfe inſpireth and immediatly worketh motions in the heartes of the elect, whence he is called, *The powver of the moſt high*. 4. Becauſe he is god equal and the ſame with the Father and the Sonne. And god is a ſpirit. This third perſon of the godhead is called, *Holy*, 1. *Becauſe he in himſelfe, by himſelfe, and of his owune nature is Holy*. 2. *Becauſe he is hallowver or ſanctifier*, that is, he immediatly halloweth, or ſanctifieth and maketh holy others. The Father and the Son ſanctifie by him, and therefore immediatly.

1:Theſſ:5: 19:

Why a ſpirit.
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Luk 1:35:
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Why Holy
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2 *VVho, and what the holy Ghoſt is.*

THe holy Ghoſt is the third perſon of the true and only godheade, proceeding from the Father and the Son, and coeternall, cocquall, and conſubſtantiall vvith the Father and the Son: and is ſent frō both into the hearts of the Elect, to ſanctifie them vnto eternall life. Here are we to ſay the ſame thinges of the godhead of the holy Ghoſt, which haue beene ſpoken before of the godhead of the Sonne. For this definition is alſo to be proved, and confirmed by the ſame foure partes. 1. *That the holy Ghoſt is a perſon.* 2. *That he is the third perſon, or that he is other and diſtinct from the Father and the Sonne.* 3. *That he is true god vvith the Father and the Son, or that he is equall to the Father and the Son.* 4. *That he is of the ſame godheade with the Father and the Son, or that he is conſubſtantiall vnto both.* All theſe that teſtimony of the Apoſtle iointly prooveth. *No man knoweth the things of God, but the Spirit of God. Nowve we haue receiued not the ſpirit of the worlde, but the Spirit which is of God, that vve might knowv the things vvhich are*

Foure conclusions cōcerning the godhead of the holy Ghoſt.

1:Cor:2.11. 12:

given vnto vs of God? Also that other elsewhere; *All these thinges* 1.Cor.12.11 *vvorketh even the selfe-same Spirite, distributing to every man severallie as hee vvill.* But wee wil proceede to entreate of each of these in their order.

I The holie Ghost is a perſõ, proved by 5. reasons, 1. By his apparitions. Luk. 3: 22. Act. 2: 3.

I First therefore, *that the holie Ghost is a person*; is prooved, 1. *By his apparitions.* Because hee hath appeared visibly. *The holie Ghost came downe in a bodilie shape like a Dove. And there appeared vnto them cloven tongues like fire, and it* (that is, the fire, or the holy Ghost) *sate vpon each of them.* Seeing then the holy Ghost descended in bodily shape vpon Christ, and sate vpon the Apostles, it followeth that he is *subsisting.* For no quality or created motiõ of minds or heartes is able to do in like manner. For an accident doth not only not take vpon it any shape, but standeth in neede of some thing else in which it selfe should consist and bee. Neither is the aire the place or subiect of holinesse, godlinesse, loue of God, and other spiritual motions, but the mindes of men. 2 He is prooved *to bee a person, because hee is called God. Knowe yee not that yee are the temple of God, & that the spirite of God dvvelleth in you? VVhy hath Satan filled thine heart, that thou shouldest lie vnto the holy Ghost? Thou hast not lied vnto men, but vnto God.* Howsoeuer then the aduersaries of this doctrine grant the holy Ghost to be God, yet this cannot be, but he must bee a subsistent or person, seeing God is *a beeing*: but our godlinesse, goodnesse, godly motions, and other diuine affections cannot bee called God. 3. *He is a person, because hee is the authour of our Baptisme, and vvee are baptized in his name*, that is, by his commaundement and will. But we are not baptized by the commaundement and wil of a dead thing, or of a thing not existing, neither are wee baptized in the name of the graces or giftes of God. 4. *Because the properties of a person are attributed vnto him*, as that he teacheth, that he distributeth giftes euen as he wil, that he comforteth, confirmeth, ruleth, raigneth: likewise, that he sendeth Apostles, that he speaketh in the Apostles. *The holy Ghost shall teach you in the same houre what you ought to say.* So also he declareth the things to come. *The spirit of truth will shew you the thinges to come.* He giveth prophecies of Simeons death, of Iudas the traitour, of Peters iourny to Cornelius, of Pauls bands & afflictiõs which shuld betide him at Ierusalẽ, of a falling away, & of the deceiuers in the last times, of the meaning of the High-Priests entrance into the Holiest of

2. By his title, God. 1. Cor. 3: 16. Act. 5. 3. 4. See also Isa. 40. 7: 13. Act. 28. 25. Eph. 4: 4: 30.

3 Because he is the authour of our Baptisme.

2. By his properties. Luk. 12: 12; Ioh. 16: 13; Luk. 2: 26. Act. 1: 16 & 10 19. & 20. 23. 1. Tim. 4. 1.

all

al, of the first Tabernacle, of the new covenaunt, of Christes sufferings, and his glory which should follow after them, and such like; he maketh requeſt for vs with sighs which cānot be vttered, he crieth in our harts, Abba, Father, he is tempted by thē who lie vnto him, he is a witnes in heavē with the Father & the Son, hee commandeth & willeth that the Apostles be seperated; & lastly he appointeth teachers in the church. Al these things are proper vnto a person, existing, intelligent, endued with a wil, working & living. 5. *Because he is plainly distinguished from the giftes & graces of* God. *All these things worketh the selfe-same spirit, distributing to every man severally as he wil. There are diversities of giftes, but the same spirit.* Wherefore the giftes differ much from the spirit it selfe. Ob. *The gift of* God *is not a person. The holy* Ghost *is called the gift of* God. *Therfore he is not a person.* Ans. The Maior is false if it be vniversally taken. For the Sonne being given, is the gift of God, and yet is a person. The holy ghost is called *the gift of God*, becaus hee is sent from the Father & the Sonne. *I wil send the Comforter vnto you from the Father.* Or we may answere: he is called *a gift*, in respect that he was sent and dwellerh in the heartes of the saints, to whom he is given; and is such a gift, as worketh by his vertue and power the rest of his gifts & graces. Now, that, *to proceed*, signifieth *to exist or to be frō both*, I prove; *Because Paul calleth him the Spirit of God which is of God, & in God: Of* God; Because the spirite floweth from the Father and the Sonne. *In* God, therfore he is somewhat of God himselfe. Other spirits are not in God, that is, in the substance of God. And what is in God, that is, the very essence of God.

Heb. 9 8: & 10: 15: 1. Pet. 1 11: Rom. 15. 16 Actes 5: 9: 1. Iohn. 5. 7

5. By his distinctiō frō Gods gifts: 1. Cor. 12. 11 Ibid. ver. 4.

Act. 2. 38.

Ioh. 15. 26

II

Foure proofs that the holie Ghost is distinct from the Father & the Son.

1. From his appellatiō or name:

II. *That the holy Ghost is other*, that is, distinct from the Father & the Sonne, we prove against those, who say he is *the subsistēt of the Father*, namely, the Sabellians. Which wee prove, 1. *From his very appellation*, in that he is called *the Spirit of the Father & the Sonne*. For none is his owne spirit. As none is his owne Father; and none is his owne Sonne: Therfore he is other from both. Ob. *That which is common to all the persons, ought not to bee distinguished and severed. The name, spirite, is common to all three persons: Therefore it ought not to bee distinguished.* Ans. This whole reason wee graunt, if it be vnderstood of the *essence* of the persons, and not of their *order* of being and working. For as hee that breatheth, and the breath it selfe differ: so hee that enspireth, and the spirite, are different: hee that proceedeth is one,

and he another, from whom he proceedeth. The third person of the godhead is one: and the first or second another. But the holy Ghost is said to be the third person of the godhead, & this not in that respect, as if there were in God any first or last *in time*, but in respect of the *order or maner of being:* Because the holy ggost hath his essence frō the Father & the Son, from both which he proceeded from everlasting, as also he is the spirit of both. In like manner the Son is called the second person, because he is *of the Father*. The Father the first person, because hee is of none. 2. *The holy Ghost is in expresse wordes called another. I will pray the Father, & he shal give you another Comforter. There are three which beare record in heaven, the Father, the VVord, & the holy Ghost: & these three are one.* The holy ghost therfore is a distinct person from both the Father and the Sonne. 3. *He is sent of the Father & the Son.* Therfore he is another from both. For none is sent of himselfe. One may come of his owne wil, or of himselfe. But none can bee sent of himselfe. *I wil send him vnto you from the Father. The Father sendeth him in my name.* 4 *The holy Ghost hath distinct attributes or properties personal from them* The holie ghost proceedeth only from the Father and the Sonne. He alone appeared in the shape of a Dove, in the likenesse of fire; not the Father, or the Sonne. Christ is said to have beene conceived not by the Father or the Son, but by the holy ghost, that is, by the immediate vertue & efficacy of the holy Ghost. *The holy ghost shall come vpon thee, and the power of the most High shall overshadowe thee.* Wherefore hee is another from the Father and the Sonne; which is diligently to bee observed. For the adversaries heereof, beeing convicted of the person of the holie Ghost, *graunt that hee is a subsistence, but of the Father*, and thus they argue or reason. Obiect. *The vertue and power of the Father is the Father himselfe: the holie Ghost is called the vertue and power of the Father: therefore the holie Ghost is the Father himselfe.* Ans. This reason is sophistical, because *vertue* is not taken for the same in the Maior, for which it is taken in the Minor. For in the Maior it is taken for the *power of the Father*, in the Minor for the *person by whome the Father sheweth forth his power.*

1. By expresse testimony of scripture. Ioh 14.16. 1. Iohn 5.7.

3. By his seding from the Father & the Son. Ioh. 15. 26. & 14 26

4 By his distinct attributes from the Father & the Son.

Luke 1. 35.

III. Foure proofs that the holie Ghost is equall with the Father & the Son.

III. That the holy ghost is *equall with the Father & the Son*, these arguments do prove. 1. *The essence of the Father & the Son is communicated vnto him*: because he proceedeth frō both, & is the spirit of both. But

1. His proceeding from both.

there

there is nothing in God which is not his essence. Seeing then that is indivisible, it must needs be whole and the same communicated vnto him, which is in the Father & the Sonne. As the spirit of man, which is in man, is of the essence of man: so the spirit of God which is in God, is of the essence of God. By this it appeareth, *what is the proceeding of the holy Ghost*, namely, *the communicating of the divine essence, whereby the third person of the godhead alone receiveth the same & whole or entire essence from the Father & the Son, as from him whose spirite he is*: as also *the begetting of the son is a cõmunicating of the divine essece, which the second Person of the godhead alone receiveth, as a Son of his Father, whole & entirely the same, which the Father hath and reteineth*. And *that the holy ghost proceedeth from the son also*, is proved by certain reasons. 1. Because he is called the Sons *spirit*. *If any man hath not the spirit of Christ, the same is not his. He hath sent forth the spirit of his Son into your heartes. The spirit of his Son*; that is, not given vnto the Son of the Father, but existing & proceeding, as of the Fathers, so of the Sons substance, seeing the Sonne is equal & consubstantial with the Father. 2 Because the Son togither with the Father giveth him. *Receive the holy ghost*. 3. Because the holy ghost receiveth the wisedome of the Sonne, which hee reveileth vnto vs. *Hee shal receive of mine, and shall shewe it vnto you*. But seeing the holy ghost is true GOD, consubstantial with the Father and the Sonne, he cannot receive any thinge but of him, of whose substance hee is. Wherfore he proceedeth of the substance of the Son, because he receiveth that of him, which is the Sons.

His proceeding from the Sonne prooved. 3. waies.

1 Rom. 8 9. Gal. 4. 6.

2 Ioh. 15. 26. Ioh. 20. 22.

3 Ioh. 16. 14.

2. The holy ghosts *equality vvith the Father and the Son* is proved by those *divine attributes & properties* which are attributed and communicated to the holy Ghost: as 1. *Eternity*; because he created heaven and earth, and because God was never without his spirite. *The spirit of the Lord mooved vpon the waters*. 2. *Immensity*, or vnmeasurableness, as who dwelleth whol and entirely in al the elect. *The spirit of God dwelleth in you. Through the holy Ghost which dwelleth in vs*. 3 *Omnipotency*, because he togither with the Father & the Son created & preserveth al things. *By the VVord of the Lord were the heavẽs made, & the hoasts of them by the breath of his mouth. All these thinges worketh even the selfe same Spirite, distributing to every man severally as he wil*. 4 *Omniscience*, that is, the knowledge of all thinges. *The*

2. His divine attributes.

1. Eternity.

Gen. 1. 2.

2. Immẽsity Rom 8: 9: 1. Cor: 3: 16

1. Tim 1. 14.

3 Omnipotencie. Psal. 33. 6: 1. Cor. 12. 11

4 Omniscience.

1:Cor:2:10 Spirit searcheth al things evē the deepe things of god. [5. Infinit goodnes & holines, and the causing of goodnes & sanctity in the creatures. Let thy good spirit lead me into the land of righteousnes. Yea are sanctified in the name of our Lord Iesus and by the spirite of our Lord. 6. Vnchangeablenes, This scripture must needs have bin fulfilled which the holy Ghost spake. 7. Truth not to bee doubted of, and the fountaine of truth: When the Comforter shal come, even the spirite of truth. The spirit is truth. 8. Vnspeakeable mercy: The Love of God is shed abroad in our heartes by the holie Ghost which is given vnto vs. The spirit also helpeth our infirmities. 9. Indignation against even hidden sinnes. They rebelled and vexed his holy spirite. The blaspemy against the holie Ghost shal not be forgiven vnto men. Why have ye agreed togither to tempt the spirite of the Lord? Greeve not the holy spirit of god, by whome yee are sealed.] 3. *The same divin works which are attributed to the Father & the Sonne are also attributed to the holie ghost*, [and these both the *generall and vniversall woorkes*, as the generall Creation, Preservation and Government of the whole worlde: His spirit hath garnished the heavēs. The spirit of God hath made me, & the breath of the almighty hath given me life: & also *singular* & special effects: as miracles: I cast out devils by the spirit of god. There are diversities of gifts but the same spirit. Likewise *those works vvhich properly belong to the salvatiō of his church*; as the calling & leding of Prophets: The Lord god & his spirit hath sent me. The holy ghost said: Seperat me Barnabas & Saul. Take heede to al the flock, wherof the holie ghost hath made you overseers. *The bestowing of cōpetent & fit giftes for the ministery* on ministers: The holy ghost shal teach you. The manifestatiō of the spirit is givē to every man to profit withal. *The publishing of the doctrin of the Prophets & Apostles*. holy mē of god spake as they were moved by the holy ghost. *The instituting of Sacramēts*. baptise thē in the name of the father, the son, & the holy ghost. Wherby the holy ghost this signified, that the waie into the holiest of al was not yet opened, while as yet the first Tabernacle was standing. *The foretelling and prophecying of things to come*: He wil shew you the things to come. Agabus signified that there shoulde bee a greate famine. The spirite speaketh evidentlie that in the latter times some shal departe from the faith. *The gathering of the Church*: In vvhome also yee are builte togither to bee the habitation of G. O. D. by the spirite. By

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5: Infinite goodnes & holines: Psal: 143: 10 1: Cor: 6: 11
6. Vnchāgableneſſe: Act: 1: 16:
7: Truth infallible Ioh: 15: 26. 1: Iohn 5: 6:
8, Mercy vnspeakable Rom: 5: 5: & 8, 26:
9: Indignatiō against sinne Isa: 63: 10: Mat: 12: 31: Actes 5. 9: Ephes: 4: 30
]
3: His divin woorkes
[
Iob: 26. 13. & 33: 4: Mat: 12: 28: 1 Cor: 12: 4 Isai: 48: 16: Actes 13: 2: & 20 28: Luk: 12: 12: 2. Cor: 12: 7 1: Pet: 1: 21 Mat: 28: 19: Heb: 9: 8:
Iohn 16: 13: Act: 11: 28: 1: Tim: 4: 1: Eph: 2. 21: 1: Co: 12: 13

one

one Spirit are we all baptiſed into one body. *The enlightning of mens mindes.* The holy ghoſt ſhal teach you al things. He ſhal lead you into al truth. God giue vnto you the Spirit of wiſedome & revelation through the knowledge of him. *Regeneratiõ & ſãctificatiõ.* Except a mã be borne againe of water & of the Spirit, &c. We are chãged into the ſame image frõ glory to glory, as by the Spirit of the Lord. *The gouerning of the actions & whole life of the godly:* As many as are led by the Spirit of God, they are the ſonnes of God. They were forbidden of the holy Ghoſt to preach the word in Aſia. *Comforting in temptations.* The Comforter is the holy Ghoſt, whom the Father wil ſend in my name. The Churches were edified and multiplied by the comfort of the holy Ghoſt. I will powre vpon the houſe of David the Spirite of grace, and compaſſion. *The ſtrengthening and preſerving of the regenerate againſt the forte of temptation, even vnto the ende.* The Spirit of ſtrength ſhall reſt vpon him. Hee ſhall giue you another Comforter, that he may abide with you for ever. In whom alſo yee are ſealed with the holy Spirite of promiſe. *The pardoning of ſinnes, and adopting the ſonnes of God.* Yee haue received the Spirit of adoption. Where the Spirite of the Lorde is, there is liberty. Yee are iuſtified in the Name of our Lord Ieſus, and by the Spirit of our God. *The beſtowing of ſalvation and life everlaſting.* It is the Spirit that quickeneth. If the Spirite of him which raiſed vp Chriſt from the deade, dwell in you, hee that raiſed vp CHRIST from the deade, ſhal alſo quicken your mortall bodies, becauſe that his Spirit dwelleth in you. *Iudgement and ſentence againſt ſinne.* When the Comforter ſhal come, he ſhal reproue the world of ſin. The blaſphemy againſt the holy Ghoſt ſhal not be forgiven vnto men.]

1.Cor.12: 3 Ioh: 14: 26 & 16:13: Eph:1:17: Ioh:3:5: 2.Cor:3:18 Rom: 8:14 Act:16:6. Ioh: 14: 26: Act:9:31: Zach:12:10 Iſ:11:2: Ioh: 14: 16: Epheſ: 1:13 Rom:8. 15: 2.Cor:3: 17 1.Cor. 6:11: Ioh:6: 63 Rom: 8:11 Ioh:16:8: Mat:12:31

4. *Equall, and the ſame honour is given to the holie GHOST, which is given both to the Father and the Sonne.* To no creature, but to GOD alone, is to bee given divine honour, that is, honour proper to God onelie: But this is given to the holy Ghoſt: therefore hee is God, equall with the Father and the Sonne. *There are three vvhich beare vvitneſſe in heaven: the Father, the VVorde, and the holy Ghoſt; and theſe three are one.* The holy Ghoſt therefore is the ſame true god with the Father and the Sonne. *Goe and teach all nations baptizing them in the name of the Father, and the Sonne, and the holie Ghoſt.* By this teſtimony wee are taught 1. That wee are baptized alſo into the

4. his divine honour. 1.Ioh. 5.7. Mat.28:19.

name, faith, worship, and religion of the holy Ghost. 2. That the holy Ghost is author also of Baptisme and the Ministery. In like sort also we beleeve and put our trust in him. *Let not your heart be troubled: I will pray the Father, & he shal give you another Comforter, that he may abide with you for ever.* That sinne which is committed against him is not remitted: therfore we sinne against him. We are his Temple: *Yee are the Temple of the holy ghost, & the spirit of God dwelleth in you.* The Apostles in their Epistles wish vnto the Churches grace & peace from the holy Ghost. *The communion of the holy ghost be with you.* Ob *Hee that is sent, is not equal with him that sendeth: the holy Ghost is sent; & the Father & the Son send him: therfore the holy ghost is not equal with the Father & the Son.* Ans. We deny the Maior. For Christ that is sent, may be equal with him that sēdeth. For Christ also being sent of the Father, yet is equal with the Father. This sending doth not betoken any servile subiection. Ob. 2. *He that receiveth of another, is not equal with him that giveth: the holie ghost receiveth of the Father & the Son: therfore he is not equal with both.* Aunsw. The Maior is true of one that receiveth of another *but a part*, and not the whole; but the holy Ghost receiveth the *same & whole essence* of the Father & the Sonne. Againe, It is true of him that receiveth *in time, or successively*: but the holy ghost receiveth *before all time.* Thirdly to the minor we say, that he *received*, as touching the *ordeining & seding of him to vs*, to teach vs immediatly: but this sending establisheth and confirmeth his equality, because it is a divine worke: & the ordeining of him to teach vs immediatly doeth not lessen, but strengthen his equality. Ob. 3. *The Father made all thinges by the Son: Therefore he made the holy ghost by him also.* Aunsw. The Father made al things by the Sonne; that is, al things that were made, because it is said, *And without him was made nothing that vvas made.* But the holy ghost is not made, but proceedeth from the Father & the Sonne.

Ioh:14.1.16.

1.Cor.3.16

2.Cor.13.13

Iohn.1.3.

1111 Three proofs that the holy ghost is cōsubstantiall with the Father & the Sonne.

1111. *That the holy ghost is cōsubstantial, that is, one & the same true God with the Father & the Son*, is proved by these reasons. 1. *Because he is the Fathers and the Sons Spirite.* But the divine essence cannot bee multiplied, as neither can another bee created, nor the same divided. Therefore the selfe-same and the whole, must needes bee communicated to the holy Ghost, which is the essence of the Father and the Sonne. From both which the holy ghost proceedeth, as the spirite of GOD in GOD, and of GOD. 2. *There is but one true*

1

2

God

God. The holie Ghoſt is true GOD: therefore the holy Ghoſt is tha one and the ſame true GOD with the Father and the Sonne, conſubſtantiall with both. 3. *There is but one Iehova*, that is, one divine eſſence or beeing, one eſſentially: who alone is of none, but himſelfe communicateth his beeing to al thinges, and preſerveth it in them. The holie Ghoſt is Iehova: * therefore hee is the ſame vvith the Father and the Sonne, GOD conſubſtantial vvith both. Obiect. *Hee that is of another, is not conſubſtantiall vvith him, or is not the ſame vvith him, of, or from vvhome hee is: the holie Ghoſt is of the Father and the Sonne. Therefore hee is not the ſame vvith them, or conſubſtantiall.* Aunſw. 1. The Maior is true in creatures, but not in GOD. 2. There is an ambiguity in this terme: *to bee of another.* Hee that is of another, and hath not the ſame or vvhole eſſence, is not conſubſtantial. But the holie Ghoſt hath the ſame and whole eſſence, and therefore it followeth onelie that hee is not the ſame perſon. Therefore by inverting the argument wee aunſwere; that hee vvho is of the Father, and from the Father is conſubſtantiall vvith him, as likewiſe vvith the Sonne, of, and from whome he alſo is.

3

* See Leuit. 16: 1: 34. Heb 9. 7. 8. 9 10 Leuit. 16 11. 12 & 2 Cor 6 16. Deut 9. 25. & Iſa 63. Pſal 95: 7. & Heb 3: 7. Iſa: 6: 7. & Act: 28: 25. & 1: 16. & 4 24. 25.

3. *VVhat is the office of the holy* Ghoſt.

Sanctification the office of the holy Ghoſt Rom. 1. 4.

THe office of the holy ghoſt is *ſãctification*, which is wrought immediatly by him from the Father & the Sonne, & therefore is he called *the ſpirit of ſãctification.* The chiefe parts of this his office are, *To teach, To regenerate, To vnite with Chriſt & God, To govern, To comfort, To confirme or ſtrengthen vs.* The holy ghoſt therfore. 1. *Teacheth, & illuminateth vs*, that we may knowe thoſe thinges which wee ought, & may cõceive them aright, according to Chriſts promiſe: *The holy ghoſt, whõ the Father wil ſend in my name, he ſhal teach you al things: & bring al things to your remembrance which I have tolde you. The ſpirit of truth wil lead you into al truth.* So he taught the Apoſtles at Whitſontide, whẽ they were rawe before of Chriſts death & his kingdome: he kindled in their hearts a new light, he powred into them the miraculous knowledge of tounges, & fulfilled the teſtimony & record of Ioel. Hereof he is called in ſcripture, *the teacher of truth, the Spirit of wiſdome*, revelation, vnderſtãding, counſel, & knowledg &c. 2. *He regenerateth*

The parres of his office are five. *Spiritus ecce docet, regenerat, copulat, regit & Et cõſolatur arrha ſalutifera.*

1: To teach vs. Ioh: 14: 26: & 16: 13:

2. To regenerate vs.

Vateth vs, when he endoweth vs with new qualities, and putteth new inclinations in our hearts, that is, he worketh faith, and conversion in the heartes of the chosen. *Except a man be borne of water, & of the spirit, he cannot enter into the kingdome of God. I baptise you with water, to amendement of life, but he that commeth after mee, hee will baptise you with the holy Ghost, & with fire.* This Baptisme, which is wrought of Christ by the holy ghost, is the verie regeneration or renewing it selfe, the same which was signified by the outward baptisme of Iohn, & of other Ministers. 3. *He coniogneth vs with Christ*, that we may be his members, and may bee quickened by him, and so maketh vs partakers of al Christs benefits. *I wil powre out my spirit vpon al flesh. But ye are washed, but ye are sanctified, but ye are iustified in the name of the Lord Iesus, and by the spirit of our God. Knowe ye not that your body is the Temple of the holy Ghost, which is in you, whom ye have of God? No man can say that Iesus is the Lord, but by the holy ghost. There are diversities of gifts, but the same spirit. By one spirit are we al baptised into the same spirit. Hereby we know that he abideth in vs, even by the same spirit which he hath given vs.* 4. *He ruleth, & governeth vs.* Now *to be ruled & guided by the holy ghost*, is, to be instructed with wisedome and counsel in the actions of our life & vocation, & inclined to follow those things which are right & good, & to performe the duties of love & charity towards God and our neighbour. *As many as are led by the spirit of god, they are the Sons of god. And they began to speake with tongues, as the spirit of god gave them utterance.* 5. *He comforteth vs amidst our afflictions & dangers.* The Apostles, who were first flying away for feare of the Iewes, nowe beeing erected by the comfort and solace of the holy Ghost, come forth into open place, & reioice when they are to suffer for the confession of the gospel. *He wil give you another Cōforter, that he may abide with you for ever.* 6. He *cōfirmeth vs* which stagger & waver in faith, and assureth vs of salvatiō; that is, he cōtinueth & cherisheth in vs Christs benefits vnto the end. So he made the Apostles courageous & bold, who were before timorous, & wrapped, & intāgled with many doubts. These things wee may plainly see, if we compare that sermon, which Peter made at Whitsontide, with their speech who went to Emmaus, who say; *Wee trusted that it had bin he, that should have delivered Israel.* Hereof christ saith: *Your harts shal reioice, & your ioy shal no man take from you. He shal abide with you for ever.* Hence is he called *the spirit of boldnes: &, the seal of our inheritance.*

Ioh. 3. 5: Math. 3. 11:

3 To vnite vs with CHRIST. Ioel. 2. 28: 1. Cor. 6. 11 19. 2. Cor. 12. 13 4. 13. 1. Ioh. 3. 24:

4: To rule & governe vs.

Rom. 8. 14: Act. 2. 4.

5: To comforte vs. Act. 5. 41:

Ioh. 14. 16:

6: To confirme vs in faith

Luke 24. 21 Ioh. 16. 22: & 14. 16:

These

These are the chiefe & principal parts of the holy ghosts office, who in respect of this his office, hath diverse titles of commendation in the the scripture. For hereof he is called, 1. *The spirit of adoption*; because he assureth vs of the Fatherly good will of God towards vs, and is a witnes vnto vs of that free goodnes & mercy, wherewith the Father embraceth vs in his only begotten Son. Therfore, *By his spirit we cry Abba, Father*. 2. He is called *the earnest & seale of our inheritance*, because he assureth vs of our salvation. *It is God which stablisheth vs with you in Christ, & hath annointed vs: who hath also sealed vs, & hath given the earnest of the spirite in our heartes. In which ye also after that yee beleeved, ye were sealed with the holy spirit of promise, which is the earnest of our inheritãce.* 3. He is called *Life*, because he quickeneth vs: or (as the Apostle saith) *The spirit of Life*, who mortifieth the old man, and quickeneth the new. *The Law of the spirit of life which is in Christ Iesus, hath freed me from the law of sin & of death.* 4. He is called *Water*, wherby hee refresheth vs being almost dead in sinne, purgeth out sinne, and maketh vs fruitful, that we may bring forth the fruit of righteousnes vnto God. 5. He is called *Fire*, because he doth daily burn vp and consume concupiscences and vices in vs, and kindleth our heartes with the loue of God, and our neighbour. 6. He is called *the fountaine*, because all celestial riches do flow vnto vs from him and by him. 7. Hee is called *the spirit of praier*, because he stirreth vs vp vnto praier, & instructeth vs to pray. *I will powre vpon the house of David, & vpõ the inhabitants of Ierusalem the spirit of grace, & of praier, & they shall looke vpon me. The spirit also helpeth our infirmities: for we know not what to pray as we ought.* 8. *The oile of gladnes*; because he maketh vs ioyful, forward, & liuelie: *Wherfore God, even thy God hath annointed thee with the Oile of gladnesse.* 9. He is called *the Comforter*, because he worketh faith in vs, and purifieth our consciences, and so comforteth vs, that we exult and reioice in afflictions. 10. He is called *Intercessour*, because *the spirit maketh request or Intercession for vs with sighes, which cannot be expressed.* 11. He is called lastly, *the spirit of truth, of wisedome, of loue, of gladnes, of feare of God, of boldnes, & the like.*

Diverse titles of the holy Ghost
1: The spirit of adoptiõ. Rom: 8: 15: 16:
2: The seale of our inheritaunce. 2: Cor: 1: 22
Eph: 1: 13: 14
3 Life, or spirit of life Rom: 8: 2:
4. Water. Ezek: 36: 25 & 47. 1:
5: Fire. Matth: 3: 9:
6: The fountaine of living water. Revel: 21: 6 & 7: 17:
7: The spirit of prayer. Zach: 12: 10 Rom. 8. 26:
8. The oile of gladnes. Heb: 1: 9:
9: The Comforter:
10: The intercessor.
11: The spirit of truth &c.

Ob. 1. *These parts of the spirits office before specified are not proper to the holy ghost, but belõg also to the Father & the Son. Therfore they are not wel assigned to the holy ghost as proper.* Ans. They belong also to the Father & the Sonne, but mediatly by the holy ghost. But vnto the holy

Ghost,

Ghoſt, they belong immediatly. Rep. *But after the ſame manner alſo it ſeemeth, that the preſervation of things, the invention of arts and ſciences, and the like, are to be attributed as proper functions vnto the holy ghoſt. For thoſe alſo doeth the Father and the Sonne vvorke by the holy Ghoſt, according as it is ſaide, The ſpirit of the Lord filleth al the world.* Wiſd. 1. 7. *Anſ.* To the aſſigning of a worke as proper vnto the holy ghoſt, is required, not only that it be immediatly done by him, but in ſuch wiſe alſo, as that he be acknowledged and worſhipped therein. Now there doth the holy ghoſt worke properly, where he ſanctifieth and hallow-eth; for therefore alſo is he called *holie*.

Ob. 2. *It was ſaide before that the holy Ghoſt is the earneſt of our inheritaunce; But Saul and Iudas had the holy ghoſt, neither yet obtained they the inheritaunce, but vvere reprobate: therefore the holy Ghoſt is not the earneſt of our inheritance.* *Anſ.* Saul and Iudas had the holie ghoſt, as concerning ſome gifts of the holy ghoſt; but they had not the ſpirit of adoption. Rep. *But it is the ſame ſpirit.* Anſ. It is the ſame ſpirit indeed, but doth not work the ſame things in al. For he worketh adoption and converſion in the Elect only. Here therfore we are to entreat of the gifts of the holy Ghoſt, and their differences.

4 *VVhat, and of how many ſorts the gifts of the holy ghoſt are.*

Two ſortes of the holy Ghoſts giftes. 1. Cõmõ to both godlie and vngodlie.

ALL the giftes of the holy Ghoſt may be referred to the parts of his office before rehearſed; namely, our illumination and enlightning, the gift of tongues, the gift of prophecie, of interpretation, of miracles, our faith, regeneration, praier, ſtrength, and cõſtancy, &c. Theſe gifts are of two ſorts: Some are *cõmon to the godly & vngodly*: ſome are *proper to the godly & Elect only*. Thoſe again which are *common to the godly and vngodly* are twofolde; for *ſome of them are given but to certaine men, and at certaine times*, as, the gift of miracles, and of tongues, propheſies, the faith of miracles; and theſe were neceſſary for the Apoſtles and the primitiue Church, when the Goſpel was firſt to be diſperſed. Therefore they were miraculouſly beſtowed on them. *Some are given to all the members of the Church, and at all times*; as, the gifte of tongues, the gifte of interpretation, ſciences, artes, prudence, learning, eloquence, and ſuch like, al which pertaine to the maintenance and preſervation of the miniſtery. Theſe are now

alſo

alſo given to every member of the Church, according to the meaſure of Chriſts gift, as the calling and vocation of every member needeth; though they be not miraculouſly beſtowed as they were on the Apoſtles, but attained vnto by labour and ſtudie. The giftes of the holie Ghoſt *proper vnto the godlie*, are al thoſe thinges which we comprehend vnder the name of *Sanctification*, and *Adoption*, as iuſtifying faith, regeneration, true praier, vnfeigned loue of God and our neighbour, hope, patience, conſtancie, and other giftes profitable to ſalvation. Theſe al are conferred on the elect alone in their converſion. *VVhom the vvorld cannot receiue. The Spirite vvitneſſeth vvith our Spirit that vve are the Sonnes of God. The Spirite maketh requeſt for vs vvith ſighes vvhich cannot bee expreſſed.* Hence is hee called the ſpirit of adoption. Ob. *Many out of the Church haue had tongues, and ſciences: The tongues therefore and ſciences are not the gifts of the holy ghoſt. Anſ.* The tongues and ſciences out of the Church are alſo the giftes of the holy Ghoſt, but by a general working of God, which is without the true knowledge of him. But in the Church the tongues and ſciences are the giftes of the holy Ghoſt, ioyned vvith the true knovveledge of God.

2. Proper vnto the godly.

Ioh: 14: 17: Rom: 8: 16: 26:

Moreover al thoſe gifts (as we haue ſaid) are fitly referred to thoſe five principal parts before nombred of the holy ghoſts office, as the knowledge of tongues and of ſciences, to his function of *teaching*, and that miraculous & extraordinary gift of tongues, partly to his function of *ruling*, (for the holy Ghoſt did rule and governe their tongues) partly to his function of *teaching* and *confirming*. So alſo the gifte of Prophecie and interpretation belongeth to his office of *teaching*. For he teacheth both by illightening the mindes within by his vertue, and by inſtructing them without by the word. The inſtitution and ordinance of the Sacramentes appertaineth to his office of *teaching*, but chiefly to his office of *confirming*. Faith and converſion belong to his office of *regenerating* and *conioining vs with Chriſt*. That hee is the ſpirit of praier, inſtructing vs howe to pray, belongeth to his office of *ruling* and governing. In like ſort the reſt of the giftes may bee referred to certaine parts of the holy ghoſts office.

5 *Of vvhom the holy ghoſt is given, and vvherefore he is given.*

He

1. Of the Father by the Sonne.

HE is *given of the Father and the Sonne, and also by the Son of the Father, but not by the Father.* For the Father giveth the holie Ghost from no other, but from himselfe; as who is of no other but of himselfe, neither worketh from any other, but from himselfe: The Sonne giveth the holy Ghost from the Father, from whom also himselfe both worketh, and is. That he is given of and from the Father, these testimonies doe confirme. *Hee commaunded them to wait for the promise of the father. I vvill power out of my spirite vpon all flesh. I vvill pray the Father, and he shall giue you another Comforter: The Father vvill sende him in my name.* That the holy ghost is given of the Sonne, these testimonies doe prooue. *I vvill sende you from the Father the spirit of truth. If I departe, I vvill send him vnto you. Since hee by the right hande of God hath beene exalted, and hath receiued of his Father the promise of the holy ghost, hee hath shedde forth this which yee now see and heare.* Wherefore the Sonne also giveth him, but in this order that the Sonne sendeth him from the Father; whence is gathered a strong argument for proofe of Christes godhead. For who giveth the spirite of God, and who hath any right, or title vnto him, but God? For the humane nature of Christ, so far off is it that it should haue this right and power to send the holy ghost, that contrarily it selfe was hallowed and sanctified by the holy Ghost. Nowe wee are so to vnderstand this *giving of the holy Ghost by the Father and the Sonne*, as that both of them is effectuall and forcible by him, and that the holy Ghost worketh on a precedency of the will of the Father and the Sonne. For we are to marke and obserue the *order* of operation or working in the Persons of the Diuinitie, vvhich is such in vvorking, as it is in subsisting: The Fathers will goeth before, the vvill of the Sonne followeth, and the will of the holy Ghost followeth them both, yet not in time, but in order. The cause, wherefore hee giveth vs the holy Ghost, is none other, but only of his free Election through the merite and intercession of his Sonne. *VVhich hath blessed vs vvith all spirituall blessings in heauenly thinges in Christ, as hee hath chosen vs in him before the foundation of the vvorld. I vvill prate the Father, and he shall giue you another Comforter.* The Son giveth vs him, or he is given by the Son, because hee hath obtained for vs by his merit, that he should be given vnto vs, and he by his own intercession bestoweth him on vs.

2. Of the Sonne from the Father.

Act: 1: 4. & 2. 17:

Ioh: 14: 16: 26:

Ioh: 15: 26: & 16: 7:

Act: 2: 33:

What is meant by the giving of the holy Ghost.

Why the holy Ghost is given.

Eph: 1: 3:

Ioh: 14. 16:

6 Vnto whom the holy Ghost is given.

THe holy Ghost is said to be given to them, to whom he communicateth his gifts, and who acknowledge him. Wherefore the holy Ghost is giuē to divers parties according to divers gifts. He is given to the whole Church or assembly of those that are called; that is, both to the *Elect*, & to *Hypocrits*; but in a divers māner to the one & the other. *To the Elect* he is given, not only as concerning his *common gifts*, but also as concerning his *proper and saving graces*: that is, not only as concerning the *knowledge of Gods doctrine*, but also as concerning *regeneration, faith, and conversion*: because besides that he kindleth in them the knowledge of Gods truth and will, hee doth further also regenerate them, and endowe them with true faith and conversion. He is therefore so given vnto them, that he worketh and effectuateth in them his gifts of their salvation, and that themselues also may know & feele by those gifts imparted vnto them the holy ghost dwelling in thē. And further he is no otherwise given vnto thē, then as thē selues also be willing & desirous of him: & thē is augmented & encreased in thē, if they persevere. But *to Hypocrites* the holy Ghost is given only as touching the knowledge of doctrine, & other his common and general gifts. *The world cānot receiue him, because it seeth him not, neither knoweth him.* Hence it is apparant, *how the knowledge of tongues, sciences, and the like giftes bestowed on the Heathen, differ from those which are bestowed on the Church.* For they, who amongst the Heathē excelled in the knowledge of tongues and good arts, and things profitable, had indeed the gifts of God, but not the holy Ghost: whom none are said to haue, but they, whom he hath sanctified and who acknowledge him to be the author of the giftes received.

To all who partake of any of his giftes.
To all the Church.
How to the Elect.

How to Hypocrites. Ioh. 14. 17.

7 When, and how the holy Ghost is given and received.

THe holy Ghost is thē given whē he imparteth or cōmunicateth his gifts, as hath bin already proved. And he is given either *visibly*, when he bestoweth his gifts adioining outward signes & tokēs; or *invisibly*, whē he bestoweth his gifts without signes or tokēs. He was not alwaies given visibly, but at certaine times, and for certaine causes:

The holie Ghost is given. 1. Visibly,

causes: yet was he more plentifully powred on men in the time of the new Testament, then before in the time of the olde. For so had Ioell
Ioel.2.28. prophecied: *In the last daies I will powre out of my spirite.* So hee was
Act.2.3.&10.44. given *visibly* vnto the Apostles and others in the Primitiue Church: *There appeared vnto them cloven tongues like fire, and it sate vpon each of them. The holy Ghost fell on all them which heard the word. I saw the holy Ghost come downe from heaven. &c.* And these & other like speeches are so to be expounded, as that the signe taketh the name of the thing it selfe, and therfore that is affirmed of the thing, which agreeth vnto the signe; by which signe the holy Ghost witnesseth his presence
Luk.3.22. and efficacy. So also *Iohn saw the holy Ghost descending on Christ in bodily shape like a Dove.* He saw then the shape of a Dove, vnder which God shewed the presence of his spirit. Wherefore we must not thinke that there is any *local all motion* in God, but his *presence* and *operation*,
The seding of the holy Ghost is no local motion. which he sheweth and exerciseth in the Church. For the holy Ghost is spread abroad every where, and filleth both heaven and earth. In which respect he is said to be *given, sent, powred out*, when by his effectual and forcible presence he doth create, stirre vp, and by litle and litle perfect his giftes in the members of the Church. Hee alwaies was,
a Invisiblie. and is given vnto the Church *invisibly*, from the beginning vnto the
Rom.8.9. end of the world. For he spake by the Prophets: and, *hee which hath not the Spirit of Christ is none of his*: yea without the holy Ghost there never had beene, never should bee any Church. *Hee is given after an ordinarie way by the ministerie of the word, and by the vse of the Sacramentes*: and 1. In manifesting himselfe vnto vs through the studying
3 By means of hearing the word & receiving the Sacraments. and meditation of the doctrine of the gospel. For when he is known of vs, hee wil communicate himselfe vnto vs; and when he sheweth himselfe to be known of vs, he doth also renue and reforme our harts.
Act 2.37. & 10.44. So did hee worke in the Elect by Peters Sermon in the day of Pentecost. Likewise he wrought in Cornelius and the rest there present, by the same Peter speaking. But yet notwithstanding hee doth so worke
4 Freely, so that he is not tied to them. by the word and sacraments, as that *he is not tied to those meanes.* For he converteth not al that heare; and some he converteth otherwise. For he converted Paul in his iourney, and he furnished Iohn Baptist with his gifts in the wombe. Now when we say he is given by the ministery of the word and Sacramentes, wee meane this of persons of a competent age, and repute this way for ordinary, and speake of that

visible

visible sending of the holy Ghost, wherby several men in the Church partake of his accustomed or ordinary giftes, and whereof it is saide: *He hath sent the spirit of his Sonne into your hearts &c. He which hath not the Spirit of Christ is none of his.* 2. He is given by working a desire of him in the Elect. For he is given *to them that desire him*. Hence is drawne a forcible argument to proue the godhead of the holy Ghost. For to worke effectually by the ministery is proper to God only: *Neither is he that planteth any thing, neither hee that watereth, but God that giveth the encrease. I baptize you with water to amendment of life, but he that commeth after me, will baptize you with the holie Ghost and with fire. The gospell is the power of God*, because the holy ghost is forcible in working by it: wherevpon also the gospel is called *the ministration of the spirit*. Now the holy ghost is received by faith. *Wherein also after that yee beleeved, yee were sealed with the holie spirit of promise. The worlde cannot receiue the spirit of truth, because it neither seeth him, nor knoweth him* Ob. *But faith is the gift & fruit of the holy Ghost. By grace, are yee saved through faith, and that not of your selues: it is the gift of God. No man can say that Iesus is the Lord but by the holy Ghost. Therefore the holy Ghost goeth before faith: How then is he said to be received by faith? Ans.* 1 The working of the spirit is in order of nature before faith, but in time both are togither: because the first beginning of faith is the receiving of the holy Ghost 2. Faith being once begunne, the holy Ghost is more and more receiued, who worketh afterwardes other things in vs by faith. As it is said, *Faith worketh by loue. By faith mens harts are purified.*

Gal: 4. 6. Rom 8: 9.
Luk: 11. 13:
1. Cor: 3: 7.
Mat: 3: 11:
Rom: 1: 16.
2. Cor: 3: 8:
Eph: 1: 13. 1
Eph 2: 8.
1. Cor: 12: 3.
Gal: 5. 6.
Act: 15: 9.

8 *How the holy Ghost is reteined.*

The holie Ghost is retained & kept for the most part by the same meanes by which it is given and receiued. 1. By diligent vse of the Ecclesiastical Ministery: *He gaue some to be Apostles, some to be Prophets for the edification of the body of Christ, till wee all meete togither in the vnity of faith.* 2. By meditation in the doctrine of the gospel, and by studying to profit therein. *He that doth meditate in the law of the Lord day and night, shall be like a tree planted by the rivers of waters, that will bring forth her fruit in due season. Let the worde of Christ dwell in you plentiously in all wisedome, teaching and admonishing*

1
Eph: 4: 11: 12: 13:
2
Psal: 1: 2.
Col: 3: 16.

your

3 *your selues*. 3. He is kept by encrease and continuance, and amendement of life: that is, by a desire of bewaring to offend against our conscience. *Vnto him that hath, shall be given. Hee that is righteous let him be righteous still. Grieue not the holy Spirit of God, by whom yee are sealed vnto the day of redemption.* Hither may bee referred a desire of avoiding evill companie and sinne. For hee that will avoide sin, must avoide all occasion of sinning. 4. Hee is retained by daily and earnest praier and invocation. *How much more shall your heavenly Father give the holy Ghost to them that desire him? This kind is not cast out but by praier and fasting.* The same may we see in that panoplie or complet hardnesse, which the Apostle describeth. Likewise, it is confirmed by the example of David, who praieth, *That God would not take his holy Spirit from him.* 5. He is retained by applying Gods gifts to their right vse, that is, to his glory, and to the safety of our neighbour. *And when thou art converted, confirme thy brethren. Vnto everie man that hath, it shall be given; and from him that hath not, even that he hath shall be taken away.*

Mat. 13:12. Rev. 22:11. Eph. 4:30. Luk. 11:13. Mat. 17:21. Eph. 6:14. Psal. 51:11. Luk. 22:32. Mat. 25:29.

9 Whether, and how the holy Ghost may be lost.

How he is lost of reprobats, & how of the Elect. Psal. 51:12.

HE may be lost of Hypocrites, and reprobates, *finally*, that is, so as they shall never recover him; and *totally*, that is, so that they shall retaine none of his graces. *Of the elect he is never wholie lost, but onlie as touching many giftes*: because they alwaies retaine some giftes, as Davids example testifieth vnto vs, who said; *Restore to me the ioy of thy salvation. Take not thine holy spirite from me.* Neither is he finally lost of the Elect, because at length they returne to repentance. But of the reprobate he is altogither or wholy lost, & finally, so that they never receiue him. Obie. *But the holy Ghost departed from Saul, therefore he may also depart from the Elect.* Ans. He departed from Saul; but not the spirit of regeneration, for hee never had him, only the spirit of prophecie, prudence, courage, and other gifts wherwith he was richly endowed left and forsooke him. For he was elect & chosen, not vnto life, but vnto the kingdome, as Iudas was vnto the Apostleship. Rep. *Yea but the regenerating spirite also departeth, because Dauid praieth, Restore to me the ioy of thy salvation.* Ans. He is lost oftetimes as concerning *some gifts* of regeneratiõ, but not *wholy*.

Psal. 51:12.

For

For it cannot possible bee, that the godly should retaine no remnants, seeing they do not sinne to death, [but only of the infirmitie of their flesh, inasmuch as they are not yet borne againe. This S. Iohn teacheth expressely, saying: *Whosoever is borne of God, sinneth not: for his seede remaineth in him, neither can he sin, because he is borne of God.* David in his fall lost the ioy of his heart, the purity of conscience and many other gifts, which he coveteth to have restored vnto him: But the holy ghost he had not vtterly lost: for if so, how then could he have saide, *Take not thine holy Spirit from me?* wherfore he had not vtterly lost him.] *A man* (saith Bernard) *never abideth in the same state: either hee goeth backward or forward.* For this difference is to be observed and held, for the assoiling of that question; *How namelie the perseverance of the elect may bee notwithstanding certaine, albeit they leese the holy Ghost, which is,* because they are never *wholie* and *finally* destitute of the holy ghost. *Now the holy ghost may be lost five waies,* and those contrary to those other means, wherby he is reteined. 1. *By contẽpt of the Ecclesiastical Ministery.* 2. *By neglecting the Word & doctrine.* For Paule willeth Timothie *to stirre vp the gift of God which was in him:* & also teacheth him how that may be done. *By giving attẽdance to his reading, to exhortation, & doctrine.* 3. He is lost *by carnall security,* & by giving over ourselves to cõmit wickednes against our cõscience 4. *By neglect of praier.* 5. *By abusing the giftes of the holy Ghost;* as when they are not imploied to his glory, & to the safety of our neighbour. *Vnto him that hath, shall be given: from him that hath not, even that he hath, shal be taken away.*

[1. Ioh. 3. 9.

] Five means wherby he is lost. 1 2 2. Tim. 1. 6. 1. Tim. 4. 14 3 4 5 Luke 8. 18.

10. *Wherfore the holy ghost is necessary.*

HOw necessary & needful the holy ghost is, and for what causes, doth clearly appeare by these places of scripture. *Except that a man bee borne of water & of the spirit, hee cannot enter into the kingdome of heaven. Flesh & blood cannot inhabit the kingdome of God. We are not sufficient of our selues to thinke anie thing, as of our selues; but our sufficiency is of GOD. If anie man hath not the Spirite of Christ, hee is none of his.* Hence wee may thus conclude: Without whom we cannot thinke, muchles doe ought, that is good, & without whom we can neither be regenerated, nor know God, neither attaine vnto the inheritance of the celestial kingdome; without him we cannot bee saved. But vvithout the holy Ghost these thinges cannot bee done

Ioh. 3. 5. 1. Cor. 15. 50. 2 Cor. 3. 5. Rom. 8. 9.

by reason of the corruption and blindnes of our nature. Therfore without the holy ghost it cannot be, that we should be saved: & so it followeth that he is altogither necessary for vs vnto salvation.

11. *How we may know that the holy ghost dwelleth in vs.*

WE know that we have him, *by the effect, or by his benefits & blessings in vs*, as by the true knowledge of God, by regeneration, faith, peace of conscience, and the inchoation or beginning of new obedience, or by a readines & wi lingnes to obey God. *Being iustified by faith, we have peace towardes God. The love of God is shed in our harts.* Againe, we know it by the testimony and witnes *which he beareth vnto our spirit, that we are the sons of God.* Moreover most certaine testimonies and tokens of the holy ghost dwelling in vs, are; comfort in the midst of death, ioy in afflictions, a purpose to persevere in faith, sighes, & ardent praiers, a sincere professing of christianity. *No man can say that Iesus is the Lord, but by the holy ghost.* In a word, by *faith & repentance, we know that the holy ghost dwelleth in vs.*

Rom. 5. 1. 4.

1. Cor. 12. 3.

ON THE 21. SABBOTH.

Quest. 54. *What beleevest thou concerning the holy & Catholique Church of Christ?*

Answ. I beleeve that the Sonne of God [a] doth from the beginning of the world to the end, [b] gather, defend, and preserve vnto himselfe [c] by his spirit [d] & word, out of whole mankind [e] a company chosen to everlasting life, [f] and agreeing in true faith: [g] & that I am a lively member of that company, [h] & so shall remaine for euer. [i]

[a] Eph. 5. 26. Ioh. 10. 11. Act. 10. 28. Eph. 4. 11. 12. 13.
[b] Psal. 71. 17. 18. Isa. 59. 21. 1. Cor. 11. 26.
[c] Mat. 16. 18. Ioh. 10. 28. 29. 30.
[d] Psal. 129. 1. 2. 3. 4. 5. Isa. 59. 21. Rom. 1. 16. & 10. 14. 15. 16. 17. Eph. 5. 26.
[e] Ge. 26. 4. Revel. 5. 9.

The Explication.

The questions to be observed.

1. *What the Church is.*

2. *How*

2. *How many waies it is taken.*
3. *VVhat are the markes therof.*
4. *VVherfore it is called one, holy, & Catholicke.*
5. *VVhat is the difference betweene the Church & the cõmon-weale, or civill ſtate.*
6. *VVhence it is, that the church differeth from the reſt of mãkind.*
7. *VVhether any man be ſaved out of the Church.*

1. *VVhat the Church is.*

WHen the queſtion is, *what the Church is*, it is preſuppoſed that there is a church, ſo that it is not neceſſary to make a queſtion, *VVhether there bee a Church*. For there was alwaies, and ſhal bee ſome church, ſometimes greater, ſometimes leſſer, becauſe Chriſt alwaies was, & ſhal remain for ever the king, & head, & Prieſt of the church; as hereafter in the 4. Queſtion of this Commõ place ſhal more plentifully bee prooved. Nowe as concerning the name, *Eccleſia* (which wee cal the Church it is natively a Greeke woorde, and commeth from a woorde which ſignifieth, *to call foorth*. For the cuſtome was in Athens, that a companie of the citizens were called forth by the voice of a crier from the reſt of the multitude, as it were namely, and by their hundreds to an aſſembly, wherein ſome publique ſpeeche was had, or to heare relation made of ſome ſentence or iudgment of the Senat. And thus differeth the word *Eccleſia*, from *Synagoga*, or Synagog. For *Synagoga* ſignifieth anie manner of congregation, bee it never ſo common and inordinate. But *Eccleſia* betokeneth *an ordained congregation*, and ſuch as is called together for ſome cauſe. From hence the Apoſtles tranſlated the name, *Eccleſia*, to their purpoſe, tearming the Church by it; for reſemblance and likeneſſe ſake. *For the Church is GODS congregation, neither comming togither by chaunce vvithout cauſe, nor beeing inordinate: but called forth by the voice of the Lord, and the cry of the VVord, that is, by the miniſters of the goſpell, from the kingdome of ſatan, to heare or embrace gods vvord.* This congregation or cõpany of thoſe which are called *of God* to the knowledge of the goſpel, the Latins keeping ſtil the Greeke word, cal *Eccleſia*.

The original of the name.

How it differeth frõ Synagogue.

The meaning of the worde Church.

The Duch-word *Kyrc*, (which by adding letters of aspiration we cal in English *Church*) seemeth to come frō the Greeke word Κυριακὸν, which signifieth, *The Lords house*, or, *Gods-house*. But it shal be requisite that we a little more fully define what the Church is.

The definition of the church

The church of God, *is a congregation, or company of men, chosen from everlasting of* God *to eternall life, which from the beginning of the world to the end thereof, is gathered of the sons of* God *out of al mākind by the holy ghost & the word, consenting in true faith, & which the Son of* God *defendeth, preserveth, and at length glorifieth with glory and life everlasting.* Thus is the true Church of God defined, whereof the Creed doth properly speake.

2. *How many waies the Church is taken.*

The false Church. The true Church is 1 Triumphant. 2. Militant.

THe church is takē either for the *true Church*, or for the *false*. *The false church* is vnproperly called the church, and is a companie, arrogating vnto themselues the title of Christs church, but which doe not follow the same, but rather persecute it. *The true church* is either *Triumphant*; which even now triumpheth with the blessed Angels in heaven, & shal have their ful accomplished triumph after the resurrection: or *Militant*; which in this world fighteth vnder Christes banner against the world, the flesh and the devil.

The Militāt church is.

1. Visible.

This *Militant church* is either *visible*, or *invisible*. *The visible Church*, is a company among men, embracing and professing the true & vncorrupt doctrine of the law and the gospel, & vsing the sacraments aright according to Christs institution, and professing obedience vnto the doctrine: in which company are many vnregenerated, or hypocrites, consenting notwithstanding and agreeing to the doctrin: in which also the son of God is forcible to regenerate some by the vertue of his spirit vnto everlasting life. Or, it is a cōpany of such as cōsent in the doctrin they professe, wherin notwithstanding are many dead & vnregenerat mēbers: *Not everie one that saieth vnto me, Lord, Lord, shal enter into the kingdome of heaven.* Hither perteine the parables *of the seed & the tares*: likwise, *of the nett gathering both good & bad fish*. *The invisible church* is a companie of those which are elected to eternal life, in whome a new life is begun heere by the Holie Ghost, and is perfected in the vvorlde to come.

Mat. 7. 21. & 13. 24. 42

2. Invisible

This church, as lōg as it warfareth & soiourneth on earth, alwaies lieth hid in the visible Church. It is otherwise *called the church of the Saints*. They vvhich are in this invisible Church, never perish, and therefore neither are anie Hypocrites therein, but the Electe onelie,

of

of whom it is said, *No man shall plucke my sheepe out of my handes*. *The foundation of the Lord remaineth sure, and hath this seale, The Lorde knoweth who are his.* It is called *Invisible*, not that the men therein are invisible, but because their faith and godlines is invisible, neither is known of any but of themselues in who it is: and because we are not able certainely to distinguish or discerne in the visible Church the true godly from Hypocrites. Ioh: 10: 28: 2: Tim: 2: 19 Why it is called Invisible.

Moreover, *both these partes* of the true church, both visible & invisible, are either vniuersal or particular. *The vniuersal visible church*, is the company of al those which professe the doctrine, whersoever in the world they be. *The particular visible church*, is also a company of those which professe the doctrine, but in some certaine place. *The visible church is vniuersal* in respect of the professiō of one faith in christ, and of one doctrin and worship. But *it is particular*, in respect of place and habitation, and of diversity of rites and customes. *So also the invisible church is vniuersall*, as all the elect, in whatsoever place they be, and at whatsoever time they lived, haue one faith: *againe it is particular*, as either in this or that place they haue the same faith. Nowe al particular churches are partes of the vniuersal, and the visible are partes of the vniuersal church visible, as also the invisible are partes of the vniuersal Church invisible. And *of this vniuersall invisible church* doth the article of our creede speake properly, *I beleeue the holy Catholike Church*. For besides that that vniuersal invisible church is Catholique, it is also nobilitated with this title, that it is *Holie*. Further, in this is the true communion of Saintes betweene Christ and all his members. There is almost the same difference betweene the *visible* and *invisible* Church which is betweene the *whole* and a *part*. For the *invisible* lieth hid in the *visible* as a part in the whole. Which appeareth out of this place of Paul; *Whom the Lord predestinated them also he called*. This *calling*, wherby the Lord calleth vs, is of two sortes; *inwarde*, and *outward*. The *inward* S. Paul saith was wrought according to the purpose of saving men: and the elect are called by both; Hypocrits are called only by the *outward* calling. And in respect of this outward calling is the Church called *visible*, and *the Church of the called*; where are Hypocrites also. But the *invisible* is called *the companie or Church of the elect and chosen*. Obiect. 1. *If the Whole bee visible, the Part also is visible.* *Ans.* That Part also is *visible* as concerning men elected, The vniuersal visible Church The particular visible. The vniuersal invisible The particular invisible What difference betweene the Visible and Invisible church: Rom: 8: 30

or as they are men, and as they professe the doctrine of the visible Church: but it is *not visible*, as concerning the godlines or faith of men, or as concerning faith and repentance in men. Ob. 2. *They which are in the Church, perish not, as the definition of the Church affirmeth: Many Hypocrites are in the Church. Therfore either Hypocrites shal not perish, or it is false, that they which are in the Church perish not.* Aunsw. They which are in the *invisible* church, perish not; and of this was our definition. But the Minor proposition speaketh of the *visible* church, in which are many hypocrites. Ob. 3. *Where the invisible Church is not, neither is the visible: In the time of Popery was not the invisible: Therefore ther was not the visible.* Ans. I deny the Minor. For there also were remnants; that is, there were alwaies some mingled with those dreggs, who held the foūdation, some more purely, some lesse. In summe, The Church was oppressed, but not extinguished.

The invisible Church of the old testament & the newe.

There is also another divisiō of the church, into *the church of the old testament, & of the new. The church of the old testament* is a cōpany or cōgregation, embracing the doctrin of Moses & the Prophets, & making professiō that they wil embrace in Iury the Mosaical ceremonies, & keepe thē; & as wel in Iurie, as also out of Iurie, embrace the things signified by those ceremonies: that is, beleeving the Messias which was to be exhibited. *The church of the new testament* hath not these differēces, because al beleeve in the Messias already exhibited. This church is a cōpany embracing the doctrin of the gospel, vsing the sacramēts instituted by Iesus Christ and beleeving in him being exhibited the true Messias.

3. *What are the tokens & markes of the church.*

1. Professiō of the true doctrine.

THe markes of the true church are, 1. *Profession of the true, uncorrupt, & rightly understood doctrine of the law & gospel*, that is, of the doctrin of the prophets & Apostles. There concur withal ostentimes errors; but yet notwithstanding this marke is sure, if the foūdation be kept, albeit stubble be builded thereon: yet so, that those errours of stubble be not maintained. 2. *The right & lawful vse of the sacramēts.* For amongst other ends of the Sacramēts this is one, that this company of Gods Church may be discerned from al sects and Heretiques. 3. *Profession of obedience to the doctrine, or ministerie.* These

2 The right vse of the sacramēts.

3. Professiō of obedi-

three

three markes of the Church are conteined in those wordes of Christ: *Goe and teach all nations, baptising them in the name of the Father, & the Sonne, & the holie Ghost: Teaching them to observe all things whatsoever I have commaunded you*: And wee are to houlde and keepe these notes and markes. 1. In respect of Gods glory, that enemies may bee discerned from Sons. 2. In respect of our owne salvation, that we may ioine our selues to the true Church. Ob. 1. *There were in all ages great errors both publike & private in the Church.* Ans. 1. But stil the foundation was helde, on which some built gold, some stubble. 2. Errors are not defended by the Church: and this marke standeth sure, if the foundation be held, though on it stubble be built, so that such errors & such stubble be not mainteined. Ob. 2. *In many churches, which profesſe true doctrine, this third marke is not seene, therefore they are no Churches.* Ans. 1. There are many in them, who indeede yeelde, and endevour to yeeld obedience. 2. Al obey, acknowledging by their profession, that sinnes ought not to bee maintained. *But it is necessary that this third marke should be added*: becaus they should mocke God, who would say that they received this doctrine of Christ, and woulde not frame their lives according vnto it. Ob 3. *But those vvhich all Schismatiques & heretiques, do challenge vnto them, are not the markes of the true church. But al of them doe challenge these vnto them: therefore they are not markes of the true church.* Ans. I deny the Maior. For we are not to see whether they chalenge them, but whether they have them. So also woulde it follow, that the heavenly blessinges, which are proper to the true Church, are theirs also, becaus they chalenge them. Ob. 4. *VVithout which the Church cannot be, that is a marke therof. But vvithout the ordinarie succession of of Bishops the Church cannot bee. Therefore it is a a marke thereof.* Ans. By ordinary succession in the ministery, is meant the succession of ministers in the same true doctrine and administratiō of sacraments. And if the propositiō be so vnderstood, it is true: for such a succession is nothing else, than those notes which we have put. But in the conclusion of this obiection, is vnderstood, that there should be an ordinary succession into the same place, whether they teach the same doctrin, or a divers frō it. And so also it should be a tying of the church to a certain citie, region, & so forth. But in this sence the minor & conclusion are false.

ence to the doctrine. Mat. 28. 19. 20.

Against the first marke.

Against the third marke.

Against all the foresaid markes. Not al, that challenge these markes, are the church becaus all have them not, though they chalenge thē. The ordinary succession of Bishops no necessary marke of the church

4. *VVhy the Church is called one, holy, & Catholicke.*

One, for cõsent in faith & doctrine

THe church is called *one*, not in regard of the cohabitation or the neere dwelling of the members therof, or for their agreement in rites and ceremonies of their religion, but in respect of their *consent in faith & doctrine*. It is also called *Holy*, because it is sanctified of God by the bloud and spirit of Christ, that it may be like vnto him, not in perfection, but 1. *By imputation of righteousnes*; because Christs holines & obediẽce is imputed vnto it 2. *By inchoation of righteousnes*; because the holy ghost doth renue it by litle & little, & cleẽse it frõ the filth of sin, that al the mẽbers may begin al the parts of obediẽce. 3. *Because it is consecrated to an holy & divine vse*, & therefore sequestred frõ the route of the wicked ones, who are without the church. It is called *Catholicke*. 1. *In respecte of places*, because it is spred through the whole world. For there is one vniversal church of al places, & degrees of life, neither is it tied to a certaine place & kingdome, or to a certain succession. 2. *In respect of time*: because there is but one tru church of al times, which also is at al times so catholicke, as that it is dispersed through the whole world, neither is it at any time tied to any certain place. 3. *In respect of the men who are members of the same*. For the church is gathered out of al sorts of men, al states, kinreds, & nations. *It is not called catholicke*, because it possesseth many kingdomes. For *Catholicke* is a title given vnto the church in the Apostles time: for before time the church was limited within narrow bounds. Now, *that there is but one church of all times & ages from the beginning of the world vnto the end*, it is out of doubt. For, 1. *It is manifest that the church hath ever bin*. Neither can Abrahams daies be obiected, as if before he was called, there had bin no worship of the true God in his family, and himselfe had bin after his calling alone without any others. For before his calling he held the foundation & grounds of doctrin of the true God, though it were darckned with superstitions mingled therwith. Againe, Melchisedeck lived at the same time, *who was the Priest of the most high God*; & therfore neither was Abraham after his calling alone, but there were others besids him, worshippers of the true God, whose Priest was Melchisedeck. 2. *That the church, as it hath beene ever, so shall it also continue ever*, appeareth by these testimonies. *My vvordes shall not depart out of thy mouth, nor out of the mouth of thy seede. If the night and daie may bee changed, then shall my covenaunt also bee chaunged. I am vvith you alvvaies vnto the ende of the vvorlde.* Moreover CHRIST was ever, and ever shal

Holy, 1: for imputed righteousnes. 2. For inchoatiue righteousnes. 3 For the vse to which it is cõsecrated

Catholicke in respect of place & time.

One Church of all times & ages.

Isai: 59: 21:

Ier: 33: 20.

Mat 28: 20:

ſhalbee King, Head, and Prieſt of the Church. Wherfore the church was ever, and ever ſhal bee. And hence alſo it is manifeſt, *that the Church of both teſtaments*, is one and the ſame: that which is confirmed alſo by the article following. For CHRIST is the ſãctifier of his church, who is common to men of both teſtaments.

Hither appertaineth the queſtion *of the authority of the Church.* The Papiſts mainteine that the authority of the Church is greater then the authority of the Scripture. But this is falſe. For the Church made not the Scripture, but the ſcripture made the church. They vrge S. Auguſtine his teſtimony. S. Auguſtine againſt Manichæus his Epiſtle, c. 5. ſheweth how he was brought to the faith of the catholicke church. For he ſaith, *That he obeied the Catholickes, when they ſaide, Beleeve the goſpell:* and there hee bringeth forth that common ſaying: *I vvoulde not beleeve the goſpel, except the authority of the catholicke Church moved me thervnto.* By the teſtimony therfore of the church hee was moved to read the goſpel, and to beleeve that heavenly doctrin was conteined therein. But doth he, after hee beleeved the goſpel, promiſe that hee would beleeve the Church more than the goſpel, if the Church determine or propound any thing, which is either contrary to the goſpel, or can bee proved by no teſtimony of ſcripture? This doubtles Auguſtine never meant. Nay, elſwhere he denounceth *Anathema, & biddeth a curſe to come to thẽ, who declare any thing beſides that we have receiued in the writings of the law & goſpell.* And in the ſelfe-ſame place he witneſſeth, *that hee, becauſe he beleeveth the goſpell, cannot beleeve Manichæus, for that he readeth nothing in the goſpell of Manichæus Apoſtle-ſhip.* Therfore traditions or ordinances of the Church, bring vs vnto the ſcripture, and tie vs to that voice, which ſoundeth in the ſcripture.

But heere it muſt bee obſerved, how honeſtlie and fairelie the Papiſts deale. For whereſoever they meete with the word, *Tradition*, that by & by they wreſt to their traditions, which cannot be proved out of the word of God. As vvhen Paule ſaith. *I delivered vnto you that which I receiued?* Straight-vvaies they cry out, *heare you traditions?* I heare; but read on there in the wordes following Paul himſelfe by writing declaring what thoſe traditiõs are: *I delivered vnto you how that Chriſt died for our ſins, according to the ſcripture: And that he was buried, & that he aroſe the third day, according to the ſcripture.* Here you heare Paules tradi-

The Papiſts wrãgling about Traditions

traditions to be double things written. For first they were taken out of the scripture of the old testament. Secondly, they were committed to writing by S. Paul himselfe. So Paul saith of the Lords supper, *I haue*
1 Cor. 11. 23 *receiued of the Lord, that which also I haue deliuered vnto you. But this tradition*, after the Euangelists, himselfe also hath set down in writing
2 The. 3. 6. The Iesuites cite the saying of Paul, *Withdraw your selues from euery brother that walketh inordinately, and not after the traditions which he receiued of vs.* But a litle after in the same chapter he describeth what traditiō he meaneth, as it is manifest to him that looketh on the place. And yet will they thence proue that many things are to be beleeued, which cannot be proued by any testimony of scripture. The like impudencies they shew in another testimony taken out of Luke, *They deli-*
Act. 16. 4. Ib. 15. 23. *uered them the decrees to keepe, ordained of the Apostles and Elders, which were at Ierusalē*: When a little before he witnesseth, that those decrees were set downe in letters written by the Apostles.

Howe the church may be said not to erre. That opinion or saying of the Papists, *the church doth not erre*, is true after this sorte, 1. *The whole* doth not erre, though some members therof do erre. 2. It doth not erre *Vniuersally*, although in some points of doctrine it may. 3. *It erreth not in the foundation.*

5 *In what the Church differeth from the common-weale.*

7 Differences betweene the Church & common-weale. THe Church differeth from the common-weale. 1. Because common-weales are distinct, & kingdomes of the world, are in diuerse places and times. The church is alwaies one and the same at al times, and with al men. 2. The kingdomes and states of the worlde haue many heads, or one chiefe Head, and many other inferiour heads besides,
1 and that on earth. The church hath but one, and that in heaven. 3.
2 The cōmon-wealth is gouerned by certaine laws made for the main-
3 tenance of outward peace & tranquillity. The church is ruled by the
4 holy Ghost, and the worde of God. 4. The common wealth or ciuil state requireth outward obedience only. The church requireth both,
5 as wel inwarde obedience, as outward. 5. In ciuil states and common-weales there is power and liberty to make newe lawes positiue by the autority of the magistrate, the violating of which lawes bindeth mens consciences, and deserueth corporal punishments: the church is tied to the word of God, to which it is not lawful to adde ought, or to de-

tract

tract ought frō it. 6. The civil ſtate hath corporal power, wherewith it is armed againſt the obſtinate and diſobedient. For he may, and ought by force to curb theſe, and to puniſh them by the ſword. The church puniſheth by denouncing of Gods wrath out of the worde of God. 7. In the Church are alwaies ſome elect and holie; but not alwaies in the common wealth. 6 7

6 VVhence ariſeth the difference of the Church from the reſt of mankinde.

THere are three ſorts of men very much different one frō another. For, 1. *Some men are even in profeſſion eſtranged and aliants from the Church*; as who deny faith and repentance, and therefore are open enemies of god and the Church. 2. *Others are called, but not effectually*; which are al Hypocrites, who profeſſe indeed the faith, but without any true converſion vnto god. 3. *Others are called effectually*; which are the Elect, who are but a litle portiō, according to that of Chriſt: *Many are called, but few are choſen.* Now the difference being known, let vs in a word ſee what is the cauſe of this differēce. 1. The efficient cauſe of this difference is the Election of God, willing to gather vnto himſelfe a Church in earth. 2. The Sonne of God is the mediate executor of this his will and purpoſe, the holy ghoſt the immediate. 3. The word of God is the inſtrumentall cauſe: *In times paſt God ſuffered all the Gētiles to walke in their owne waies. God hath mercy on whom he will, and whom he will he hardeneth. All that the Father giveth me, ſhall come to me. Thoſe which he knew before, he alſo predeſtinate, to bee made like to the Image of his Sonne: and whom he predeſtinate, thē alſo he called, &c.* By theſe words we are taught, that the promiſe of grace is generall in reſpect of the Elect or beleevers. God verily would haue al to bee ſaved; and that 1. In reſpect that he loveth the ſalvation of al: *But the Elect only haue attained to that ſalvation.* 2. In reſpect that he inviteth al to ſalvation: *But the reſt haue bin hardened.*

Three ſorts of men in the world. 1 2 3

Mat. 20: 16: Election putteth the difference betweene the Church and others:

Act. 14: 16: Rom. 9: 18: Ioh. 6. 37: Rom. 8: 29: 30:

Rom. 11: 7:

7 VVhether any one may be ſaved out of the Church.

NO man can bee ſaved out of the church: 1. Becauſe without the Church there is no Saviour; therefore no ſalvatiō alſo. *VVithout*

None ſaved out of the Church.

me

Iohn 15:5 *me you can doe nothing.* 2. Because whomsoever God hath chosen & elected to the ende, which is eternal life, them hee hath chosen to the means, which is the inward and outward calling. The elect therefore, though they be not at al times mẽbers of the visib'e Church, yet they are all made such before they die. Ob. *Therefore Election is not free. Ans.* It is free because God chose freely, both to the ende, and to the meanes. But after he hath once destined and ordeined men to means, he never changeth: We here also are to hold against the Anabaptists, that infants, which are borne in the church, are also of the church.

OF PREDESTINATION.

THis common place *of predestination*, or election and reprobation, ariseth out of the former place of the Church, and is ioined with it. The special questions are;

1 *VVhether there be predestination.*
2 *VVhat it is.*
3 *VVhat is the cause thereof.*
4 *VVhat are the effects thereof.*
5 *VVhether it be vnchangeable.*
6 *How farre it is knowen vnto vs.*
7 *VVhether the elect be alwaies members of the church, and the reprobate never.*
8 *VVhether the elect fall from the church, & the reprobate remain ever in the Church.*
9 *VVhat vse there is of this doctrine.*

1 *VVhether there be predestination.*

WHen the Question is, *VVhether there be Predestination*, then this is in Question, *VVhether there hee any such counsell of God, vvhich hath severed some to be saved, & others to be reprobate.* Some saye, that *Election*, whenas mention is made thereof in scripture, is taken for *some excellency, for which a man is worthy to be elected, or chosen:*

as

as wee may say; A choice and gallant horse. So also they interprete *Reprobation*, but falsly: for it is the eternall counsell and purpose of God.

That there is *Predestination*, that is, *election and reprobation* in God, these testimonies of scripture doe confirme. *Many are called, but few are chosen. Yee have not chosen me, but I have chosen you. Other sheepe have I also which are not of this fold. He chose vs in him before the foundation of the world. Hee predestinated vs to bee adopted through Iesus Christ vnto himselfe, according to the good pleasure of his will. I have much people in this city. As many as were ordained vnto eternall life, beleeved. Whom he predestinate, them also he called.* Of *Reprobatiō* these places in special make mention. *God doth shew his iustice on the vessels of wrath. It is given vnto you to know the secrets of the kingdome of heauen: but to them it is not given. Who were before of old ordained to this condēnation. Thou hast hid these things from the wise. Ye are not of my sheep. He hath made all things for his own sake: euen the wicked for the day of euill.*

Predestinatiō proved by testimony of scripture. Mat:20:16: Ioh:15:16: & 10:16: Eph:1: 4:5: Act: 18:10: & 13:64: Rom: 2:30: Reprobation proved by Scripture: Rom:9: 22: Mat:13: 11: Iud:v 4: Mat:11:25: Ioh:10: 26: Prov: 16:4:

Ob. 1. *But the promise of grace is vniuersall.* *Ans.* It is *vniuersall*, in respect of the faithful, that is, it belongeth to all those, who beleeue. But *it is particular*, in respect of al men. Our aduersaries say, *that those which are converted may fall away.* Which is, to weaken and diminish the general promise. Rep. *But it is said, That God will that all mē be saued.* *Ans.* But contrary, *Many are called, but few chosen. This peoples heart is waxed fat, saith the Lord, least they should returne: but I might heale them.* And here it is said, that God will haue some be not saued. Therefore these testimonies are contrary one to another? God forbid. God will that al bee saued, *as he is delighted with the saluation of all.* Albeit elsewhere it is said, *That hee reioiceth at the destruction of the wicked*, yet he reioiceth (not thereat) as it is a vexation or destruction of his creature, but as it is an execution of his iustice. 2. He will that al be saued, *in as much as he inuiteth all to repentance*: But he wil not haue al saued, in respect of the force and efficacie of calling. *He doth good to all, if so be they might haue groped after him, and found him. The Elect obtaine it, the rest are hardned.* He saith verily vnto al, Honestly of life pleaseth me: ye owe it vnto me. But he saith not to al, I wil worke it in you; but to the elect only, because from everlasting it hath so pleased him.

1. Tim: 2:4: Mat: 20:16: & 13: 15: Places of scripture reconciled, concerning Gods wil to saue, & not to saue mē. Deut: 29: Act: 17: 27: Rom: 11: 7:

Ob. 2.

Ob. 2. *He that giveth vnequally to those that are equall, is an accepter of persons.* *Ans.* It is true, 1. *If he giveth to those which are equall, vnequally, for any outward causes or respects*, that is, for such causes as are not that condition, in respect of which equal rewardes or punishments were to bee given, or not to bee given: that is, when the cause which is common to both is neglected, and other thinges regarded, which are not the cause, as riches, honors, and the like. But here God respecteth not these personages, but requireth faith for the receiving of this benefit, and conversion, and giveth eternal life to them which haue these, & denieth it to them which haue them not. 2. *He that giveth vnto those, which are equall, vnequally*, being bound to any, were an accepter of persons. But God giveth most freely, of his meere mercy and grace. He is bound to no man: becausse we were his enemies, therefore hee might most iustly haue excluded all. And if vniustice should any way fal into God (which God forbid that we should think) he should be vniust, and an acceptour of persons, in that he giveth any thing at all. Whereas then he hath mercy on some, and not on others, he is no accepter of persons, as if thou, being moved with pitty and compassion, shouldest giue a farthing to one begger, and a penny to another, thou art not therfore an accepter of persons. Why thē, O man, accusest thou God, that he hath mercy on whom he wil, & hath not mercy on whom he wil not haue mercy, seeing hee is bound vnto none? *Is it not lawfull for me* (saith Christ) *to doe as I vvill vvith mine owne? Is thine eie evill, becausse I am good? Who hath giuē first vnto the Lord?* To know this is behoueful for the glory of God.

Mat. 20: 15: Rom. 11: 35

Ob 3. *It is meete and iust, that hee who hath taken a sufficient ransome of all sinnes should receiue all men into favour. God hath received a sufficient ransome in his Son for the sinnes of the whole world. Therefore he should receiue all men into favour.* *Ans.* It must not only bee a sufficient ransome for al, but must be also applied vnto al receiving it by faith: but it is not applied vnto al: becausse it is said, *I pray not for the vvorld, but for them vvhich thou hast given me.* Rep. 1. *A sufficient ransome ought to be applied vnto all.* That a sufficient rāsome ought to be applied vnto al is proved, *becausse this is a property of infinit mercy, to do good vnto all.* *Ans.* Wee deny that infinite mercy consisteth herein. It consisteth not in the *number* of those that are saued, but in the *manner*, how they are saued. Moreover, he wil not giue this bene-

Christs ransōe though sufficient for all, yet not applied to all, doth not saue al. Ioh 17: 9:

fit

fit vnto al: becauſe he is withal moſt wiſe and iuſt. He may and wil together exerciſe both his mercy and his iuſtice. *God ſo loved the vvorld, that he hath given his only begotten Son, that vvhoſoever beleeveth in him ſhould not periſh, but have eternall life. He that beleeveth not, is cõdemned already.* Rep. 2. *He that taketh a ſufficient ranſome for all, and yet doth not ſaue all, is vniuſt: becauſe he taketh more than in equity hee ſhould. God taketh a ſufficient ranſome for all; and yet doth not ſaue al. Therefore he is vniuſt.* *Anſ.* 1. He is vniuſt, *except himſelfe giue that ranſome.* But God gaue it. Therfore he taketh of his own, not of ours. 2. The *ſufficiencie* of the raunſome doth not binde God to the receiving of al, but the *applying* of it. But he hath not entred into any bond, that he wil apply that ranſome to all. Ioh: 3: 16: 18

Ob. 4. *He that afflicteth ſome for his owne glories ſake, is an vniuſt God. But God is not vniuſt: therfore he reiecteth not, or afflicteth any for his glories ſake.* *Anſ.* 1. The Maior propoſition is falſe being generally taken. For although it be true in creatures; yet is it falſe in God. Becauſe God is the chiefe good, and greateſt regard ought to bee had of the chiefe good. Now the chiefe good, that is, Gods glory, did require, that not only his mercy, but his iuſtice alſo ſhoulde bee manifeſted 2. He is vniuſt, who afflicteth ſome, and that *vvithout any treſpaſſe or fault of their owne.* For God for his glories ſake doeth ſuffer ſome to periſh, while them ſelues wil ingly periſh and fal away. 3. God is *bound* to none to ſaue them, as neither he was to create them. He ſuffereth men to fall into ſinne. But, 1. Themſelues willingly falling. 2. Himſelfe not being bound to ſaue them. 3. Being bound to haue more regard of his owne glory, than of mens ſalvation. God not vniuſt though he afflicteth ſome for his glories ſake.

Ob. 5. *He that deſtineth to the end, deſtineth alſo to the meanes, wherby we come to the ende. God* (according to this doctrine) *deſtineth ſome to the end, that is, damnation. Therfore he deſtineth them to the meanes alſo, which are ſinnes. For, that ſins are the meanes to come to damnatiõ, is proved, becauſe that is a meane, without which we cannot come to the end; as, none can come to damnation without ſinne.* *Anſ.* Meanes are of two ſorts. Some, which goe howſoever before the end, that is, which he vſeth, who tendeth to the end, and by the helpe whereof hee obtaineth and accompliſheth the end which he intendeth. Other meanes there are which come indeed vnto the ende, but are not done by him, which intended the end. I hoſe he may ſuffer or admit, but it follow-

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eth not, that he wil them. Wherefore I answere vnto the Maior: Hee that wil the end, wil also the meanes *which himselfe worketh*, and *by which he worketh* to obtaine that end, which he intendeth: but *not all meanes*: otherwise there shal bee more in the conclusion, than in the premisses. Neither vvil hee also those thinges, which he permitteth, that is, hee hindereth them not from beeing done, if they hinder not his ende.

God in calling al, and yet saving but some, doth not dissemble.

Ob. 6. *He that calleth all, and yet will saue but some only, dissembleth: God doth so: Therefore he dissembleth.* Ans. vv. Of meere particulars nought followeth. Or, there is a fallacie in putting that which is no cause, for a cause. Wherefore to the Maior we answere: He doth not doe it, to illude men: but either to leaue al without excuse, or to invite them to repentance. And further, if you vnderstand the Maior generally, it is to be denied: because there may be another cause: and if it be so taken, it is thus to be distinguished. He that calleth al, and yet will saue but some only, to illude men, or to deceiue them, he dissembleth: If he cal them indefinitly, or with a minde not willing to work in them to obey. But God never promised, that hee woulde worke this in all. Wherfore there is no contradiction in these propositions: *I ought to doe it*, and, *I vvill vvorke in some to doe it*: because the same thing is not denied in the one, which is affirmed in the other: but a diverse thing.

The secret counsell of God, as touching our salvation is revealed vnto vs. Rom: 5: 1. 2: Cor: 1: 22 & 5: 5: Rom. 8: 16: 1: Ioh. 3: 24: & 4: 13:

Ob. 7. *They, whose salvation dependeth on the secret counsel of God, cannot haue comfort. Our salvation dependeth on the secret counsell of God. Therefore we cannot haue comfort.* Ans. We cannot haue cōfort, before it is reveiled vnto vs. But that secret counsel of God is opened vnto vs by the Sonne and the holy Ghost. Likewise, by the effects: *Being iustified by faith, we haue peace towards God. He hath sealed vs, and hath given the earnest of the spirit in our hearts. He that hath created vs for this thing is God, who also hath given vnto vs the earnest of the spirit. The same spirit beareth witnesse with our spirit, that we are the children of God. Hereby we know that he dwelleth in vs, and wee in him, even by the spirit which he hath given vs.* Wherefore before this manifestation or revealing it holdeth true, that we can reape no comfort out of Gods secret decree and counsel; but after the revealing thereof it is false.

Ob. 8. *That which is done in vaine, no man shoulde endevour. But the*

repro-

reprobat doe in vaine repēt, because it is impossible that they should be saved. Ans. This is true, if any knew that they were reprobat. But god wil have no man so to determine of himselfe. 2. It is a contradiction, to be a reprobate: &, to shew repētance: for if they did repēt, then were they not now reprobats. Therfore there cōmeth no dāger by this absurdity.

✻ 9. Ob. *That danger which is not, need not be taken heede of. But vnto the Elect there is no daunger of condemnation. Therfore they need not take heed therof.* Ans. The Maior is true, if there should be no danger, whether heed be taken, or not taken. But there is no danger vnto the elect, that is, being heedeful and bewaring of any daunger that is to come. But al the elect are heedeful, circumspect, and warie: & those who are not heedeful, are not elected. For from whome GOD averteth and turneth away this daunger, hee worketh also in them to bee very warie, and to take good heede thereof. *Whom hee predestinate, them hee iustified.* They therefore doe amisse, who thinke to receive comforte, without anie desire of a good conscience. Repl. *But if they must take heede and bewvare, they are vncertaine.* Aunsw. No, because they have this as a spur to goe forward and persevere. But, To be certaine, and, Not to have a desire of repentaunce and amendement of life, implieth a contradiction: as if thou shouldest say, I am certaine of my reward, therfore I wil not run: for a rewarde is not given but to him that runneth. These propositions do one mutually follow another, To be certain of salvation, &, To have a desire of cōversion & amendement of life. ✻

✻ The Elect are therefore without dāger, because they are wary, and circūspect.

Rom. 8. 30.

2. *What predestination is.*

Predestination differeth from providence, as a speciall from the generall. For Providence is the eternal counsel of God concerning all creatures: but predestination is the eternall counsell of God concerning the saving of men and Angels. Wherfore *Predestination is the eternall, most iust, and vnchangeable counsel of God, of creating men, of permitting their fall into sinne and eternal death, of sending his Sonne into flesh, that he might be a sacrifice, and of converting some by the vvorde and the holy Ghost, for the Mediatours sake, and saving them in true faith and conversion, iustifieng them by and for him, raising them vp to glory, and bestovving on them eternall life:*

The difference betweene predestination and providence

& of leaving the reſt in ſin & eternall death, & raiſing them vp to iudgment, & caſting them into eternall paines. Here is ſpoken of men which ſhal be ſaved, and not ſaved: therfore to thē only, & not to Angels doth this definition of Predeſtination agree.

Election: The parts of predeſtination are, *Election* & *Reprobation*. *Election is the eternal, vnchaūgeable, free, and moſt iuſt decree of God, vvhereby he hath decreed to convert ſome to Chriſt, to preſerve & keepe thē in faith and repentaunce, & by him to give them eternall life.* Reprobation. *Reprobation is ſuch a decree of* God, *as vvhereby hee hath decreed to leave ſome according to his moſt iuſt iudgment in their ſins, to puniſh them with blindnes, & damnation, & cōdemn thē, being not made partakers of Chriſt everlaſtingly.* That Election likewiſe, as alſo Reprobation are both the decree of God, Ioh. 13:18. 2. Tim. 1:9. Rom. 9:18. theſe and the like ſayinges doe prove. *I know vvhom I have choſen. His grace was given to vs before the world was. He hath mercy on whō he wil.* But therfore election and reprobation, were made by counſel; & therfore both are a decree, & that eternal: becauſe there is no new thing in God, but al from everlaſting, and the ſcripture doth manifeſtly ſaie, Epheſ. 1. 4: that *God hath choſen vs before the foundation of the vvorlde*. Seeing then hee hath choſen vs, hee hath therefore reiected the reſt. That vvhich the very woorde of choſing doth ſhewe. For, whatſoever is choſen, the ſame is choſen, other things being reiected.

3. *VVhat are the cauſes of Predeſtination, or election and reprobatiin.*

The efficient cauſe of our election, Gods good pleaſure, not any thing in vs. Epheſi. 2. 3: *THE efficient & motive cauſe*, is the good pleaſure of God. *It is ſo, O Father, becauſe thy good pleaſure was ſuch*. God hath not foreſeene any thin gin vs, for which hee ſhoulde chooſe vs, for there can be no good in vs, as of our ſelves, ſeeing we are *by nature the children of vvrath, as well as others*. For if any good be found in vs, that hee doth vvorke wholie in vs: and hee worketh nothing in vs, which hee hath not decreede to worke from everlaſting. Wherefore the alone gracious and free good pleaſure of GOD, or the alone free mercie of God is the efficient and motive cauſe of our election. Our election, I ſay, is of grace, and free; that is, not in reſpect of anie good fore-ſeene in vs. *He hath mercy on whom he will*, that is, he freely giveth Rom. 9. 18. Ioh. 15:16. what hee giveth. *Yee have not choſen mee, but I have choſen you.*

God

God hath predestinate vs to bee adopted through Iesus Christ vnto himselfe, according to the good pleasure of his vvill. See further, *Rom.* 9. 11. *Col.* 1. 12. 2. *Tim.* 1. 9. 10. In like manner also *the efficient cause of reprobation is the most free good pleasure of* God. For *vvee being all by nature the children of vvrath* had al perished; if sinne were the cause of reprobation. *VVherefore the cause of reprobation is not in men themselues*, but that is in GOD his wil of shewing forth his iustice. Therfore of particular men, why this man is elected, and hee reprobated, there can be no other reason given, but the good pleasure of God only. But the cause of *damnation* is altogither in men, which is sinne. [For God wil declare his iustice in the damnation of the reprobate. He therfore condemneth no man, nor ordeineth vnto condemnation, vnlesse it bee for sinne: neither willeth he the damnation, as it is damnation, but as it is a iust punishment. Now punishment taketh not place but there, where sinne was before seated. The principal cause therfore of *damnation*, is the free wil of devils & men; because of their own accord they fel from God. But the first cause of *salvation* is, the eternal & free election of God, whereof God fore-sawe no cause in vs, why hee would convert vs vnto Christ rather then others, why he would save and redeeme vs out of the common and general destruction, wherein al wer plunged, rather then others.] The supreme final cause of Predestination is *Gods glory*: and the last and proper final cause of election, is *the manifestation of Gods goodnes & mercy in freely saving the elect*. The next and neerest final cause of our election, is *our Iustification*, whē God doth in his Son freely accoūt vs for righteous. Both which final causes the Apostle compriseth in these words. *He hath predestinated vs to the praise of the glory of his grace, wherwith he hath made vs freely accepted in his beloved.* Likwise of the contrary: The first final cause of reprobation is *the declaration of Gods iustice, severity, & hatred against sin in the reprobate*. God *would to shew his wrath, & to make his power known, suffer with long patience the vessels of wrath, prepared to destruction.*

The cause of reprobation is in God Eph: 1: 5.

[The cause of damnation is the free-will of Devils and men

]

Ephes. 1. 6.

Rom. 9. 22.

1. Ob. *God did foreknow our works: therfore he chose vs for our works*
Ans. He did foreknow those good thinges which he purposed to worke in vs, as also he foreknew the persons: otherwise he could not have foreknown any good workes. So could he not have fore-seene any evil, except he had purposed to permit the same.

[2. *VVhomsoever God chose in Christ, them hee found in* CHRIST;

Ephes. 1.3 *for he in Christ benefiteth none but those who are in Christ. God chose vs in Christ. Therfore he found vs in Christ: that is, he foresaw that we should be accepted of Christ, that we would beleeve rather then others, & would become better then others, and therfore he chose vs.* Ans. We deny the Maior. For the reason alleadged holdeth not true in *Election*, but *in the effects of Election*, and in the consummation of Christs benefits, which are imparted vnto none, but such as are in Christ by
Iohn 15.4. faith: according to that saying of Christ: *Except ye abide in me yee shall have no life in you.* In Election and the first cause therof it is apparantly vntrue by that testimony of Paul which the obiection citeth. For *he*
Ephes. 1:3. *chose vs before the foundations of the world were laid*, not because we would be, but *that we should be holy & blamles*: not because we were already in Christ, but that he might engraffe vs into Christ, & adopt vs to be his sonnes. Wherfore our *fore-seene faith* and holines is not the cause, but the effect of our election in Christ. He chose vs not then being sons, but hereafter to be adopted sons. Augustine saith; *he chose not vs, because we were then holy, neither yet because wee would hereafter prove holy, but he rather chose vs to this end, that in the time of grace we might be holy through good works.* But the Pelagian heere cōtradicting the truth, saith; God fore-knew who would be holy & vnspotted by reason of their free-will, & therfore he in his fore-knowledge chose them such as hee knew they would be. But the Apostle heere stoppeth the mouth of the Pelagian, whilest he saith, *that we should be holy.*]

3. Ob. *Christs merite applied vnto vs by faith, is the cause of our election. Therefore not the good pleasure of God.* Ans. Christs merite is not the cause of *election*, but is reckoned among the effectes thereof, and amongst the causes of our *salvation. He chose vs in Christ*, that is, as in the head. Wherefore he first chose the head, and ordeined him vnto the office of the Mediatorship, as Peter testifieth: afterwards he
1 Pet 1.20. Iohn 3:16. also chose vs as members in that head. *So God loved the worlde that hee gave his only-begotten Son*, &c. Wherfore gods love, that is, his free electiō is the cause of the sēding of the Son: & not the sēding of the Son the cause of his loue.

4. Ob. *Evill works are the cause of reprobation, therfore good works are the cause of election.* Ans. Evil workes are not the cause of reprobation, but of that which followeth reprobation, that is, of *damnation*. For if sin had beene the cause of reprobation, we had bin al reprobat,

because

becauſe we are all the ſons of wrath. *For ere the childrē vvere borne, & whē they had neither done good nor evill, that the purpoſe of God might remaine according to electiō, not by works, but by him that calleth, it was ſaid vnto her, The elder ſhal ſerue the younger.* Good works go not before in him that is to be iuſtified, much leſſe are they the cauſe of election, but they follow in a man being iuſtified, & draw their original & their perpetual efficacy and vertue from Gods meere grace. Ro. 9. 11. 12.

4 *VVhat are the effects of Predeſtination.*

THe effect of electiō is the whole work of our ſalvatiō, & all the degrees of our redēptiō. 1. The creatiō & gathering of the church. 2. The ſending & giving of Chriſt the Mediator, & his ſacrifice. 3. Effectual calling of mē to his knowledge, which is the cōverſiō of the elect by the holy ghoſt & the word. 4. Faith, iuſtificatiō, regeneratiō. 5. Good works. 6. Final perſeverance. 7. Raiſing vnto glory. 8. Glorification & eternal life. *The effects of reprobation are.* 1. The creatiō of the reprobat 2. Privatiō of Gods grace. 3. Blinding & hardning. 4. Perſeverance in ſin. 5. Raiſing to iudgment. 6. Caſting into eternal torments. The effects of Election Eph. 1: 4 5. 6. 7. 8. 11. Iohn. 6. 39. The effects of Reprobation. Rom. 9. 17. Mat. 11. 21. Iſa. 6 9.

Ob. 1. *Divers or cōtrary cauſes haue cōtrary effects. The effects of electiō are good works. Therfore evill works are the effects of reprobatiō.* *Anſ.* The Maior is not alwaies true, in volūtary cauſes, which cā work diverſly, & yet produce no cōtrary effects; as in this place there is a diſſimilitude: Becauſe God purpoſed only to *permit* evill workes, but to *worke* good in vs. But the proper cauſe of evil workes is the divel, & evil men. Ob. 2. *But God hardneth & blindeth mē. Blindnes is an effect of reprobatiō, & a ſin: therfore ſin is an effect of reprobatiō.* *Anſ.* Blindnes is a ſin in reſpect of mē who admit it, & as it is received of thē, & purchaſed by their own demerit: but as it is inflicted of God, it is a iuſt puniſhment. And, that God doth deliver ſome frō that blindnes, is of his mercy. Ob. 3. *Hardnes, or induratiō, is an effect of reprobatiō, & is a ſin. God is author of reprobatiō: therfore of hardnes alſo, & of ſin.* *An.* Hardnes is an effect of reprobatiō, but ſo, that it is done according to reprobation, but commeth not from it. Hardnes, & blindnes, or excecatiō, are *according to reprobation*, or *according to predeſtination*, as they are ſins. But they are effects of reprobation or predeſtination, as they are moſt iuſt puniſhments.

5. Whether predestination be vnchangeable.

Predestination vnchangeable

Predestination is firme, sure, & vnchangeable, which may appeare even by this generall reason: because God is vnchangeable, & doth not depend on the interchangeable course of things, but the same rather dependeth on his decree. What therefore he hath from everlasting decreed, of saving the elect, and condemning the reprobate, that hath he vnchangeably decreed. And therfore both election and reprobation is firme & vnchangeable. For whom he would, & hath decreed from everlasting should be saved, them also he now wil, and so hereafter perpetually. The same also we are to thinke concerning reprobatiō. Neither are there wanting testimonies of scripture, wherby the same is confirmed. *This is the Fathers will, that of al which he hath given me, I should loose nothing. My counsell shall stand, & I will doe what soever I will. I am the Lord, I change not. None shall plucke my sheepe out of my hand. Yee beleeve not, for yee are not of my sheepe. The foundation of God remaineth sure, & hath this seale, The Lord knoweth who are his.* The foundation which Paul so calleth, is the decree of saving the elect. *Because it is the beginning & wel spring of our salvation & the end thereof, & of all the meanes tending to salvation.* 2. It is called the foundation, *for the surenes and firmenes therof*, because the same is never shaken. These things are needful for vs to know, that we may have firme comfort, and consolation, that we may beleeve eternal life, and so all other Articles of Christian faith. The reason is often repeated, & therfore often to be meditated of: because hee that denieth himself ero be certaine of the grace to come, is vncertaine also of the present grace of God. For God is vnchangeable.

John 6.36
Isa.46.10:
Mal 3.6:
Ioh.10 28.
26.
2. Tim.2.19

6. How far forth Predestination, or Election, & Reprobation is known vnto vs, & whether we may & ought to be certeine thereof.

Every man ought to be assured of his own Election in speciall,

It is known vnto vs in generall, as, That some are elect, & some Reprobate: *but not in speciall*, Whether this or that mā be out of our own election every of vs not only may, but also ought to be in special certain & assured. And verely therof we shal be certain by the effects, namely,

by

by conuersion, that is, by true faith & repentance. For that we may beleeve & know that we are certainly chosen to eternal life, we are bound to beleeve in Christ, & to beleeve also eternal life. But this wee cannot beleeve, except we have true faith & repẽtãce. And as every one ought to have both those: So also every one ought certainly to bold, that he is of the nũber of the elect. Otherwise they shal accuse God of lying. *We reioice vnder the hope of the glory of God.* Christ is our intercessor, working our everlasting salvation. *I beleeve everlasting life*, that is, not spiritual life only, but everlasting also, which being heere begunne, I carry hẽce with me everlasting life. Neither onely in special doth every one know his own election by faith and conversion, but it is in general also known, that some are elect. And in general thou oughtest not onely to hope, but also certainly to beleeve that there are other besides thee elected. For thou art bound to beleeue the article of the church, that it hath bin at al times, and now is. But thou alone by thy selfe art not the church, & therfore thou must not say with Elias: *I am left alone.* But, To discern of particulars, & of every single man, is not thine to doe. Thou art notwithstanding wel to hope of the election of others, eve as cõcerning every particular man. In general, is the whol election of al known: in special, there is a divers consideration of himselfe, & of others.

Rom: 5: 2.

The Election of others is to be beleeved in generall.

1. King. 19. 14.

Of reprobation, no man ought to iudge or determine any thing certainly either as touching his owne, or as touching others reprobation, before the end of his life. For he that is not yet converted, may hereafter be converted before he die. No man therefore ought to iudge of others that they are reprobates, but to hope wel of thẽ; & of himselfe every man ought certainly to beleeve that he is an elect. For we have a general commandement, that al beleeve the gospel & repent.

Noe certainty of reprobation either concerning our selves or others.

7. *Whether the elect be alwaies members of the Church, and the reprobate never.*

THE *Elect are not alwaies members of the Church*, but then first, when they are converted and regenerated by the holy ghost, for it is said, *If any man hath not the Spirit of Christ, the same is not his.* Likewise, *the church is called holie*: But then first are the elect holy, when they are converted. For Sainte Paule expressly saith: *And such were some of you; but yee are washed. Hee hath translated vs into the king-*

The Elect are then first members of the church, when they are regenerated Rom: 8: 9. 1. Cor: 6: 11 Col: 1: 13.

kingdome of his deare Son: Nowe some are borne, live, and die in the church: others are not borne in it, but are called, either soone, or late, vnto the visible church: some both to the visible and invisible church: as the theefe on the crosse: as also those of the gentiles, of whō Christ spake. *I have other sheep which I must bring. Also, I have much people in this city*: namely, through mine election. Some either are borne in the visible church, or come vnto it, who nevertheless are not members of the invisible, & who sometimes depart from the visible. Such are the reprobate, who are not alwaies estranged from the church, but are sometimes made members of the visible Church, though at length they depart from it. *They went out from vs. Grievous wolves shall enter in among you.* Ob. *All that beleeve are alwaies members of the church: But all the Elect doe beleeve, because these tearmes are mutually affirmed one of the other, To be saved, elected, To beleeve: (For all beleevers are elected, & to bee saved; And, all who are to be saved, & are elected, doe beleeve) Therefore all the elect are alwaies members of the Church.* Ans. These termes indeede are mutually one affirmed of another, but yet with a certain limitation. Al true beleevers, and al that are to be saved, are elected, and that alwaies, & at al times: but al that are elected are both beleevers, and to bee saved, but yet not alwaies: The elect are to be saved alwaies, but are not both beleevers, & to bee saved alwaies: For at one time they may be said that they are to be saved, & at another that they are al beleevers, at another that they are saved. Thus farre then are these termes mutually affirmed each of other, as that al the elect doe beleeve, or shal beleeve before the end of their life. For nowe is the time of *grace*: then shal bee the time of *judgment*. 2. Obiect. *Christ notwithstanding calleth those which are not as yet converted of the Gentiles, his sheepe: I have, saith hee, other sheepe, which are not of this folde, that is, of this parte of the Church, which is to bee gathered out of the wolves. Wherefore those other sheepe seeme to bee of the generall flocke.* Ans. They were then sheepe, according to the providence and counsel of GOD, but they were not sheepe, as concerning the fulfilling of his decree: that is, they were predestinated sheepe. In summe: The elect are not alwaies members of the Church, but yet it is required of necessitie that in this life they bee brought vnto the Church, though it be sometimes even at the verie pointe of death. This is it, which is

Ioh. 10. 16. Act. 18. 10.

1 Ioh. 2. 19. Act. 20. 29.

said,

ſaid, that al the elect muſt in this life begin eternal life. The reprobate are indeed ſometimes members of the Church, neither are they alwaies eſtranged from it, but their comming is no true comming to the holy church: neither are they ever mẽbers of the inviſible church, that is, of the Church and company of Saints. For from this they are ever aliens.

8. *Whether the elect may fall from the Church, & the reprobate abide alwaies in the Church.*

THis queſtion is declared and laide open by thoſe thinges which are ſpoken of the vnchangeablenes of election, and of the perſeverance of the Saints, and godly. The elect whē they are once indeed come vnto the church of the Saints, they may ſometimes fal from it, but *wholy and finally* forſake it they never can. *Not wholy:* becauſe they never ſo defect or fal, that they become enemies of God & the church. *Not finally*, becauſe they perſiſt not in this Apoſtaſie, but at length returne to repentance. *They vvent out from vs, but they were not of vs: for if they had beene of vs, they vvould have continued vvith vs. A bruſed reede ſhall hee not breake; and the ſmoking flax ſhall hee not quench. No man ſhall plucke my ſheepe out of my hand.* Al the reprobate and hypocrites doe at length finally departe from the church, & togither with thoſe giftes, which they had, they loſe alſo thoſe giftes, which they ſeeme to have. Ob. *The godlie alſo oftentimes fall avvay, as David & Peter.* Anſ. They fal: but neither *wholy*, nor *finally*: which alſo befel vnto Peter. For he retained ſtil in his mind the love of Chriſt, although for feare of danger he denied him. Hee acknowledged alſo afterwards his offence, and did truely repent him thereof. S. Auguſtine pretily ſaith: *Peters faith failed not in his heart, vvhen open confeſsion vvith the mouth ſailed him.* David alſo did not wholy fal away, but being rebuked of the Lord by the Prophet, he truely repented, and ſhewed that his faith was not quite deade, but in a ſlumber rather for a ſeaſon. Therfore he praieth on this wiſe: *Take not thine holy ſpirit from mee.* Wherefore the Saintes and the elect of God never fal awaie. But Hypocrites and the reprobate, doe at length *wholy and finally* revolte and fal avvaie. For they doe ſo at laſt fal avvay that they never return to repẽtance. And becauſe the true love of God was never

The Elect cannot fall wholy and finally frō the church

1 Ioh. 2. 19.

Iſa. 42. 3: Ioh. 10. 28.

The reprobate at the length fall finally frō it.

Pſal. 51. 13.

never in them, and so neither themselues ever were of the number of Gods elect Saints, therefore no mervaile though at length they wholy altogither depart and fal away from the church.

9 What is the vse of this doctrine.

1 THe vse of this doctrine is, 1. *That the glory of our salvation bee in whole ascribed and given to God. What hast thou that thou hast not* 1.Cor:4:7. *received?* 2. *That we may haue sure and certaine comfort*. This we shal haue, whē as we shal not doubt of those things, which are here taught; and that especially, if every of vs be certainely perswaded that the decree of God, of saving his elect, is altogither vnchangeable; and further, that himselfe also is of the number of the elect, even a member of the invisible church, & therfore shal never depart from the church and communion of Saints. *To beleeve* therefore *the holy Church*, is, to beleeue, that in this visible company and society are some true repentants, and truely converted, and my selfe to be a liuely member of the invisible and visible church.

The meaning of the Article, I beleeve the holy catholike church

Quest 55. What meane these words, The communion of Saintes?

Answ. First that all and every one, who beleeveth, are in cōmon partakers of Christ and all his graces, as being his members [a] And then, that every one ought readily and cheerefully to bestowe the giftes and graces which they haue received, to the common commodity and safety of all. [b]

a 1.Ioh:1:3. Rom:8:32. 1.Cor:1:12. 1:Cor:6:17
b 1:Cor:12. 21. & 13. 15 Phil:2:4. 5: 6:

The Explication.

What communion in generall is. Three parts of all communiō.

THE Articles following are concerning the *benefites of Christ*, which either heretofore haue beene, or hereafter shal be bestowed on the Church by the holy Ghost. *Communion* is a respect or reference betweene two, or mo parties, which haue the same thing in commō. The *Foundation* & ground of this Relation is *the thing it selfe which is cō-*

mon:

mon: The *Relatiue* is that property of the thing, to wit, that it is *common*: The *Terme*, which the community of this thing respecteth, is *the possessors themselues*, which haue common fruition of one or manie things. The *communion therefore of Saints is an equall participation of all the promises of the Gospell*: or it is *A common possession of Christ and all his benefites, and a bestowing of giftes by the head Christ on each member of his body for the salvation thereof*. It signifieth therefore, 1. A conioining of al the Saints with Christ as members with the head, wrought by the holy Ghost, who dwelleth in the head and in the mebers, conforming and making them like vnto their head, yet reserving stil this proportion, that in the head he worketh *all graces*, & that *most perfectly*; in the members he worketh those *giftes which are conuenient* for every one, *and so much*, as is for every one requisite, and necessary: Or, An vnion and coherence of the Church with Christ, and of the members amongst themselues: and that vnion with Christ is with the whole Person of Christ, to wit, with both his divine and humane nature. For the communion of the *Person* is the foundation of the cō munion of the *benefites*, according to these sayings; *I am the vine, yee are the branches. Abide in me, and I in you: as the branch cannot beare fruit of it selfe, except it abide in the vine; no more can ye, except yee abide in me. By one spirit are we all baptised into one body. Hee which hath not the spirit of Christ, is none of his. He that is ioined vnto the Lorde, is one spirit. Heereby know we, that we dwell in him, and he in vs, because he hath given vs of his spirit*. 2. The communion or participation of al Christs benefits. For all the Saintes haue the same reconciliation, redemption, iustification, sanctification, life and salvation, by and for Christ. Al the Saints haue the same benefites common, which are necessary to salvation. *There is one body and one spirit, even as yee are called in one hope of your vocation: one Lord, one Faith, one Baptisme, &c.* 3. The distribution of special gifts. These particular gifts also are common to the whole Church, which are bestowed on some members of the Church for the salvation of the whole body, evē *for the gathering togither of the Saints, for the worke of the Ministery, and for the edification of the whole body of Christ*. But they are so distributed vnto every member, as that some excel and go before other some in giftes and graces in the Church. For the gifts of the holy Ghost are divers, and *To every one of vs is given grace according to the measure of the gift of Christ*.

What the communion of saints is.

Foure parts therof.

1. Vnion with Christ

Ioh: 15: 5: 4.

1 Cor 12: 13. Rom: 8: 9: 1. Cor: 6: 17 1: Ioh: 4: 13:

2. Participation of Christs benefits

Eph: 4: 4:

3 Distribution of special giftes. Eph: 4: 12:

Eph: 4: 7:

4. Vse of these giftes to Christes glory, and the good of the church.

An error cõcerning this communion refuted.

Christ. 4. An obliging or binding of al the members, to imploy and referre al their gifts to the glory of Christ their head, and to the salvatiõ of the whole body, and of every member mutually. Hence it is cleare how absurd their fancie is, who contend that this communion is *A subsistente or personall being of Christs body among our bodies*, or of our bodies blended & mingled with his. The same is refuted by that often alleadged comparison of the head & members. For those are coherẽt and grow together, but are not in a mixture, or mingled one with another. Whence also we may easily iudge of that *communion which is in the Sacraments*. For the Sacraments seale nothing else, but that which the word promiseth. But to let this passe, the same former error is also hereby refuted, *in that this cõmunion must be continued for ever*. For to this end doth Christ communicate himselfe to vs, that hee may dwell in vs: wherefore, *such as is his abiding, and dwelling, such is his communion. But Christs abiding and dwelling is perpetuall: Therefore his communion also is perpetuall*. This argument is most strong and firme, and therfore for the assoyling of it, they haue bin faine to devise their *Vbiquety*. For to obtaine that other communion which they would haue, they must needs affirme that Christ dwelleth alwaies bodily in all his Saints. The faithful are called *Saints* in three respects: 1. *Imputatiuely*: that is, in respect that Christs sanctity & holines is imputed vnto thẽ. 2. *Inchoatiuely*, that is, in respect of that conformity & agreeablenesse with the law, which is inchoated, or begunne in them. 3. In respect of their *separation*, because they are selected & separated from all other men, and called of God to this ende, even to worship or serue him. By this then, which hath beene spoken, it appeareth, what it is, to *beleeue the communion of Saintes*: namely, to beleeue that the Saintes (of which number I certainely assure my selfe to bee one) are vnited by the spirite vnto Christ their heade, and that from the heade, giftes are powred downe vpon them, both those which are the same in al necessary to salvation, as also those which beeing diverse, and diversly bestowed vpon every one, are requisite for the edification and building of the Church.

The original of the Vbiquity.

Why the faithful are called Saintes.

The meaning of the words of the Article.

Quest. 56. *What beleevest thou concerning remission of sinnes?*

Ans. That God for the satisfaction made by Christ, hath

put

put out all the remembraunce of my sins, and also of that corruption within mee, wherewith I must fight al my life time, [a b] and doth freely endow me with the righteousnes of Christ, that I come not at any time into iudgement. [c]

[a] 1. Ioh. 2. 2. 1. Ioh. 1. 7. 2. Cor. 5. 19
[b] Rom. 7. 23 24. 25. Ier. 31. 34. Mich. 7. 19. Psalm. 103. 3. 10. 12.
[c] Ioh. 3. 18. Ioh. 5. 24.

The Explication.

The chiefe questions here to be considered are;

1 *What remission of sin is.*
2 *Who giveth it.*
3 *For what.*
4 *Whether it agreeth with Gods iustice.*
5 *Whether it be freely given.*
6 *To whom it is given.*
7 *How it is given.*

1 *What remission of sins is.*

REmission of sins is, *The purpose of God not to punish the sins of the faithful & that for the satisfactiō of Christ.* Or it is, *The pardoning of deserved punishmēt, & the giving or imputing of anothers righteousnes, to wit, the righteousnesse of Christ.* But more fully it is defined on this wise. *Remission of sinnes is the will of God, which to the faithfull & elect imputeth not any sin, but remitteth to thē both their blame & punishment of their sin, & therefore doth in like sort love them, as if they had never sinned, & delivereth them frō al punishment of sin & giveth them eternall life freely for the intercession & merit of Iesus Christ the Son of God our Mediatour.* Nowe albeit God for the merit of his Son remitteth our sins to vs, yet he afflicteth vs as yet in this life, not therby to punish vs, but fatherly to chastise vs. Neither yet because God doth not punish vs for our sinnes, must wee therefore thinke that hee is not displeased with them. For he is highly displeased & offended with the sinnes also of his Saints and chosen: although he punish thē not in thē, because he punished thē in his Son.

How God remitteth sins.

For

For God doth not so remit sinnes, as if he accounted them for no sins, or were not offended at them, but by not imputing them vnto vs, and not punishing them in vs, and by reputing vs iust for anothers satisfaction, which we apprehend by faith. It is al one therefore *To haue remission of sins*, and, *To be iust*. Ob. *The Lawe doth not only require vs to avoide sin, but to doe good also: Therefore it is not enough that our sinne be forgiven, but also good workes are needfull and necessary that we may be iust.* Iam:4:17: *Ans.* The omission of good is also sinne. He that can do good, and doth it not, is a sinner and accursed. But God doth not hate vs, neither hath he a wil to punish vs for those sinnes, for which Christ hath sufficiently satisfied, in whom also we haue remission of these and al other our sinnes, so that by his only merite wee are reputed iust before God.

2 *Who giveth remission of sinnes.*

Remission of sins is the worke of al three persons:

Remission of sins is given of God only, who (as the Prophet Isaiah saith) *putteth away our iniquities.* And this is done both of the Father, and the Son, and the holy Ghost. For we are baptised in the name of al three Now *baptisme*, as also it is said of Iohns baptism, is wrought *for remission of sins*: and of the Son the scripture affirmeth plainly; *That the Son of man hath power to remit sins.* Likewise it is said of the holy Ghost, *that he was tempted: that he was offended & grieved.* Wherefore he also hath power to remit sins. For none can remit sins, but he, against whom sin is committed, and who is offended by sinne. And Christ also in plaine words in the Evangelists speaketh of the sin against the holy Ghost. Now the cause, *that God only*, that is, the Father, the Son, and the holy Ghost only *remit sins*, is this: *because none but the party offended can remit sins*: but only God, the Father, the Son, and the holy Ghost is offended by our sins. Therefore God only cã remit them, and consequently no creature is able to grant ought of this right of God. Wherevpon also David saith, *Against thee only haue I sinned, and done evill in thy sight.*

Cap:43:25
Mat:9:6:
Act:5:9:
Eph:4:30:
Mat:12:31:
Mar:3:29:
Luk:12:10:
Why God only can forgiue sin.
Psalm:51:4

Ob. *But the Apostles also and the church remit sins, because it is said VVhatsoever ye bind on earth, shall be bound in heaven, & vvhatsoever ye loose on earth, shall be loosed in heaven. VVhosesoevers sins yee remit, they are remitted vnto them: and whosesoevers sins ye retaine, they are retained. Therefore not only God remitteth sins.* Mat:18:18: Ioh:20:23: *Ans.* The Apostles remit

mit sins; in that they are the signifiers and declarers of Gods remissiō. Likewise also the church remitteth sinnes, when according to the cōmandement of God, shee denounceth remission of sins to the repentant. Againe, one neighbour remitteth sins and tresspasses vnto another, as concerning the pardoning of the private offence. But god only freeth vs from the gilt of sin, by his own autority: God only washeth vs cleane from sin, in the bloud of his Son. In a word, God only remitteth vnto vs al sins, that is, original, & actual, whether they be of omission, or of ignorance. *VVhich healeth all thine infirmities. There is no condemnation to them that are in Christ Iesus.*

Howe the Ministers, and the church are said to remit sinnes.

Psal:103:3: Rom.8:1:

3 *For what, remission of sins is granted.*

REmission of sins is granted, not verily of any lenity, which is repugnant to iustice, but 1. Of the free mercy of god, & of meere grace, and Gods free loue, 2. For the intercession and merite of Christ applied by faith. *Christ hath once suffered for sins, the iust for the vniust, that he might bring vs to God. The blood of Iesus Christ cleanseth vs frō al sin. It pleased the Father that in christ should al fulnes dwel: and by him to reconcile al things to himselfe, and to set at peace through the blood of his crosse, both the things in earth, and the things in heaven. Yee are come to Iesus the Mediator of the new Testament, & to the bloud of sprinkling, that speaketh better things, than that of Abell By Christ we haue redemption through his blood, even forgiuenes of sins, according to his rich grace.* For entreaty cannot be made without satisfaction: because that were to desire, that god would yeeld somwhat of his iustice.

Remissiō of sins grated for Christs intercessiō and merit.

1:Pet:3:18: 1:Ioh:1:7. Col 1.19.20

Heb:12.24: Eph:1:7:

4 *VVhether remission of sins agreeth with Gods iustice.*

IT is true indeede, that it behoveth God, as a iust iudge, not to leaue sinne vnpunished, and therefore not to remit it, except some satisfaction be interposed. But neither doth God leaue it vnpunished; for hee punisheth sinnes in Christ, or in the sinners themselues most sufficiently. God pronounceth vs in such sort iust, as he pronounceth vs not to bee obnoxious to punishment, because of the most perfect satisfaction of Christ: and this doth not contrary or crosse the iustice & truth of God. Ob. *The iustice of* God *requireth, that they be punished,*

Gods iustice satisfied for sin by Christ, though it be remitted vnto vs.

who

who sin. Therefore, such a remission of sinnes, as is granted without sufficient punishment of the party sinning, is vnpossible, or doth contrarie and crosse the justice of God. Ans. It is contrary to Gods iustice, not to punish sinne at all: that is, neither in him that sinneth, nor in any other, who vndergoeth the punishment for him that sinneth. Rep. *To punish one that is innocent, in place of him that hath offended, is repugnant also to Gods iustice.* Ans. True, if the innocent party be such a one, who, 1. *Will not vndergoe the punishment*, 2. *Is not of the same nature with the offender*, 3. *Is not able to suffer sufficient punishment*, 4. *Is not able to recover out of it*: for God will not haue him that is innocent to perish for an offender, 5. *Is not able to restore and convert the offender, that hee may thence-forward cease to offend*, & further to giue him faith, which may embrace and receiue this his benefit. But all these conditions are in Christ, as clearely appeareth by the testimonies following. *Christ hath loved vs, and hath given himselfe for vs, to bee an offering & a sacrifice of a sweet smelling savour to God. I lay down my life for my sheep. He was wounded for our transgressiō. Christ died for all, that they which liue, should not henceforth liue vnto themselues, but vnto him, which died for them, and rose againe. Destroy this temple, and in three daies I will raise it vp againe. I lay downe my life, that I may take it againe. Christ loved the church, and gaue himselfe for it, that he might sanctifie it. He gaue himselfe for vs, that he might redeeme vs from al iniquity, & purge vs to be a peculiar people vnto himselfe, zealous of good workes.*

Eph: 5: 2. Ioh: 10: 15. Is. 53: 5. 2. Cor. 5: 15. Ioh: 2: 19. Ioh: 10: 17. Eph: 5: 25. Tit: 2: 14.

5 *Whether remission of sins be freely given.*

Our sinnes remitted freely in respect of vs, though they cost Christ full dearely.

ALbeit God remitteth not our sins vnto vs, except a most sufficient punishment bee first paied for them: yet he remitteth them freely vnto vs for Christs sake, whom our debt cost inough. Ob. *If he pardoneth them for Christs satisfaction, then doth hee not remit them freely.* Ans. He remitteth thē freely in respect of vs, that is, without any satisfaction of ours, and pardoneth them for the satisfaction made by another. Rep. *And hee that after this sort pardoneth, doeth not freely pardon: for this is a rule; What a man doth by another, that hee seemeth to doe by himselfe. Wherefore we our selues pay it, in paying it by Christ.* Ans. God also giveth vs freely this price & ransome, that is, this satisfier, and Mediator Christ, who is not bought of vs. *So*

Ioh: 3: 16.

God

God loved the vvorlde, that hee gave his only begotten Sonne, that whosoever beleeveth in him, shoulde not perish, but haue life everlasting.

6 To whom remission of sinnes is given.

Remission of sins is given to all the elect, and them alone, because it is given to them al and alone who beleeue, and none beleeue, but the elect onelie: for the reprobate neuer haue true faith and beliefe: therefore they never obtaine remission of their sinnes. *Hee that beleeveth in the Sonne hath everlasting life. To him giue all the Prophets vvitnesse that through his name, all that beleeve in him shall receive remission of sinnes.* Yet all the elect haue not alwaies remission of sinnes, but all beleevers haue it alwaies: because they only haue remission of sinnes, who beleeue that they haue it. But this the elect doe not alwaies beleeue; but then first, when they are converted, and endued with faith: yet in respect of the secret and fore-determined purpose of God, they haue alwaies remission of sinnes. Now Infants haue remission of sinnes, because they haue faith and conversion, in aptitude and inclination, though not actually.

Remission of sins giue vnto al the Elect, & to them only Ioh. 3. 36. Act. 10. 43.

7 How remission of sinnes is given.

Remission of sinnes is given by faith alone, by which, being wrought and kindled in vs by the holy Ghost, wee receiue the same. Therfore it is then also given, when by faith it is received. God verily decreed from everlasting to pardon in Christ for his satisfaction the sinnes of the Elect: but he doth actually forgiue al and every faithful man their sinnes then, when reputing them for iust he worketh by his holy Spirit in their hearts a sence and feeling of that pardon, whereon they may for ever rest setled and confirmed. Therfore the *purpose* and decree of God, of remitting sinnes, is everlasting: but the *executing* and performance thereof is, when by faith we apply remission of sinnes offered vnto vs, in the Gospel. So also God doeth alwaies loue his elect, but that loue is not powred out in their harts before their repentance. For they haue that certaine testimony of conscience by the gift of the holy Ghost, that they are loued of God; and so haue their sinnes remitted, who truely conuert and repent.

Remissiō of sins giuē by faith through the working of the holy ghost.

ON THE 22. SABBOTH.

Quest. 57. *What comfort hast thou by the resurrection of the flesh?*

Ans. That not only my soul, after it shall depart out of my body, shall presently bee taken vp to Christ her head, [a] but that this my flesh also, beeing raised vp by the power of Christ, shall be againe vnited to my soule, & shall be made like to the glorious body of Christ.

[a] Luk. 23:43. Phil. 1:23. Heb. 12:23. Iob. 19:25. Iob. 3:13. Esay. 26:19. Phil. 3:21.

The Explication.

The chiefe questions hitherto belonging are;

1 *Whether the soule be immortall.*
2 *Where it abideth being separate from the body.*
3 *What the Resurrectiō is, & the errors cōcerning the Resurrectiō.*
4 *Whence it may appeare that the Resurrection shall certainly bee.*
5 *What bodies shall rise.*
6 *How.*
7 *When.*
8 *By whom, and by whose power.*
9 *For what ende the Resurrection shall be.*

1 *Whether the Soule be immortall.*

The causes for which this questiō is to be moved.

BEsides that this question belongeth to the Article of the resurrection, the explication also thereof in it selfe shall not bee altogither vnfruitfull or fruitlesse. For *not now only do they begin to dispute against the immortality of the soule, but the Sadduces also denied it; as they like wise, that said the resurrectiō was past already vnto him that believed, neither made any other resurrectiō, besides that of the regeneration of the regenerate.* Likewise also *some Anabaptists deny the immortality of the soule.* Moreover, Paule the third, Pope of Rome, when he was breathing out his soule, and ready to die,

Mat 22:23. 2. Tim. 2:17.

said,

ſaid, *that now at length he ſhould trie & know three things, wherof in his whole time he had much doubted. 1. Whether there were a God. 2. Whether ſoules were immortal. 3. Whether there were any hel.* Oftentimes alſo in the Pſalmes and in Solomon we meete with theſe and ſuch like Aphoriſmes: *Man dieth like a bruit beaſt.* Eccleſ. 3:19 *The dead ſhal not praiſe thee, O Lord.* Pſal. 115:17 Wherefore it ought not to ſeeme ſtrange, if this queſtion bee moved, neither ſhal it be altogither vaine & needles: both becauſe it ſerveth for the controuling, & refuting eſpecially of Epicures: & alſo becauſe it maketh for the better vnderſtanding of ſome places of holy ſcripture. ✻ But becauſe there haue bin, and euen now are, who haue taught *that the ſoul of mā, like as of bruit beaſts, is nothing elſe, but life, or the vitall power, ariſing of the temperature & perfection of the body, & therfore dieth and is extinguiſhed together with the body*, & (as ſome of them ſpeak, who wil ſeeme to beleeue the reſurrection of the dead) *doth ſleepe when the body dieth*, that is, is without motion or ſenſe, vntil the raiſing of the body, which indeed is nothing elſe, than that the ſoule is mortal, that is, a meere quality only in the body, and when the body is diſſolued becommeth nothing, becauſe if it were an incorporeal ſubſtance, it could not bee without ſenſe & motion: againſt theſe we are to hold the records of Gods word and writ, *conuerning the ſpirituall and immortall ſubſtance of mans ſoule. That the ſoule of man is not only a forme, or perfection, or temperament, or force & power, or an agitation, ariſing out of the temperature of the body*, but a ſubſtance incorporeal, liuing, vnderſtanding, dwelling in the body, & ſuſtaining & moouing it: theſe places following of holy ſcripture do ſhew. *Pſalm. 48. His ſoul ſhal be bleſſed in life. He. 12.* God is called *the father of ſpirits.* And it is ſaid of the faithful: *Ye are come to the celeſtiall Ieruſalem, & to the company of innumerable Angels, & to the ſpirits of iuſt & perfect men. No man knoweth the things of a mā, ſaue the ſpirit of a mā, which is in him.* In theſe & the like places of Scripture, both the ſoule of mā, is called *a ſpirit*, & the properties of a liuing & vnderſtāding ſubſtāce are attributed vnto it. Wherfore to no purpoſe doe the aduerſaries of this doctrine oppoſe thoſe places, in which the name of the ſoul is taken for the *life*; and *wil* of man: as, *The ſoule is more worth then meate.* Mat. 6:25 *I put my ſoul in my hand.* Iob. 13:14 For by the forealleadged places it is manifeſt, that this is not general, but is vſed by a figure of ſpeech, whereby wee cal the effect by the name of his cauſe. ✻ Metalepſis. ✻

The ſoul an incorporeall ſubſtāce. Heb. 12:9, 22 1. Cor. 2:11

The soule immortall.

Now the immortality of the soule is prooved by manifest places of holy scripture. *Christ hanging on the croſſe ſaide to the theefe, This day ſhalt thou be with me in paradiſe.* But he could not bee there in bodie: becauſe that was dead and buried. Therefore his ſoule was gathered with Christs into Paradiſe, and ſo conſequently the ſoule liveth. Luke 23:43.

Paule ſaith, *I deſire to be looſed, & to be with Christ*, he ſpeaketh of the reſt & ioy, which he ſhoulde enioy with Christ. But they, who feele nothing what can their ioy or happines be? Wherfore they alſo are refuted in this place, who ſay, mes ſouls ſleep, & ſo withall deny the immortality of the ſoul. Phil. 1:23.

The ſouls of the iuſt are in the hāds of God. God is not the God of the dead, but of the living. Therfore the ſouls liue. *Into thy hands I cō. mend my ſpirit. When we remoone out of the body, we go vnto the Lorde.* Wherefore the ſouls ſleepe not, as ſome Anabaptiſts will haue them, but enioye immortall life, and celeſtiall glorie with the Lord. The ſoules of the godlie that were killed, are ſaide to crie with a lowde voice vnder the altar, ſaying, *Howe long Lorde, holie, and true, doeſt not thou iudge and avenge our blond on them that dwell on the earth?* Wherefore the ſoules liue. Lazarus is ſaide to bee *carried into Abrahams boſome*: and out of the ſame place alſo it is apparent concerning the ſoules of the wicked. For the rich glutton is alſo of the contrary ſaid to bee *carried downe to hell*. Theſe teſtimonies therefore of ſcripture teach and confirme moſt evidently, that not only in the body before death, and after the reſurrection of the body, but alſo in the whole ſpace and time comming betweene, the ſouls are, liue, feele, vnderſtand, out of the bodie, though the māner of their operations without the body be to vs vnknown. Wherefore alſo this gift of immortality, hath ſome ſimilitude with God, *who alone*, as the only fountain & autor of life, *hath immortality*. Wild. 3:1. Mat. 22:32. Luke 23:46. 2. Cor. 5. 8. Rev. 6:10. Luke 16:22. 1. Tim. 6:16.

[Laſtly the reſurrectiō of the fleſh preſuppoſeth the immortality of the ſoul: ſo that we beleeue the one with the other. For that the ſame body ſhould riſe again, neceſſary it is that it be quickned with the ſame ſubſtātial forme it once enioied, which is the ſoul. For not every change of any accidentary forme maketh another *Individual*, but one & the ſame *Individual* ſtil remaineth, as long as one & the ſame matter is quickened with the ſame eſſential forme. Now if the ſoul die, & god creat another ſoul, & ſet it in the body, thē not the ſame but a divers forme quickneth the body; & ſo it ſhal not be the ſame Individual. But it ſhall bee the ſame Individual, as in the 5. of

theſe

theſe queſtions it is prooved. Therefore it muſt needes be quickened with the ſelfe-ſame ſoule.]]

* But furthermore, *that man ſhould have lead a bleſſed life immortally & for ever, not in ſoule onely, but alſo in body, if he had not purchaſed death & mortality vnto himſelfe by ſin*; is proved. 1. Becauſe by ſin death entered into the world, as the wages of ſin. 2. Becauſe we being freed from ſinne by Chriſt, are alſo freed from death 3. Becauſe God himſelfe did withdrawe from man, being made by ſinne ſubiect vnto death, the ſigne or ſacrament of immortality, which was the fruite of the tree of life. Wherefore their obiections are nought worth, *vvho imagin the ſoule after death to ſleepe or vaniſh away*. For Adam is ſaid to have beene made *a living ſoule, not ſimply*, as theſe wil have it, *like as other living creatures are tearmed in the ſame place living ſouls*, but as being made to the image & ſimilitude of God, which he hath not in common with other creatures.

* man ſhould have lived immortally, if hee had not ſinned. Rom: 5: 12 & 6: 23. Gen. 3: 24:

Gen. 2: 7: 1. Cor. 15: 45:

Ob. 1. God ſaith, *In the day that thou eateſt of the tree of knowledge of good & evill, Thou ſhalt die the death*: Anſ. He doth not threaten vnto man the deſtruction or extinguiſhing of his ſoule, but eternal death that is, the horrible feeling and terrors of Gods wrath and iudgment, and to live forſaken and caſt from God, ſubiect to al miſeries and torments, an adioint of which death is the ſeperation of the ſoule & body, which at that time through the mercy of God, that mākind might be ſaved, was differred. For ſo was Adam deade while yet hee lived in Paradiſe according to Gods denouncement, even as ſoone as hee had eaten of the forbidden fruit. So in eternal death live al the damned & reprobate. *VVhoſe fire ſhall not be put out, & their vvorme not die.* So, They are ſaide to bee *deade through ſinne*, who live in ſinne, without repentaunce: And, Hee is vvilled to *riſe from the deade*, vvho is reclaimed from ſinne to G O D: And Saint Paule ſaith hee was *deade* through the knovvledge of his ſinne, and the vvrath of God.

Sundry places of ſcripture (alleaged againſt the immortality of the ſoule) interpreted according to their right ſence and meaning. 1

Gen 2: 17: Eph. 2: 5. & 5: 14:

Rom: 7 10 11.

2. *The dead are ſaid to ſleepe*: Anſ. But this is by a * figure of ſpeech, tranſlating that which is proper vnto the body, to the whole man. For that this belongeth to the body, which is to be recalled from death to life, as it were from ſleepe to wake againe, many places declare, as, *Behold now, I ſleep in the duſt*. For not the ſoul, but the body only ſleepeth in the duſt & grave. *

2

Act: 7: 60: 1 Co: 11: 30: 1. Theſſ. 4: 13

* Synecdoche.

Ob.3. The Preacher saith, *The condition of the children of men, and the condition of beasts, are even as one condition vnto them. Therefore there is no immortality of soule. Ans.* 1. It is a fallacy, concluding that which is in some respect so, to be simply so. Indeed the cõditiõ of both man and beast is equal, *as touching the necessity of dying* imposed on both. For men, as wel as beasts, must needs once die, and depart out of this life, because mẽ are not to continue here for ever, but it is decreed that al must once die, and so they haue here no setled placed. But the Preachers meaning is not that the condition of man, & beast is al one *concerning the event* ensuing after death. For the soules of beastes are extinguished & vanish away then, when their bodies die: but the souls of men (as hath bin proved by the fore-rehersed testimonies) remaine aliue after the death of their bodies. *Ans.* 2. We deny the Antecedẽt. For the Preacher speaketh of mans death: not as he himselfe thought of it in his owne hart, but as it seemeth in the sense & iudgment of the wicked and profane vulgar sort of men, built and grounded on the out ward apparant likelihood of eventes betiding both the good and evill. For to the doctrine of Gods providence and iust iudgement, whereby one day the good shalbe crowned with good things, & the evil recõpẽced with evil; to this, I say, he adioineth by way of obiection a lamẽtable complaint of mans erroneous iudgement.

✻ Ob.4. Blessednes & the kingdom promised to the godly is said thẽ first to fall vnto them at *the last day.* *Ans.* These places shew not, that the soules of the godly doe not presently when they depart from their bodies, enioy celestial blessednes & ioy, but that at the last day, when their bodies are raised againe, their felicity and glory shal be consummated and made absolute. For so we pray, *thy kingdome come*, whẽ yet God now also raigneth in vs.

Mat. 24. 25. Mark. 13. Dan. 12.

Ob.5 *He that is blessed & happy before the resurrection, is not without the resurrection most miserable: but wee without the resurrection should be of all men most miserable: if in this life only we haue hope, we are of all men most miserable: Therefore we are not before the resurrection blessed & happy. Ans.* to the Maior. He is not miserable without the resurrectiõ, who *cãnot only before it, but without it also*, be blessed: But we are in such wise blessed *before it*, that notwithstãding *without it* following & ensuing, we cãnot enioy that former blessednes: because god hath ioined with so vnseperable a knot, the beginning, & proceeding, and

1. Cor. 15. 9

& finishing or perfectiō of the elects blessednes, that none cā haue the beginning, who must not come to the end & consummation thereof. Wherfore either we must rise again, or we must wāt also that celestial blessednes before the resurrectiō. *If the spirit of him that raised vp Iesus from the dead, dwell in you: he that raised vp Christ from the deade, shall also quicken your mortall bodies.* Rom 8:11

Ob.6. *These all through faith are dead, & receiued not the promise. Therfore they receiued not their country.* *Ans.* 1. Although they dying had not found their country: yet would it not follow of these wordes, that they are not at al, or haue no sense after death. For he that is not, or hath no sense, seeketh not his country. 2. The author of that Epistle, doth not speake of the life after death, which is lead in the celestial coūtry, 2. Cor. 5. But of this life, in which the faithful walking their pilgrimage, sought for the ce'estial country, not finding their country on earth. Heb:11:39

Ob.7. *They are flesh, a wind that passeth away, and cōmeth not again.* *Ans.* By these & the like speeches, the brevity of mans life, & the frailty & perishing of al humane affaires without God, is described & bewailed. For as here they are compared to a winde eftsoones vanishing away, so *Psa.* 103. they are compared to dust, grasse, and flowers of the field. Likewise, *He shooteth forth as a flower, & is cut downe, and vanisheth as a shadow. Al flesh is grasse.* But if they vrge the very word in these speeches, it wil followe, that not only after death there is nothing remaining, but that there is not any resurrection, when he saith, *a winde that passeth, & commeth not againe*: as also flowers & shadows, whereunto man is compared, do so perish that they are not recovered. Iob:14:2 Is:40:6

Ob.8. *I am counted as the slaine lying in the graue, whom thou remēbrest no more.* *Ans.* In these words the Prophet doth not signifie, either himselfe, or the dead to be exempted from Gods providence: but he complaineth, that he is forsaken of God, even as the dead seeme to men, not to be cared for of him: and therefore he speaketh not according to the sense of faith, but of his own opinion, and weaknes, and misery, who iudgeth those to be forsaken and neglected of God, whose delivery for a while he doth differre. But what faith in the meane season suggesteth and telleth the godly, even when they wrestle with temptation, he sheweth, when he saith: *The iust shall bee in everlasting memorie.* Psal:88:5 Psal:112:6

Psal:146:4 Ob.9. *His spirit departeth, & he returneth to his earth, thē his thoughts perish.* *Ans.* Heere he saith not the spirit or soule of man perisheth, or vanisheth, or dieth, or it is bereaved of sense, but that it *departeth*, to wit, from the body, wherein it dwelleth: & that not the *spirit*, but the *man* returneth to his earth, that is, as concerning his body, which was made of earth, as it is writtē. *Gen.* 3. & *Eccl.* 12. And lastly he saith, *that his thoughts perish*, which is not, that the soule is after this life bereaved of reason, iudgement, & sense of the mercy or wrath of God, but that his purposes & counsels are made frustrate, which man in this life had
Psal:112:10 set ed with himselfe to bring to passe: in which sense it is said, *The desire of the wicked shall perish.*

Ob. 10. They gather also other sayings, which take away al praising
Psal:88:10. & worshipping of God from the dead. As, *Wilt thou shew a miracle vnto the dead? Or shall the dead rise & praise thee?* But in such speeches death & hel, or the graue, haue 2. significations. They who are spiritually dead, whether before, or after the death of the body; that is, they, who are deprived of Gods grace, & forsaken & reiected of God, & are in hel, that is, in the place & tormentes of the damned, or else in this life despairing & destitute of comfort, shal not praise God at all, neither in this life, nor in the life to come. But they who are dead, not spiritually, but corporally only, albeit they shal not praise God in this life while their bodies are in hel, that is, in the graue, yet in the soule they shal not cease to acknowledge and praise God in the other life, vntill, when receiving their bodies againe, they shal magnifie him in both, in the celestial eternitie. But in the meane season, because God will also be agnised and magnified of men in this life, therefore both the whole Church, and every one of the faithful, not only pray that they may not fal into that forsaking, & into that sense of Gods wrath, wherwith the wicked are oppressed; but also desire that they may be in this mortal life preserued and defended, vntil the end thereof by God appointed be expired. For the Saintes doe not simply stande in feare of the bodily death and graue; but that they may not be forsaken of god, neither fal into desperation & destruction, or their enemies insulte against God, when they are ouerthrowen: this with daily and ardent praiers and petitions they begge and craue continually. Now that
Ps:115:18 which the adversaries adde further, *I will praise the Lorde during my life: as long as I haue any being, I will sing vnto my God.* *Answ.*

This

This maketh nothing with them, for hee restraineth not the praising of god to the time of his mortal life, but only he saith that he wil spend all that time in Gods praises, which notwithstanding in many other places he extendeth to cõtinue through al eternity: as *I will praise the Lord continuallie.* But oftentimes this particle, *vntill*, or, *as long as*, signifieth a continuance of the time going before some event, without any excluding of the time following: as, *He must raigne, vntill hee hath put all his enemies vnder his feete.* Psal: 34: 1 Cor: 15: 25

Iob. 10. *Let him cease and leaue off from mee, that I may take a little comfort, before I goe, and shall not returne.* Aunswere. Hee denieth in these wordes that he shall returne into this mortal life, & to converse among men in this world: but hee denieth not that hee in the meane season hath his being, and doth liue, vntil againe *hee see God in his flesh*, even the same Iob, who then was afflicted: Obiect. *Why died I not, when I came out of the wombe? So shoulde I haue slept then and beene at rest, &c.* Aunswere. Heere also Iob doeth not denie, the soules after death to bee, liue, feele, and vnderstande, but onelie hee sayeth, the miseries of this present life are not felte. If they vrge, *that neither the euilles of the life to come are felte; because then Iob shoulde vvishe for a bad chaunge*: vvee aunswere, that Iob wisheth not for the death of the wicked, but of the godly. But if they adde further, *That Iob doeth make Kings and Princes also, vvhich gather golde vnto them, small and great, that is, all men, good and bad, partakers of this rest*: our aunswere is out of the processe and course of his whole speech, that Iob doeth not teach here, what is the state of men after this life, but only desireth to bee rid of his present misery, and therefore through humane infirmity and impatiencie, doeth compare the sense and feeling of his present miseries vvith the death and state of the deade, whatsoeuer it bee: as they, who are grieuously tormented with present distresses and calamities, preferre anie thing whatsoever before that which they suffer. So also cap. 7. hee speaketh as one despayring of deliverye in this life. *Remember that my life is but a vvinde, and that my eie shall not returne to see pleasure.* For so he expoundeth himself, when he addeth: *He shall returne no more to his house, neither shall his place knovv him any more.* So likewise cap. 17. *My breath is corrupte, and the grave is readie for mee.* They are wordes of one despairing of life and salvation, Iob. 10: 20 Cap: 19: 26: Iob. 3. 11: 13 Cap: 7. 7: 10 verse 11.

on,

Cap 34.14. 15. on, god being wroth and angry But when it is saide; *If hee set his hart vpon man, & gather vnto himself e his spirit, & his breath, all flesh shall perish together*: it is not said that the soule doth sleepe, or perish, but that by the departure thereof the bodie dieth, and is dissolved.

Further they adde. *If presently after death the godly were blessed, then iniury was done vnto them, who were called againe into this mortall life*: But to this we answere, That neither god can be iniurious to any man, wheras he is in no mans debt: neither can any thing happen better, or more acceptable vnto the godly, than to serve for the manifesting of Gods glory, either by life, or by death: As it is said; *As alwaies,* Phil. 1. 20. *so now, Christ shal bee magnified in my body, whether it be by life, or by death, &c.*

Last of al, if they say, *that the soul hath neither sense, nor action, but by bodily instruments; & therfore being naked & destitute of these, is destitute also of sense, motion, & operation*: To grant vnto them this Antecedent, of the soule being in the body: yet notwithstanding of the soule freed from the body, both learned Philosophers confesse the cõtrary, and the word of God testifieth the contrary: as, *We know in part* 1. Cor. 13. 9. *& we prophecie in part: but when that which is perfect is come, then that which is in part shal be abolished.* ✻

✻

2. *Where, & in what estate it abideth being seperate from the body.*

Not in purgatory as the Papists teach.

THe Papists dreame *that the soules of men passe out of their bodies into the fire of Purgatory, there to be purged from their sins, some sooner, some later, according as they in their life time more or lesse loved the transitory pelfe of this worlde*, as Lombard speaketh. Li. 4. di. 21. c. 2. Contrariwise the Scripture teacheth vs, *that not any fire after death, but only the bloud of Christ in this life clenseth our soules from all sinne.* It farther instructeth vs how that the soules of the faithful deceased, are not plunged into the place of torment, there to be refined frõ the drosse of their sinne, but are gathered vnto Christ & into Abrahames bosome: and on the other side, that the soules of the wicked are forthwith cast into hel, whence there is no redemption, and are now tormented with infernal flames, but yet reserved to more grievous tortures of that everlasting fire, which at the time of Christs cõming to iudgmẽt

the

the wrath of Iehovah ſhal kindle. Of the eſtate of the ſoules of the godly theſe places yeelde teſtimony. *Into thy hands I commend my ſpirit. Lord Ieſu receive my ſoule. And it was ſo that the begger died, and was carried by the Angels into Abrahams boſome.* Therfore he feared not purgatory. The faithful covet *to remove out of the body, & to dwell with the Lord:* therfore they paſſe not through purgatory firſt, before they approach into the ſight of the Lord. Of the ſtate of the ſoules of the vngodly theſe places make ſufficient evidence; *Feare him who is able to caſt both body & ſoule into hell fire.* The glutton ſtraight after his burial was in hel torments & cried. *I am torměted in this flame:* whěce he ſhal never eſcape. Wherfore the ſoules of the wicked leaving their bodies are not forthwith tranſported into purgatory, whence there may be a gappe or way to eſcape: but are violently thruſt downe into the vnquencheable fire of hel.]

The eſtate of the ſoules of the godly. Luk. 23:46 Act. 7:59: Luk. 16:22. Philip: 1:3: 2 Cor: 5: 8:

The eſtate of the ſoules of the wicked Mat: 10:28: Luk: 16:23:

3. *What the reſurrection is, and the errors concerning it.*

THe word *Reſurrection* ſignifieth ſometimes *mans ſpirituall converſion vnto God.* As, *This is the firſt reſurrection.* But in this Article the reſurrection of the fleſh is, *A reſtoring of the ſubſtance of our bodies after death, even of the ſame matter wherof they now conſiſt, & a reviving & quickening of the ſame bodies with life immortal & incorruptible, by the ſame immortall ſoule, wherby they now live, which God wil worke by Chriſt in the end of the world, by his divine vertue & power: which reſtoring alſo ſhal be of the elect vnto eternal glory, but of the reprobat vnto eternal paines:* That is, there ſhal be, 1. A reſtoring of the ſame body; which is a recollecting & gathering togither of the ſame matter, wherof our body was firſt compoſed, & which after our death was ſcattered & ſevered into al the Elements. 2. An vniting of it with the ſame ſoule, and a reviving of it by the ſame ſoule, which it had before, with a putting off of al infirmities, and a putting on of immortality. 3. A glorifieng of the elect, and an eternal reiection of the reprobate.

The ſignification of the word. Rev: 20: 5:

The parts of it.

1

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3

The errors held of of the Reſurrection, are of three ſorts. 1: Some have vtterly denied it, & have avouched the ſouls to die togither with the bodies, as the Sadducees, of whom mention is made in the Actes:

Three errors conning the Reſurrecti. on.

1

The

Act.23.8. *The Sadducees say that there is no resurrection, neither Angel, nor spirit.* 2. Some have graunted the immortality of the soule, but have cõstred the resurrection to be a resurrection in this life, meaning by this resurrection nothing els but *regeneration*; but the bodies they denied to rise at al, although the soules of the godly have fruition, after death, of everlasting happines. Hymeneus and Philetus seeme to have beene
2. Tim. 2. 18 authors of this heresie; of whom the Apostle saith: *Which as concerning the truth have erred, saying that the resurrection is past alreadie, and doe destroy the faith of some.* 3. Some, as Anabaptistes, deny that the very selfe same bodies, which we now have, shal rise againe; but they say, that god, at Christs second comming, wil make new bodies. Against al these errors we are to beleeve the scripture affirming that the dead shal certainly rise againe.

4. *Whence it may appeare that the Resurrection shal certainelie be.*

Probable proofes of the Resurrection yeelded by Philosophie, but no necessary demonstrance.

IT may be verely collected probably, out of Philosophy, that there shal be some time a Resurrection: but no necessary demonstration can be yeelded thence, that the resurrection shal certainly be. For in Philosophie are many principles, which accord not with the sacred writings of Gods spirit. Againe, in Philosophie, the knowledge which it hath of Gods iustice and truth is but a maimed reason. But in the holy writ of God, the reasons are firme and true. Hence alone therfore is demonstration given for the most certain accomplishment of the resurrection. And this 1. By testimony of scripture: 2. By reason drawen out of the scripture.

Proofes hereof out of Scripture: 1. Testimony. 2. Reason.

Testimonies of Scripture for demonstrance of the Resurrection.

The testimonies of scripture, which confirme the certainty of the resurrection hereafter to come, are most evident, and those taken both out of the old and new testament. *I am sure that my Redeemer liveth, & he shal stand the last on the earth: and though after my skinne, wormes destroy this body, yet shal I see God in my flesh. Thy deade men shall live, even with my body shall they rise. I wil open your graves, & cause you to come out of your sepulchers, And many of thẽ that sleep in the dust shal awake, some to everlasting life, & some to shame & perpetual contẽpt. The houre shall come, in the which all that are in the grave, shall heare his voice: And they shall come foorth that have done good, vnto the resurrection of life, but they that have done evil, vnto the resurrection of*

Iob. 19. 25. 26. Isa. 26. 19. Ezek. 37. 12 Dan. 12. 2. Ioh. 5. 28. 29.

con-

cõdenation. I wil raise him vp at the last day. If there be no resurrection of the dead, thẽ is Christ not risen. And if Christ be not risẽ, then is our preaching vain, & your faith is also vain. If we beleeue that Iesus is dead, & is risẽ, eue so thẽ, which sleep in Iesu, God wil bring with him. And I saw the dead, both great & small stãd before God: & the sea gaue vp her dead which were in her, & death & hel delivered vp the dead &c.

Iohn 6. 40. 1. Cor. 15. 13. 1. Thess. 4. 14. Re. 20. 12. 13

The reasõs which are drawn also out of scripture, are divers. 1. God is the God of Abrahã, Isaac, & Iacob; & God is not the God of the dead, but of the living. But he should not bee the God of whole Abraham, nor the God of the living, except the body of Abrahã should one-daie be raised. God is the God of whole man, not of a parte only: But hee should not be the God of whole man, but of a parte of man onely, if the body did never rise againe. This reason Christ vseth against the Sadducees. 2. God promiseth eternal life, not to the soule onely, but also to the body of the godlie: and contrarie, to the vngodly he threatneth eternal punishment and paines both of body and soule: & these promises and threatnings of God must be fulfilled; For the certaintie of them is vnchangeable: But they shal not bee fulfilled, if the deade shal not rise. Seing therfore God doth most certainely in his good time accomplish that which he promiseth to the godly, and menaceth to the wicked, it followeth of necessity, that the dead must rise againe. 3. The mercy of God is perfect; as which extendeth it selfe to the whole man, and which wil have vs wholy saued: therfore our bodies also shal rise againe. 4. The mercy and loue of God towards the godly is perpetual and vnchangeable: so that what hee once wil, of his fatherly loue towards thẽ, perform vnto thẽ, the same he ever will. But he wil have the godly saved both in soule and in body: therfore they must be both in soule and body, even whole saved: and therfore that they be whole saved, they must needes rise againe. 6. The perfect iustice of God requireth, that the same wholy, wherby the wicked sin, should be punished with eternal pains: but they sin both in their whol body, & in their soul therfore their bodies must be raised again, because they ought no les in body, thã in soul, to suffer eternal pains. 7. Christ is risẽ, therfore we al shal rise. This sequele is most sure. For 1. christ therfore rose again, that he might raise vs. 2. Christ is our head, and we be his members. Seing then Christ our head is risen, wee also his members doubtles shal rise. For the glory of the heade requireth this, that hee have his members

Mat 22. 32. 2 3 4 5 6 7

ſutable, and in like condition with him. Wherefore, if the members ſhould continue rotten, the head ſhould not be glorious. 3. The ſame ſpirit is in vs, which is in Chriſt raiſed: hee ioineth and vniteth vs with Chriſt, and worketh the ſame in vs, which he doth in Chriſt, neither is at any time vnlike himſelfe. But he hath raiſed Chriſt: therfore alſo
8 he wil raiſe vs 8. It is ſaide that Chriſt ſhal have *an everlaſting kingdome*,
Pſal. 45 7 but this he ſhal not have, if our bodies ſhould alwaies continue in death: for neither would it ſuffice that our ſoules are immortal, or eternal, without our bodies. For that Chriſts kingdōe may be eternal, he muſt have eternal ſubiects, & thoſe wholy eternal. Therfore our bodies alſo ſhal riſe, that ſo we whol may be ſubiect eternally vnto Chriſt
9 our king. 9. Chriſt is a perfect ſaviour, becauſe he hath ſaved & recōciled to god whol mā. Therfore our corrupt bodies alſo ſhal be raiſed by
10 Chriſt, & riſe againe. 10. Chriſt is not of leſſe force to ſave, than Adam to leeſe; nay, Chriſt hath reſtored vnto vs al that which Adam loſt & deſtroied by ſinning; yea & far more & greater things by his merit. Adam had loſt from vs, among other gifts, the eternal life alſo of our bodies. Therfore Chriſt hath reſtored it vnto vs, & cōſequently, our bodies ſhal certainly riſe againe. 11. He publiſhed his law vnto man, af-
11 ter the fal: therfore he wil have man once keepe it. But that is not done in this life. Therfore it ſhal be done in the life to come, and therefore men ſhal riſe againe. 12. *The wages of ſin is death*, Therefore ſin being
12 Rom 3. 23. aboliſhed, death ſhal be aboliſhed: and ſo death being aboliſhed, wee ſhal riſe againe vnto everlaſting life. 13. To this ende alſo our bodies
13 were made, that in them, as temples, the holy ghoſt might dwel for ever; therfore our bodies ſhal riſe, and live for ever.

4 *What bodies ſhal riſe.*

The ſame bodies ſhal riſe.

THe bodies which ſhal riſe, ſhal be not only humane bodies, but even the ſelfe-ſame alſo which we now in our life-time carry about with vs, and not others created of Chriſt, as the Anabaptiſts wil have it. For Iob ſaith, *In this fleſh ſhal I ſee my Lord: I ſhall be co-*
Iob. 19 26. Epheſ. 6. 8. 1. Cor. 15. 53. *vered with this my skin.* And the Apoſtle ſaith, *Every man ſhall receive in his body, according to that hee hath done. This mortality muſt put on immortality.* If then the bodies which have ſinned ſhal receive accordingly, not other bodies but the ſame ſhal riſe. Therfore in the Africā

Churches

Churches it was ſaid, *I beleeve the reſurrection of this fleſh.*] And the very word it ſelfe of *riſing* enforceth as much: for nothing can riſe but that which is fallen. [*This is the reſurrection* (ſaith Ambroſe) *as is intimated by the ſounding of the very word, that that which fell, may riſe; that which was dead, may revive.*] Wherfore ſeing our bodies ſhal riſe, no other bodies ſhal riſe or be quickened, then thoſe which have falle, and are dead, or no other, then thoſe which doe fal and die. [The iuſtice alſo of God enforceth as much. *For this* (ſaith Ambroſe) *is the order & courſe of iuſtice, that becauſe the actions of the body and ſoule are common to both, the body executing that which the ſoul decreed, both of them ſhould likewiſe come vnto iudgment, both of them be either deliuered vp to perpetuall puniſhment, or reſerued to eternall glory.* For the iuſtice of God requireth that the fleſh of the ſaints which have fought the field, ſhould alſo be crowned: and the fleſh of the wicked, which hath blaſphemed againſt God, ſhould be tormented. Wherfore to euery ſoule ſhal be rendered not any other body whatſoever, but the bodie wherwith it was once knit and coupled; that forthwith the fleſh with her own ſoule may (according to the actions of this preſent life) either be gloriouſly crowned as chaſt, or as vnchaſt bee extremely afflicted. Laſtly, as Chriſt roſe againe in the ſame fleſh wherin he died: ſo ſhal we riſe with that very fleſh wee now are clothed withal] Ob. *Fleſh & bloud cannot inherite the kingdome of God. Theſe our bodies are fleſh and bloud. Therfore they cannot poſſeſſe the kingdome of God, & by conſequet not theſe, but other bodies ſhall riſe in the laſt day.* Anſ. 1. *Fleſh & bloud* in this ſaying of the Apoſtle which maketh the Maior propoſition ſignifie ſome *evill adherent quality of the ſubſtance*, or *the ſubſtance in reſpect of that quality.* But in the Minor they ſignifie *the very ſubſtance* of our bodies, wherof the Anabaptiſts falſely vnderſtand their concluſion. 2 Heere is a fallacy of Accident. For the reaſon proceedeth from *corrupted ſubſtance* to *meere ſubſtance*, thus; *Fleſh and bloud being mortall & incorruptible (as nowe it is) ſhall not poſſeſſe that kingdome of God; therfore ſimply no fleſh or bloud ſhal enioy the kingdome of God.* Which kind of reaſoning is altogether inconſequent. So then fleſh that is ſinful & corruptible ſhal not poſſeſſe the kingdom of God: but our fleſh ſhal enter in being glorious and immortal; and beeing then no more able to ſin, neither ſhal it be corruptible. The Apoſtle of purpoſe laieth this downe in the ſame chapter. *It is ſowed a naturall bodie*

Cyprian in expoſ Symb.

[

De fide reſurrect. c. 19

2. Theſſ 1. 6

Cyprian in expoſ. Symb.

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1. Cor. 15. 50.

How fleſh and bloud is denied the heavenly inheritance.

1 Cor 15. 44

body, & is raised a spiritual body. Repl. *Our bodies shal rise spiritual bodies; Therefore then our bodies shall not have the properties of our flesh.* Ans. The Apostle calleth that *a spiritual body*, not which is chaunged into a spirit in al properties, but which is guided by the spirit of God, which is immortal, and free from al miseries, adorned with heavenlie lightnes, glory, might, and holines. As likewise on the other side hee termeth that a natural body, not which is turned into the soule, or is like vnto the soule in al properties, but which in this mortality is swaied, quickened and governed by the soule. That this is the meaning of the Apostles wordes is apparant by these reasons. 1. Because he saith *It shall rise a spiritual body*: but a spirit is no body. 2. Himselfe addeth, *This corruptible (body) must put on incorruption.* 3. If any body after the resurrection should be so spiritual as not retaining at al any bodily properties, then surely Christs body should have beene so: but now he saith to the Apostles, *Handle me & see, for a spirit hath not flesh & bones as ye see me have.* Therfore much more shal our spiritual bodies have flesh and bones. [Thus Augustine interpreteth the Apostles meaning. *Whereas the Apostle saith, that in the Resurrection the body shal be spiritual, we may not therfore thinke, that it shall be a spirit & no body, but he calleth that a spiritual body, which vvithout any corruption or death is altogither subiect to the spirit. For vvhen hee calleth the body, which we now have, a naturall body, we may not imagin hereon, that it is a soule, & no body. Therfore as the body is now called natural, because it is subiect to the soule, & cannot be called spiritual, because it is not yet fully subiect to the soule, as long as it may be corrupted; so then it shall be called spiritual, when by no corruption it can resist the Spirit and eternity.*]

In whatsese our bodies shal be spiritual.

Verse 53.

Luk. 24. 39.

[Cons. Adimant. cap. 12.

]

6. Howe the resurrection shall be.

At the resurrection. 1. The dead shall bee raised.

1. THe dead *shal be raised with a shout, and vvith the voice of the Archangel, & with the trumpet of God*: and shal be presented before the high and most iust iudge, Iesus Christ. The resurrection shal be in glorious manner, and openly, not fearfully, nor in secret: and shal be far other, than that, which was wrought in some men at the resurection of CHRIST. For it shal bee done, al Angells men, and Devilles beholding it, yea vvith the exceeding ioie of al

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the godly, and with the exceeding feare and trembling of the wicked. 2. *They who then shal remaine aliue, shal be in a moment of time changed, and be made of mortall, immortall.* Read ca. 15. of the former to the Corinthians, & cap. 4. of the former to the Thessalonians.

2 the liuing shal be changed.

7 *When the resurrection shall be.*

THe Resurrection shal be in the end of the world, in the last day. *I will raise him vp at the last day.* This Martha confessed, *I know that Lazarus my brother shall rise again in the resurrection of the last day. But of that day knoweth no man*, no not the Angels of heaven, but God onely. This question is to be held & proposed of vs, that our faith be not troubled, while we are forced to expect and tarry: or that we may not imagine to our selues any certaine time, when we thinke these things wil happen: and so begin to doubt, and thinke our selues to be deluded, when those things fal not so out, nor come to passe at the time appointed by vs. This question maketh for the increase of hope & faith in vs.

Iohn 6.40 & 11:24: Mat:24:36

8. *By whose power & by whom the Resurrection shal be.*

THe resurrection & raising of the dead shal be wrought *by Christ*: for by the force and vertue of Christ our Saviour we shal rise: *I will raise him vp in the last day*; which speech of Christ is to bee vnderstood of the *body*. For he doth not raise vp the souls, because they die not. Now Christ man shal raise vs, by the voice of his manhood, & by the vertue of his godhead. *The houre shal come, in the which al that are in the graves, shal heare the the voice of the Son of man. God hath appointed a day in which he wil iudge the world in righteousnes, by that mā whom he hath appointed, wherof he hath given assurance vnto al men, in that he hath raised him from the dead.* The vse of this doctrine is, to beleeve this our Raising which shal be hereafter, both because the Raiser is of sufficient power, seeing he is almightie God, & of a prone and ready wil, because he is our head. And hence ariseth vnto vs great consolation and comfort. Because he is true man who shal raise vs, therefore he wil not neglect his owne flesh & mēbers, but wil raise thē, even vs wil he raise to eternal life, for which cause he tooke our flesh and redeemed

Iohn 6:54.

Iohn 5:28. & 17:2.

Rom. 8:11. deemed vs. Ob. *But the father is said to raise vs, yea to raise Christ himselfe. He that raised vp Christ from the dead, shal also quicken your mortall bodies, because that his spirit dwelleth in you. Therefore wee shal not be raised by Christ, nor by the power of Christ. Ans.* The *external* works of the Trinity performed on the creatures are *vndivided*, or common to them al, alwaies observing an *order* of the persons in working. As therefore the Father is not excluded when *raising* is attributed to the Sonne, so neither is the Sonne excluded, when it is attributed to the Father, or the holy Ghost. The Father therfore shal raise vs *by* his Son *mediatly*. But the Son shal *immediatly* raise vs with his spirit, as beeing

Phil 3:20, 21. our only Redeemer, and Iudge. *We looke for our Saviour from heave, even the Lord Iesus Christ, who shall change our vile body, that it may be fashioned like vnto his glorious body, according to the working, wherby he*

Iohn 5:21. *is able even to subdue all things vnto himselfe. As the Father raiseth vp the dead, & quickeneth them: so the Son quickeneth whom he wil* but

Rom. 8:11. the spirite shal immediatly raise vs vp by himselfe. *If the spirite of him which raised vp Iesus* &c.

9. For what end, & to what estate we shall rise.

The endes of the resurrection. 1. Gods glory. 2. The salvation and glory of the elect, & the damnation of the reprobate. Rev. 3:21. & 7:13. Dan. 12:3. Mat. 25:41.

THe last end of the Resurrection is *Gods glory*. For to this end shal the resurrection be, that God may manifest, and togither fullie & perfectly exercise both his mercy towards the faithful, & his iustice towards the reprobate: & so may declare the vnutterable certeinty of his promises in both. The next & subordinate end to the former, *is the salvation & the glory of the Elect & of the contrary, the damnation & punishment of the reprobate*. For the Elect or Saintes of God shal rise to everlasting life. *To him will I graunt to sit with mee in my throne. They shall bee araied in long white robes. They shall shine as the Sunne*. But the wicked shal rise to be drawne to everlasting paines and torments: *Depart from mee yee cursed, into everlasting fire, which is prepared for the Devill & his Angels*. And a little after, *And these shall go into everlasting paine, & the righteous into life eternal*. Obiect. *Christs resurrection is the cause of our resurrection: & also the benefite of Christs resurrection, is our resurrection. But this cause & this benefit belongeth not to vnbeelevers & Infidels. Therfore they shall not rise. For to whom the cause of the resurrection apperteineth not, to them the re-*

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surrection it selfe no way belongeth. Anſ. We thus make aunſwer to the Maior, that *To vvhome no cauſe of the reſurrection belongeth, they ſhal not riſe*: But although this cauſe, namely, *the reſurrectiō of Chriſt* concerneth not the wicked; that is, though the wicked ſhal not therefore riſe, becauſe Chriſt is riſen; yet they ſhal riſe for ſome other cauſe, to wit, *for the execution of gods iuſt iudgment*, whereby he ſhal deliver and give them to eternal paines. For one & the ſame effect may have many & diverſe cauſes, if not in *number*, yet at leaſt in *kinde*, eſpecially being in divers ſubiects. The cauſe therfore of the reſurrectiō of the godly is *the reſurrectiō of Chriſt*, who is as their head: the cauſe of the reſurrection of the wicked is not Chriſtes reſurrection, (for they are not the members of Chriſt) but *the iuſtice of God*, & the truth of gods menaces & iudgments. In a word, There is no coherence in this reaſon; *They ſhall not riſe becauſe of Chriſts reſurrection, therfore they ſhal not riſe at all*: becauſe they ſhal riſe in reſpect of another cauſe, which is, that they may be puniſhed. There is but one ende indeed of our reſurrection in reſpect of God, which is *glory*, but the manner of comming to this end is divers.

Queſt. 58. *VVhat comfort takeſt thou of the Article of everlaſting life?*

Aunſw. That foraſmuch as I feele already in my hearte the beginning of everlaſting life, it ſhal at length come to paſſe, that after this life I ſhal enioy full & perfect bliſſe, wherein I may magnifie God for ever; which bleſſednes verely, neither eye hath ſeene, nor eare hath heard, neither hath any man in thought conceived it. [a] [b]

[a] 2. Cor. 5. 23.

[b] 1 Cor. 2. 9.

The Explication.

THis Article is placed in the end: 1. *Because it is perfectly fulfilled after the rest.* 2. *Because it is an effect of all the other Articles.* That is, we beleeue al the other articles becauſe of this, and al things that we beleeue in the reſt were done, that we might beleeue this article, and ſo at length enioy everlaſting life. This article therefore is the end & proofe of our ſalvation.

The chiefe queſtions touching *everlaſting life* are theſe.

1 *What everlaſting life is.*
2 *Of whom it is given.*
3 *To whom it is given.*
4 *Wherefore it is given.*
5 *When it is given.*
6 *How it is given.*
7 *Whether in this life we may be aſſured of everlaſting life.*

1 *What everlaſting life is.*

THe queſtion *what life everlaſting is* may iuſtlie ſeeme vnexplicable, ſeeing the holy Ghoſt hath pronounced thereof; *That things which neither eie hath ſeene, nor eare hath heard, neither came into mans heart: God hath prepared for them that loue him.* Notwithſtanding by analogy and proportion of that life, whereof Philoſophers diſpute, & ſcripture ſpeaketh, we may in ſome ſort conceiue what life eternal is. *Life* is defined among the Philoſophers diverſly: and it is indeede a worde of diverſe ſignifications, and ſignifying diverſe thinges. Generally both as touching God, and Angels, living ſoules, and plantes it is *the exiſtence or beeing of a living thing.* For even Spirites liue, but they haue not that from any quickening ſoule, but from their very nature and eſſence. But in wights

1 Cor. 2. 9.
Iſa. 64. 4.
1 Cor. 2. 9.

What life is

wights or creatures poſſeſſed of living ſoules, life is properly *the being of living creatures*, which is nothing els, but To be endewed with a living ſoule, or, To have in him a living ſoule. For *the ſoule is that wherby ſuch a wight liveth*, or *the eſſential forme of life; which vvho have, live*. It is taken both for the *firſt act*, that is, for the very *living & being*: & for the *ſecond act*, that is, for the *operation* of a living thinge. Thus therfore it is more fully defined: *Naturall life is the exiſtence or abiding of the ſoule in a quickened body, & the operation of a living thing*. Or *it is the act & perfection of the ſoul, executing operations proper to a living thing*. Or finally, *it is an aptitude of a living thing to worke the operations proper vnto it, & is alſo the operations themſelves, by reaſon of the vnion of the body with the ſoule*. Now when we mention *everlaſting life*, we reſtraine the word *life*, for then we ſpeake of the everlaſting life of men & Angels. What a ſoule is

That is called *everlaſting*, 1. *VVhich hath neither beginning nor ending*; ſo God is everlaſting. 2. *VVhich hath no beginning, & yet hath an ending*; as the decrees of God. 3. *VVhich hath a beginning, but ſhal have no end*; as Angels, and the ſoules of men, &c. And in this third ſence our heavenly life is called *everlaſting life*, that is, a life having beginning, but without ende. So then the everlaſting life of man is nothing els but *the eternall being of a regenerate & glorified man; which being is to have the Image of* God *reſtored, according to vvhich man vvas at the firſt created*, to wit, to be endewed with perfect wiſedome, righteouſnes, and felicity, or with a true knowledge & love of God ioined with eternal ioy. And here in theſe *acts* of acknowledging and loving God, wee (for plaineneſſe ſake) include the *faculties and powvers* of acknowledging and loving GOD. For *to bee able to acknovvledge God aright, and love him*, no leſſe belong to the ſpiritual life, than *to acknovvledge and love* him: ſeeing *The naturall man perceiveth not the thinges of the Spirite of GOD, neither can knovvve them*. Againe vvee thus deſcribe it: *Everlaſting life is a perfect reſtauration of GODS Image in vs, and eternall ioie reſting on GOD, celeſtiall glorie, and aboundaunt fruition of all good thinges vvhich are required to the ſtate of perfect happineſſe*. More briefelie it is *a perfect conformitie of man vvith GOD, conſiſting in the true and perfect knovvledge and love of* God, *and in the glory of both ſoule & body*. So that to the ful vnderſtanding of the eſſence of everlaſting What everlaſting meaneth. What everlaſting life is. 1. Corinth.

two partes of this life 1. Vnion. 2. Conformity with God,

life, we are to consider these two thinges: 1. An vnion both of our body and soule with God. 2. A conformity with God, which issueth out of this vnion, as an effect proceedeth from his cause. Now this conformity is *a perspicuous and evident knowledge of God, & his will, and his workes, perfect righteousnes, joy fixed in God, incomparable glory, wherewith our bodies & soules shal flourish & shine as the Sunne, & a sufficiency of al good thinges in God perteining to true & perfect blisse*. All these thinges doe somewhat expresse the manner & forme of everlasting life. Now if we adde heerevnto the efficient and final causes therof, an absolute ful definition may bee thus framed. *Everlasting life is the eternal habitation or dwelling of God in the elect by the holy Ghost, & the true knowledge of God, his will, & all his workes, kindled by the same spirit immediatly in their harts, & true & perfect righteousnes & wisedome, that is, a perfect conformity & correspondence of their vvill, and powers, & operations with the mind & wil of God: as also a joy resting on God, & a sufficiency of al good thinges in God, as touching both soule and body, freely bestowed by God through Christ on the elect, begunne in this life, & to be perfected in the life to come, to this end, to glorifie & magnifie God through al eternity.*

An ample definition of everlasting life.

The particular proofe of each part of this definition 1. Gods eternal habitation in vs. Ioh. 14. 23: Ioh. 14. 16: 2. Knowledge of God & perfect wisedome. Ioh. 17. 36. 3. Righteousnesse: Luk 20. 36. 4. Ioie. Ioh. 16: 22. 5 Sufficiency in God Re: 21. 22: 23. 1: Cor: 15. 28 1: cor. 13: 33 6. Without interruptiō Revel. 21 4 Luke 1: 33: Dan. 7. 27:

Al the partes of this definition are taken out of the scripture. 1. It is the eternal habitation of God in vs by the holy Ghost *I & my Father vvil come vnto him, & vvill dvvell vvith him. Hee shall give you another Comforter, that he may abide vvith you for ever*. 2. It is the knowledge of God, and perfect wisedome. *This is life eternall, that they know thee to be the only very God, & vvhom thou hast sent Iesus Christ*. 3. It is righteousnes. *They are equal vnto the Angels, & are the sons God, since they are the children of the resurrection*. 4. It is joy in God. *Your joy shal no man take from you*. 5. It is sufficiency in God. *The Lord God almighty and the Lambe, are the Temple of it: And the citty hath no neede of the Sun, neither of the Moone to shine in it: for the glory of God did light it: and the Lamb is the light of it. God shall be al in al*. Al those good things, which we possesse here, shal then be perfect *VVhen that vvhich is perfect is come, then that which is in part, shal be abolished*. 6. It shal not be interrupted. *God shal vvipe avvaie al teares. Of his kingdome shall be no end. And the kingdome and dominion, & the greatnes of the kingdome vnder the whol heaven, shall be given to the holy people of the most High, vvhose kingdome is an everlasting kingdome*, that is, which hath neither

ther beginning, nor ending.

Ob. *Everlasting life is to live everlastingly. But the wicked also shall be raised, & be immortal, because they shall live eternally: Therefore the wicked shal have everlasting life.* Ans. No consequence is current or of force, when it is deduced but from one parte only of a definitiō. For by the name of everlasting life, is not meant *the presence of the soul in the body*, that is, the natural life: but this beeing presupposed, there is further meant a spiritual life, which the holie Ghost worketh in the elect by his proper function and office. Now though the wicked after the resurrectiō shal be immortal, yet their soule-life shal be no life, but everlasting death. For with the eternal life in the wicked shal be ioined 1. An eternal reiection from GOD. 2. A privation and want of the knowledge and grace of God. 3. A perpetual and vnutterable torment and vexation. *Their worme shal never die. There shall be vweeping, and gnashing of teeth.* Heereby is vnderstood what everlasting death is, & that it is so called, not because the reprobate by once dying, shal fulfil it, but because they shal die perpetually, and shal feele perpetual torments without end.

The everlasting death of the wicked

2. *Who giveth everlasting life.*

GOD *alone giveth eternal life.* For, *Eternal life is the gift of* God: and the Father (as authour and founteine of al life) giveth it by the Sonne and the holy ghost: the Sonne by the holy ghost: the holy ghost by himselfe: which order of working is natural in the persōs of the Divinity. Of the Father it is saide, *As the Father raiseth vp the dead, and quickeneth them, so the Son quickeneth vvhome hee vvill.* In which place the same is affirmed of the Sonne also, as in like manner in these following. *In him vvas life. The Father of eternity. I give vnto them eternal life*, that is, not by merit only, but also by power, & working. Of the holy ghost likewise it is saide, *Except a man be borne of water & of the spirit, he cannot enter into the kingdome of God. He that raised vp Christ from the dead, shal also quicken your mortal bodies by his spirit dwelling in you.* And this testimony is to be observed for the cōfirmation of the godhead of both. Ob. *But the ministers also give life: according to that: In Christ Iesus I have begotten you through the gospel. In doing this, thou shalt both saue thy selfe, and them that heare thee.*

Rom. 6. 23. Everlasting life the worke of al three persons. Ioh. 5. 21. 26

Iohn 1. 4. Isa. 9. 6. Ioh. 10. 28.

Ioh. 3. 5. Rom. 8. 11.

1. Cor. 4. 15. 1. Tim. 4. 16.

Therfore God only giveth not life. Anſ. There may be many ſubordinat cauſes of one effect. Chriſt and the holy Ghoſt give life by their owne power: the miniſters are onely inſtruments by whom Chriſt worketh through the vertue of his ſpirit. *Let a man ſo thinke of vs, as of the miniſters of Chriſt, & diſpoſers of the ſecrets of God. VVho is Paule then? & who is Apollos, but the Miniſters by whome yee beleeved: and as the Lorde gave to everie man. I have planted, Apollos watered, but God gave the encreaſe.* Repl. *But Chriſt giveth life by a communicated power: Therfore not by his proper power.* Anſ. He giveth it by a power communicated, but communicated from everlaſting, as he was begotten from everlaſting. By retortion therfore it followeth thus; Hee giveth life by a power communicated to him of his Father from everlaſting: Therfore he giveth it by his owne power. *As the Father hath life in himſelfe, ſo likewiſe hath he given to the Son to have life in himſelfe.*

1. Cor: 4:1. & 3:5:6:

Ioh. 5:26.

3. *To whom everlaſting life is given.*

All the elect & they alone are partakers of everlaſting life. Ioh: 10:28: & 17:9:12: Rom. 11:7: *vs they are elected, ſo they are but choſen to eternall life: as they are converted, ſo they are in part admitted vnto it, and begin to be put in poſſeſſion of it

EVerlaſting life is given to al and only ſuch as are elect from everlaſting, or, to them that are converted in this life. *I give vnto them eternall life,* that is, to my ſheepe, who are his elect & choſen. *I pray for them: I pray not for the world but for them which thou haſt given me, for they are thine: Thoſe that thou gaveſt me, have I kept, and none of them is loſt, but the child of perdition.* Againe, faith and repentance are proper vnto the elect onely. *The elect have obtained it, & the reſt have beene hardned.* We muſt obſerve in this place, whereas the queſtion is, *To whom everlaſting life is given,* that it is better to aunſwere, That *eternal life is given to the Elect,** than to ſay, *It is giv̄e vn to the converted.* For converſion and faith are the beginning of eternal life: And to ſay, eternal life is given to the converted, were al one, as if you would ſay, life is given to to the living. [Alſo when the queſtion is, *To whom the beginning of everlaſting life is given,* we anſwere rightly, *vnto the Elect.* For if you ſay *it is given to the converted*: you anſwere no more then that which is in queſtion and doubt, ſeeing it is demaunded, who they are whom God converteth.]

4. *For what cause everlasting life is given.*

God of his free mercie giveth vs for Christs sake everlasting life, that wee might praise and magnifie the same his mercy for ever. Rom:6:23: Eph:2:8:9: 10: Iohn 3:16:

Everlasting life is given vnto vs, not for our workes either present, or fore-seene, but for the alone free mercy of God, and his love towards mankind, & his wil of shewing his mercy in saving the elect, for the alone satisfaction and merite of Christ, imputed vnto vs by faith, to this ende, that God may bee magnified of vs for ever. *The gifte of God is eternall life through Iesus Christ our Lord. By grace, wee are saved through faith, and that not of our selues, it is the gift of God. Not of workes, least any man should boast. For we are his workemanship, created in Christ Iesus vnto good workes, which God hath ordained that we should walke in them. So God loved the world, that he gave his onely begotte Son, that whosoever beleeveth in him should not perish, but have everlasting life &c.* Wherfore the impellent or motive cause of everlasting life given vnto vs, is not any worke of vs men, either present, or fore seene in vs. For before the beginning of eternal life, that is, before conversion, al our workes merite eternal death: after the beginning thereof, that is, after conversion, they are effects thereof: and nothing is cause of it selfe. Wee are indeede brought vnto it by manie meanes: but *the meanes*, by which we are led of God vnto eternal life, are one thing; and *the cause*, for which we are led vnto it, another. *The final cause*, or end, for which eternal life is given vs is, that the mercy of God might be acknowledged & magnified of vs. *To the praise of the glory of his grace, wherwith he hath made vs accepted in his beloved.* For the same cause God giveth vs eternal life, for which he chose vs. Ephes. 1:6:

5. *How everlasting life is given vnto vs.*

God giveth vs everlasting life, by the outward ministery of the word, and the inward ministery of the spirit. Iohn 6:68: 1:Cor:4:15 Rom:1:16. Rom:10:17

Everlasting life is given vs by faith: faith by the preaching of the word, and inward efficacy of the holy Ghost. For the holy ghost by the word worketh in vs the knowledge of God & his wil: that knowledge hath following it a study & desire more & more to know God, & live according to the prescript of his wil. *Whither shal we go?* (say the Disciples) *thou hast the words of life. In Christ Iesus I have begotte you through the gospell. The gospell is the power of God vnto salvation to everyone that beleeveth.* Faith is by hearing, & hearing by the word of GOD. And this is the ordinarie manner of giving vs this beginning of everlasting life, namelie by the vvorde mediatelie.

But

But there is another manner of giving the same vnto infantes, and by miracles, such as was the coversiō of the theefe on the crosse, of Paul, and of Cornelius. Heere the ordinary way only is respected, which is proper to men of yeeres.

6. When everlasting life is given.

Everlasting life is begū heere by conversion.

IN this life is given the beginning of eternal life, but *the consummation* & accomplishment therof shal be giv̄ vs after this life: howbeit to none but such as have received the beginning therof in this life. For vnto whom life everlasting is not begun to be given here, that is, who beginneth not heere to feele a parte of eternal life, to wit, faith, & conversion: vnto him life everlasting sha never be giv̄ after this life. *Therfore we sigh, desiring to be clothed with our house which is from heaven, because that if we be cloathed, we shal not be foūd naked. To him that hath, it shal be given, & from him that hath not, shal be taken away even that which he hath.* The consummation of everlasting life, is after this life, for vnto whom everlasting life is begun to be given heere; to them it shal be given, finished, compleate and consummated. And of this consummatiō there are two degrees: one, whē the soule loosed frō the bodie is presently carried into heaven; because by the death of the body we are freed from al infirmitie: the other degree is greater, higher, and more glorious, when in the resurrection of the bodies, the soules shal againe be vnited to their bodies, because after the resurrection we shal be made glorious, and *shall see God, even as he is. He that heareth my word, & beleeveth in him that sent mee, hath everlasting life, & shal not come into condemnation, but hath passed from death to life. Now are we the sons of God, but yet it doth not appeare what wee shall be: and we know, that when he shal appeare, we shal be like him: for we shal see him as he is.*

2. Cor 5. 2.
Mat. 13. 12.
It is consūmated in the world to come, by glorificatiō
Iohn 5. 24.
1. John 3. 2.

7. Whether we can in this life be assured of everlasting life.

IN this life not onely we may, but we ought also to be assured & certaine of everlasting life: otherwise we shal never have it. For it is given to al the faithful, and to them onely. Farther to beleeve eternal life is to be assuredly perswaded, that not onely some shal be partakers ther-

therof, but that I also am one of that nōber: which is to be obserued against Papistical diffidence, and vncerteinty. For we must be certeine of our final perseverāce; *Being iustified by faith we have peace towards God. I give vnto thē eternal life.* Now he should not give eternal life, if he gave a doubtful and vncerteine life, which might bee interrupted. *The giftes & calling of God are without repentance. No man shall take my sheepe out of mine hand. He which hath begunne a good worke in you, he shal perfect it, I know whom I have beleeved, & I am perswaded that he is able to keepe that which I have committed to him against that daie.* Hee that beleeveth, knoweth that he doth beleeve. This assurance & certeinty is grounded on sure and stronge reasons. 1. The author of everlasting life is vnchangeable, even God himself. 2. Gods election is eternal and also vnchangeable. 3. Christ is heard in al things which he desireth of his Father. but he praied that his father would save al those whom he had giuē him. 4. God wil not have vs to pray for good things necessary to salvation with a condition, but simplie because hee hath promised it. *The foundation of God remaineth sure, with this seale, The Lord knoweth who are his.* Wherefore to doubt of the perseverance & consummation of eternal life, were to overthrow the faith & truth of God, and to make voide Christs intercession.

Rom. 5 1: Ioh: 10: 28.

Rom: 11: 29 Ioh: 10 28. Phil. 1. 6: 2 Tim 1. 12

The reasōs whereon our assurance of everlasting life is grounded.

Ioh: 17. 11: 24 1: Tim: 2: 19.

But whence may we be assured heereof? *Of the consummation* of everlasting life we must be assured by the beginning thereof. *To everie one that hath, it shal be given. The gifts of God are without repentance. God is faithful.* Therfore as he hath begun, so wil he perfect his worke. *Of the beginning* of eternal life we are assured chiefely *by a true faith*, which withstandeth doubts, that is, which hath a purpose to resist the devil & crieth, *I beleeve, Lord, help my vnbeliefe.* Moreover, *by a ful perswasion of the good wil of God towardes vs, & our consent herein*, which is two waies: 1. By the peace of conscience towardes God, which wee have being iustified by faith. 2. By true repentance and a ful purpose & intent to live according to Gods commaundements. For faith cannot be without repentance: *Whose house we are, if we holde fast the confidence & the reioicing of the hope vnto the end.*

How we are assured of the beginning & consummation of eternal life in vs.

Luk 19: 26: Rom: 11: 29 1: Cor: 10: 13 Mar: 9: 24: Rom. 5. 1. Heb: 3: 6:

That which now hath bin spoken of this article doth sufficiently declare what it is, *to beleeve everlasting life*: namely, assuredly and certeinely to bee perswaded. 1 *That after this life there shal be also a life, wherin the Church shall be glorified, & God magnified of her everlasting*

What it is to beleeve everlasting life.

ly

ly. 2. That I also am a member of this church, & therefore partaker of everlasting life. 3. That I also in this life have & enioy the beginning of everlasting life.

ON THE 23. SABBOTH.

Quest. 59. *But when thou beleevest all these things, what profit redoundeth thence vnto thee?*

Answ. That I am righteous in Christ before God, and an heire of eternal life.[a]

[a] Heb. 2. 4: Rom: 2. 17. Iohn 3: 36:

Quest. 60. *How art thou righteous before God?*

Answ. Onely by faith in Christ Iesus:[b] so that, although my conscience accuse me, that I have grievously trespassed against all the commandemets of God, and have not kept one of them:[c] and further am as yet prone to all evill:[d] yet notwithstanding (if I embrace these benefits of Christ with a true confidence and persuasion of minde[e]) the full and perfect satisfactiõ,[f] righteousnes, & holines of Christ,[g] without any merit of mine,[h] of the meere mercy of God,[i] is imputed and given vnto me,[k] and that so as if I neither had committed any sinne, neither any corruption did sticke vnto mee, yea as if I my selfe had perfectly accomplished that obedience, which Christ accomplisht for me.[l]

[b] Ro: 3: 21: 22: 24. & 5: 1 Gal. 2: 16: Eph: 2. 8. 9: Philip 3: 9:
[c] Rom: 3: 9: &c.
[d] Ro: 7: 23:
[e] Ro: 3: 22: Iohn 3: 18:
[f] 1: Iohn 2: 2
[g] 1: Iohn 2: 1
[h] Tit: 3: 5: Deut: 9: 10: Ezek: 36: 22
[i] Rom: 3: 24 Ephes: 2. 8:
[k] Rom: 4. 4: 2: Cor: 5: 19
[l] 2: cor: 5: 21

The Explication.

THis doctrine *Of Iustification*, is one of the chiefe points of our faith, not only because it treateth of the chief & principal matters, but also because this doctrine is most of others called by heretiques into controversie. For there are two principal controversies betweene the Church

church and Heretickes, The first, *Of the doctrine concerning God*, the other, *of this doctrin of iustification before God*, & either of these doctrines beeing overthrowen, the other pointes of our faith easily goe to wracke. Wherefore wee ought chiefely to fence and strengthen our selves against heresies, in doctrine concerning God and iustificati, on.

The special questions.

1. *What iustice or righteousnes is in general*
2. *How manifold it is.*
3. *What iustice differeth from iustification.*
4. *What is our iustice or righteousnes before God.*
5. *How it is made ours, whereas it is without vs.*
6. *Why it is made ours.*

1. *What Iustice or righteousnes in generall is.*

Righteousnes is derived from *Right*, which is the law it selfe: and conformity with the law is righteousnes it selfe: as, of the contrary: *Vnrighteousnes* or sin is a transgressing of the law. In general it may bee thus defined: *Iustice is a conformity with God, or, with the law of God*: although indeed a definition so gene, all of iustice can scarce bee given, as may agree both to God & creatures, (even such as may agree to the farthest & highest kindes of iustice or righteousnes, which are, Vncreate, and Created righteousnes) except we wil make a definitiō ful of ambiguity. For *uncreated iustice* or righteousnes is God himselfe, who is the very squ re and rule of al iustice; *Created iustice* is an effect of vncreat or divin iustice in reasōable creatures. *Iustice therfore or righteousnes in generall* (as it agreeth to reatures) *is a fulfilling of those laws, which belong to reasonable creatures: or is the conformity or correspondence of reasonable creatures with the laws appertaining & belonging vnto them*: Finally Iustice is the fulfilling of the law, and conformity with the law is Iustice or righteousnes it selfe. this we must know, because we must be iustified by the fulfilling of

Ἐυθυμία. Ἀθυμία.

Vncreat iustice is God himselfe.

Our created iustice, is our conformity with Gods laws, appertaining vnto vs.

Rom. 3: 31 of the law: & we must vnderstand that the law is not abolished, but established, by the gospel. For the righteousnes & iustice of the gospel, is the fulfilling of the law: but doth not at al disagree from the law.

2. How manifold iustice is.

IVstice in general is either *Vncreated Iustice*, as God himselfe: or *created*, as al Iustice in reasonable creatures. Created iustice is *legall* & *evangelicall*. *Legal iustice* is the fulfilling of the Law, performed by him, who is therby said to be iust: or, it is such a fulfilling of the lawe, which one performeth by his owne obedience: or, it is a conformitie with the law, which is in him who is called iust. This *legal iustice* was in vs men before the fal, & now is in Angels, & in Christ, as he is man, as an accident inherent in his subiect. *Evãgelical iustice* is also a fulfilling of the law, but is not in him, who is called therby iust or righteous, but in another, & is only imputed to him, who is therof called iust. This is Christs iustice or righteousnes performed for vs: or that rãsome of the Sonne of God imputed vnto vs by faith. It may bee also defined briefly thus: *Evangelical iustice* is a conformity with the lawe, performed by Christ, & imputed of God to vs by faith. The *legal iustice* is performed either by the *obedience* of the law, or by *punishmẽt*. For the law necessarily requireth one of these. That which is performed by the *obedience* of the law, is either *general* or *particular*: *The generall*, is an obseruing of al laws which belong vnto vs; or it is an obedience according to all the laws vnto vs appertaining. For it is no right or iustice, but curiosity to prie into laws or matters cõcerning rather mẽ other thẽ our selves; & hereof it is said. *Study to be quiet, & to meddle with your own busineſſe.* This general iustice is of two sorts: *perfect* & *vnperfect*. *The perfect* is an external & internal obedience to al the laws belõging vnto vs. Or, it is a perfect both inward & outward conformity with the law of God. *Cursed be he that confirmeth not al the words of this law to do them.* The *imperfect* or *begun iustice*, is a cõformity begun only & vnperfect, evẽ such a iustice as doth not do al things, or not after that manner, which the law requireth. This *vnperfect* iustice is also of two sorts; *Philosophical*, & *Christian*. The *Philosophical*, is a knowledg in the mind, of Gods law & vertues, vnperfect, obscure, & weake, & whatsoever manner of purpose in the wil & hart to do those things which are right & honest,

Legal iustice

Evangelical Iustice or the Iustice of the Gospell.

General or vniuersal Iustice.

1. Thess. 4: 11

Perfecte Iustice.

Deut. 27: 26

Vnperfect Iustice.

Philosophical Iustice.

accor-

according to that vnperfect knowledge: & a directing & governing of their behaviour & manners according to the law. *The Christian*, is regeneration, or a knowledg of God and his law, vnperfect indeede, yet more notable & perfect thā the Philosophical, & to be perfected after this life: rising from faith & the love of god kindled in the harts only of the regenerate, by the vertue & operation of the holy Ghost through the gospel, & ioined with an earnest & serious inclination of the wil & hart to obey god according to al his cōmandemēts. This iustice, is proper to the elect & regenerate in this life, and floweth from a iustifieng faith. The *particular iustice*, is that vertue, which giveth to every one his own: & is of two sorts, *Cōmutative or exchāging*, & *distributive*. The *Commutative* obserueth equality of things & prices in exchanges and contracts or bargains. The *Distributive* obserueth a proportiō in distributing offices, goods, rewards, punishmēts, giving rewards & punishmēts agreeable & propottionable vnto the persons. [Let the Countriman til his ground, let the Statesman manage the affaires of the common wealth, let the Preacher instruct the church; on the good, heape rewards, on the evil aggravate punishmēts: *Let honor be given to whō honor belongeth, & tribute to whom tribute belongeth.*]

Christian Iustice.

Particular Iustice. Commutative Iustice. Distributive Iustice.

Rom. 13. 7.

There is also another division of iustice, namely, *Of the person & of the cause. Iustice of the person*, when a person is iust & agreeable to the law. *Of the cause*, when he hath a iust & good cause in any cōtroversie, whether the person himselfe be good or bad. Heerewith David doth oftentimes comfort himselfe in his Psalmes. It is otherwise called *the iustice of a good conscience*

Iustice of the Person and of the cause.

[*A briefe table comprehending the partition of iustice set downe in the second Chapter of this tract of Iustification.*

Iustice in generall is a conformity with God, or with the law of God: Or, it is a fulfilling of Gods law. Thus Iustice is divided into

1. *Vncreated iustice:* which is God himselfe, whose whol essence is meere Iustice.

2. *Created iustice:* which is an effect of God in reasonable creatures, whereby they be conformable vnto Gods lawe. It is divided into

1. *Legal iustice,* or iustice of workes: which is perfect obedience of the Law performed by Angels or men. This again is distinguished into

1. *Vniuersal iustice:* which is an obseruing of al the laws which belong vnto vs. It is divided into

1. *Perfect iustice:* which is an external & internal cõformity with the law of God, & other lawes of men, which cõcerne vs.

2. *Vnperfect iustice:* which is a conformity indeed, but begunne onely. This is againe subdiuided into

1 *Philosophical* or humane iustice, which is a knowledge of Gods law & vertues, vnperfect, obscure, & weak &c.

2. *Christian iustice* which is a knowledg of God & his law, vnperfect indeed, yet apparãt, kindled in the heart by the Holy Ghost through the gospel, & ioined with a serious inclination of the wil and hart to obey God according to al his cõmãdmẽts.

2. *Particular iustice:* which is a vertue giving to euery man his own: and is divided into

1 *Commutative iustice:* which obserueth an equality of things & prices in contracts and exchanges.

2. *Distributive iustice* which obserueth a proportion in distributing offices, goods, rewards, punishments, &c.

2. *Euangelical iustice*, or iustice of faith: which is a fulfilling of the law, performed not by vs but by another for vs, that is, the ransome of the Sonne of God imputed vnto vs]

3. *In what iustice differeth from iustification.*

IVstice is the very conformitie it selfe with the law, & the fulfilling of the law, & the thing wherby wee are iust before God: which is the very satisfaction of Christ performed on the crosse. *Iustification is the application of that iustice,* and by this application, the thing wherby we are iust, even that iustice & satisfaction of Christ, is made ours:

and

& except that be made ours, or applied & imputed vnto vs, we cannot be iust, as neither the wal is made white, except whitnes be applied vn to it. For evē in like maner *iustice* differeth frō *iustificatiō* or iustifieng, as *whitnes* from *whitning*. So *application* & *imputation* are not alone: for imputation is not exteded so far as applicatiō. For God alone doth *impute*, but we also do apply vnto vs. Now iustificatiō is devided in like sort as is Iustice. For there is one *Iustification legal, which is a working of conformity with God, or with the law of God in vs.* This is begunne in vs by the holy Ghost, whē as we are regenerated. There is another *Iustification Evangelical, which is an application of his evāgelical iustice vnto vs*, or, it is an imputation of anothers iustice, which is without vs in Christ: or, it is an imputation and applying of Christs righteousnes, which he performed by dying for vs on the crosse, and rising againe. It is not *a transfusing of the qualities* into vs, but an assoiling & absolving vs in iudgment for anothers righteousnesse. Wherfore *Iustification*, & *Remission of sins*, are al one. For *to iustifie* is, that God should not impute sinne vnto vs, but accept vs for iust, and absolve or pronounce vs iust and righteous for Christs iustice imputed vnto vs. That this word is thus to be vnderstood is proved: *In thy sight shall no man living bee iustified*; that is, shall not be absolved, shall not be pronounced iust, to wit, by *inherent* righteousnes. *Blessed are they, vvhose iniquities are forgiven, and vvhose sins are covered. Blessed is the man to vvhome the Lord imputeth no sin.* Out of these words Paul interpreteth iustification to be the remission of sinnes; where the word *impute* is seven times vsed. Ob. *Hee that is iust & righteous is conformed and agreeable to the Law. To iustifie is to make iust. Therfore to iustify, is to make one agreeable to the Law.* Al this is granted: To iustifie, is to make one agreeable vnto the Law, either *in himselfe*, which is called our owne iustice; inherent, infused, legal iustice: or *in another*, which we terme imputed righteousnes, Righteousnes of faith, the righteousnes of the gospel, & anothers righteousnes, because it is not inherent in vs, but in Christ: this is also a conformity with the law. For Faith maketh not the law to be of none effect, but establisheth it. And such now is our Iustice & Iustificatiō. For the questiō is concerning that righteousnes wherby we sinners are iust in this life before God, not of that wherby we shalbe iust in the other life, or had bin iust before the fal, if mā had not sinned.

Legal Iustification.

Evāgelical Iustificatiō.

What it is to iustifie.

Pſ.143.2.Rom.3.20.

Pſal.32.1.Rom.4.7.

Rom.3.31.

4. *What is our iustice or righteousnes before God*

Our righteousnes is Christs satisfaction, which consisteth in his humiliation.

OVR *Iustice or righteousnes*, that is, the iustice or righteousnes of the gospel, wherby we are iust in the sight of God, is not our cōformity with the law, nor our good workes, nor our faith; but *it is Christs satisfaction only performed vnto the law for vs, or the punishments which he sustained for vs, & so his whol humiliation from the beginning of his conception vntill his glorification:* (that is, his taking of flesh, his vndertaking of servitude, penury, ignominy, & infirmity, his suffering of that bitter passion and death: al which he did vndergo for vs, but willingly: finally whatsoever he did, or suffered, wherunto himselfe, as being iust, and the Son of God was not bound:) *& that humiliation & satisfaction freely of God imputed vnto vs his faithfull & beleevers.* For that satisfaction is equivalent either to the fulfilling of the law by obedience, or to the abiding of eternal punishment for sinne; to one of which we were bound by the law. *I esteemed not to know any thing among you, save Iesus Christ & him crucified. Ye are compleat in him. By the obedience of one shall many bee made righteous. With his stripes vvee are healed. The Lord hath laid vpon him the iniquities of vs all. This cup is the New Testament in my bloud, which is shed for you. Al are iustified freely by his grace, through the redemption that is in Christ Iesus: whome God hath set forth to be a reconciliation through faith in his bloud. Blessed are they whose iniquities are forgiven & whose sins are covered. Beeing iustified by his bloud, we shal be saved from wrath. VVe were reconciled to God by the death of his Son. He being rich, for our sakes became poore, that we through his poverty might be made rich. Christ hath redeemed vs from the curse of the law, when he was made a curse for vs. By whom we have redemption through his bloud, even the forgivenesse of sins. The bloud of Iesus Christ the Son of God cleanseth vs frō al sin.* Now that Christ might performe obedience, and satisfie for vs, it behooveth him to bee our Mediatour, being by himselfe iust & holy. *For such an high Priest it became vs to have, holy, harmles, vndefiled, seperate from sinners, and made higher than the heavens.* Al these things are true perfectly & wholy in Christ. For he hath perfectly fulfilled the law for vs. 1. *By the holines of his humane nature.* 2. *By his obedience: for he became obedient to the death, even to the death of the crosse.* And the former fulfilling of the law, namely, the holinesse of CHRISTES humane nature, vvas requisite for the other, even for his obedience. This obedience and satisfaction of CHRIST, is our satisfaction, and our proper iustice, for which

1 Cor. 2: 2: Col. 2. 10. Rom. 5. 19 Isa. 53: 5: 6: Luk. 22: 20: Rom: 3: 24: 25: & 4. 7: & 5. 9. 10: 2. Cor: 8: 9 Gal: 3: 13: Ephe: 1: 7: 1. Iohn 1: 7: Heb. 7. 26: Phil: 2: 8:

which we please god, for which we are received into favour with god the Father, & which is imputed vnto vs. That former fulfilling of the law is indeed imputed also vnto vs, namely, the humiliation & iustice, or righteousnes of Christs humane nature, that we may be reputed holy before God. but this holines of Christ is imputed vnto vs for his obedience or satisfactions sake: because he satisfied for vs Gods iustice, in sustaining eternal punishment & paines, which we should have sustained everlastingly. Hence is it, that *the effusion of Christes bloud* (as being the complement and consummation of Christs satisfaction) is onely said to be our iustice and righteousnes. *The bloud of Iesus Christ cleanseth vs from al sinne*; that is, not only from that which is of *commission*, but also from that which is of *omission*. 1. Iohn 1:7

We are to distinguish betweene these questions. 1. *How vnto a reasonable creature may be iust before god. 2. How a man, being a sinner, may bee iust before God. 3. Whether a reasonable creature may merite or deserve ought at Gods hands.* To the first question, we answere, That a reasonable creature may be iust before God *by the conformity of the law inherent in him*, as blessed men & Angels are iust. To the second, That mã, being a sinner is iust *by the imputation onely of Christs merite*: & of this question is our speech, when we speake of iustification. But a mã which is a sinner, cãnot in himselfe be iust before god 1. *Because before his iustification, his works are corrupt. 2. Also after his iustification, the works of a mã, which is a sinner, are vnperfect. 3. whẽ they are perfect, as in the life to come they shal be, yet can we not satisfie for the sin past*: for we owe those workes, when wee doe them. To the third, That no reasonable creature *can deserve ought at Gods hãds. When ye have done al, say, We are vnprofitable servants.* For neither is Christs obedience verely any merit, in this respect, as if any good came to god by it, but in respect of the dignity of the persõ, because it was Christ that suffered, it is called merit. Luk. 17:10.

5. *How Christs satisfaction is made our iustice & righteousnesse.*

Christs satisfaction made ours two waies.

Whereas it may seeme absurde, that we should be iustified by that which is another mans; we are farther to expresse more p'ainly how Christs satisfaction & obedience becõmeth ours. For except it be made ours, or applied vnto vs, we cãnot be made iust for it; as a wall is not white, except whitenes be fastened on it. The satisfaction there-

fore or iustice of Christ is made ours, or applied vnto vs, two waies; that is, by a double application. 1. *God himselfe applieth it vnto vs*: that is, he imputeth vnto vs Christs righteousnes, and for it accepteth vs for righteous, no otherwise then if it were ours. 2. *VVee apply it vnto our selves*; when we apprehend by faith Christs righteousnes: that is, whē we are stedfastly perswaded, that God doth impute, apply, & give it vnto vs, & for it reputeth vs for iust, absolving vs from all guilt. There is then a double application, one in respect of God, another in respect of vs. The applicatiō in respect of God is *the imputatiō of Christs righteousnes*: whē God accepteth christs righteousnes (which he performed that it might be effectual & forcible on our behalfe) & in regard thereof accounteth vs for righteous, no lesse thē if we had never sinned, or at least had paide a sufficient punishment for our sinnes. The application in respect of vs is the very acte of beleeving, whereby wee resolve our selves that it is imputed & giuē vnto vs &c. Both applicatiōs must necessarily cōcur. For God applieth Christs righteousnes vnto vs on this cōditiō, that we our selves also should apply it vnto our selves through faith. For though a mā offer another a courtesie or benefite, yet if he, to whō it is offered, receive it not, it is not applied vnto him, it is none of his. Wherfore without this our applicatiō, gods applicatiō is not at al; & yet our application is also from God. For God first imputeth vnto vs Christs satisfactiō, thē he engendreth faith in vs, wherby we may apply the same imputed vnto vs. So then gods applicatiō goeth before, & is the cause of our applicatiō (which is of faith) albeit his is not without ours, as Christ saith: *Ye have not chosē me, but I have chosē you*. Now we may then be assured that Christs righteousnes or satisfaction is imputed vnto vs of God, whē we earnestly desire gods grace, & feele the holy ghost to worke in vs a true confidence in the mediator.

1. By Gods imputing or applying it vnto vs.

2. By applying it vnto our selves.

Ioh. 15. 16. When wee may be assured of Christs satisfaction imputed vnto vs

[That which is now spoke of both applications, both gods & ours, doth manifestly shew. 1. That it is no absurdity to say, *VVe are iustified by anothers iustice*. For the iustice, for which, by faith applied vnto vs, wee are reputed iust, is not simply anothers, but is in some sorte made ours, euē by applicatiō. The *subiect* indeed wherein this iustice is inherēt, is christ; we are the *obiect*, to which this iustice is directed, sith it is imputed vnto vs. 2. That the word *imputatiō* is more strict thē *application*: the former is spoke of God only; the latter of God & vs. 3. That God otherwise applieth christs iustice vnto vs thā we do. God applieth it

Foure conclusions ensuing out of the former doctrine.

it *by imputatiõ*, & we apply it *by faith & acceptatiõ*. 4. That this phrase of the Church, *To iustify*, signifieth not *legally*, that is, *To make one iust, who is vniust*, by infusing the quality of iustice; but *evãgelically*, that is, *To repute him vvhich is vniust for iust & righteous*, and to absolve him from al guilt, & not to punish him, and this for anothers iustice and satisfactiõ imputed vnto him. So the scripture vseth this word, & almost in al tongues it beareth no other signification. For the Hebrew worde [*Hatzdik*] signifieth *To absolve a guilty perſõ*, *To pronounce him guiltles: I wil not iustify a wicked perſon. He that iustifieth the wicked, & he that condemneth the iust, even they both are an abhominatiõ to the Lord*. The Greeke word [δικαιῶν] signifieth sometimes *To pronounce a man iust & righteous*, & sometimes, *To punish an offendour*, & both, on good knowledge of his cause by due examination, & iudicial processe; as Suidas wel obserueth; So saith Christ, *By thy wordes thou shalt be iustified*. The former significatiõ is vsed two waies in scripture. For either it signifieth not to condẽne, but *To absolve in iudgmẽt*: as, *VVho shal cõdemn the elect of God? it is God that iustifieth. He departed iustified rather thẽ the other*: or it signifieth, *To pronounce & proclaime iust*. As, *wisdome is iustified of her childrẽ. That thou maiest be iustified in thy saiengs*. Howbeit both significations in this question come to one end. But that, *To iustify*, should be vsed for, *to make iust*, or, *to infuse an habite of iustice*, is no where found amongst the Latines, & were it read in Latine authors, yet in scripture, & in the church it is otherwise vsed: as the alleaged places apparantly prove, which can be vnderstood no other way, then of the absolution, & free accepting a sinner to grace & favour. *VVho shall accuse Gods elect? it is God that iustifieth. The Publicane departed iustified*, that is absolved, & more accepted of God than the Pharisee. *For, from all things, from which ye could not be iustified by the law of Moses, by him every one that beleeveth, is iustified*. Heere *To be iustified* doth evidently signifie to be absolved & to receive remission of sins. *All are iustified freely by his grace. A iustifier of him which is of the faith of Iesus. A man is iustified by faith without the works of the law. To him that vvorketh not, but beleeveth in him that iustifieth the vngodly, his faith is counted for righteousnes. Beeing nowe iustified by his bloud. Reconciled to God by the death of his Son.*]

4 The signification of the Phrase, To iustifie, proved by the grammatical derivation of it in divers languages. *In hiphil.* Exod 23:7. Prov.17:15.

Mat.12.37.

Rom.8.33. Luk.18.14.

Act.13.39.

Rom.3.24. 26.28. & 4.5. & 5.9.10.

6. *VVhy Christs satisfaction is made ours, or in what sort God imputeth it vnto vs for righteousnes.*

The cause of Christs satisfaction applied & imputed, is in God only, not in vs

THE *perfect fulfilling of the law performed by Christ for vs, is made ours, or applied vnto vs, through the alone & free mercy of God*, as who from everlasting did predestinate vs to this grace, & freely chose vs in Christ, to whom he might apply of his meere grace by faith that iustice & righteousnes at his appointed time, *according to the good pleasure of his will*, as the Apostle speaketh: that is, according to his meere good pleasure, not being moved with any holines which he fore-sawe would be in vs. The reason is, because there can be no good thing in vs except God first worke it in vs. *Wherfore al imagination & affirmation of merite, is to be taken away*, as which fighteth with the grace of God, and is a denial of his divine grace. For the grace and mercie of God is the onely cause of both applications. Hee of his goodnes infinit & passing measure, applieth Christs merit vnto vs, and maketh that we also may apply the same vnto vs. The cause therfore, why this application is wrought, is in God alone: but not at al in vs, that is, it is neither anie thing foreseene in vs, neither also our apprehension & receiving of this iustice. For al the gifts & graces which are in vs, are effectes of the application of Christs merit: & therfore that merit of Christ is no waie applied vnto vs for the workes sake which we doe, but this is done as the Apostle teacheth, *According to the good pleasure of his wil.* Wherupon also it is said. *What hast thou, that thou hast not received? By grace are ye saved through faith & that not of your selves: it is the gift of God.*

Ephes. 1: 5:

Ephes. 1: 5: 1 Cor: 4: 7: Ephes: 2: 8:

Christ u then in respect of our iustificatiō, 1. As the subiect & matter wherin our iustice is. 2. As the impellēt cause, because he obteineth it. 3. As the chiefe efficient, because he togither with his Father doth iustify vs, & giveth vs faith, wherby we beleeve & apprehend it. The mercy of God is as *the impellent cause* therof in God: Christs satisfaction is the *formal cause* of our iustificatiō giving the very effēce & being vnto it: [Our faith is *the instrumental cause*, apprehēding & applying vnto vs the iustice or righteousnes of Christ. Wee must note therfore that we are iustified *by the grace of God, by the merit of Christ*, & *by faith*, but by each of these in a several sence & meaning. The first position is vnderstood of the *impulsive cause*, which is in God: the second, of the *formal cause*, in Christ: the third of the *instrumental cause*, in vs. *Wee are iustified by the mercy or grace of God*, as a principal impellēt cause, wherwith God being vrged & moved, iustifieth & saveth vs. *Wee are iustified by the merit of Christ*, partly as by the *formal* cause of our iustificati-

[now we are iustified by the grace of God: how by Christes merit: and howe by faith.

on,

on, inasmuch as by Christs obedience applied vnto vs we are accepted of God, & being clothed as it were with this raiment are reputed iust: partly as by an *impulsive* & meritorious cause, inasmuch as God absolveth vs for his sake. *VVee are iustified by faith*, as by an instrumental cause, wherby we apprehend Christs righteousnes imputed vnto vs.

The cõmon received opiniõ saith; *VVe are iustified by faith correlatiuely*: that is, we are iustified by that wherevnto faith hath relation, to wit, the merit of christ, which faith apprehẽdeth. For *faith*, & *the satisfactiõ of Christ* are *correlatives*, that is, have a mutual respect each to other; the one being that which *receiveth*, & the other that which is *received*. This kind of speech is wel & probably vsed; because hereby faith is vnderstood of the formal cause of iustification, that so the sence may be; *christs merit iustifieth vs, & not faith it self*: that which is *apprehẽded* doth iustifie vs, & not the instrumẽt which doth *apprehend*. Nevertheles this propositiõ, *we are iustified by faith*, may be vnderstood also without relatiõ, to wit, we are iustified by faith, *as a mean*. But this propositiõ of the Apostle, *faith was imputed to him for righteousnes*, & other the like, are necessarily to be vnderstood with a relatiõ to Christs merit & iustice. Faith was imputed vnto him for righteousnes, as faith is the apprehending instrument of righteousnes apprehended; faith being as it were the hand, wherwith the iustice of Christ is received.] Rom: 4: 3.

Quest. 61. *VVhy affirmest thou, that thou art made righteous by faith onely?*

Ans. Not for that I please God through the worthinesse of meere faith, but because only the satisfactiõ, righteousnes, and holinesse of Christ is my righteousnes before God: [a] & I cannot take hold of it, or apply it vnto my selfe any other way then by faith. [b]

[a] 1. Cor. 1: 30 & 2: 2.
[b] 1. Ioh. 5: 10.

The Explication.

Three causes why faith alone iustifieth.

WE say we are iustified by faith alone. 1. *Because wee are iustified by the obiect of faith only*, to wit, by the merite of christ alone, besides which there is no iustice of ours, nor any part thereof. For we are iustified freely for Christs sake, without workes. There is nothing which can be our iustice and righteousnes before God, either in whole, or in part, besides Christs merite: onlie by receiving and beleeving anothers iustice wee are iustified; not by working, nor by meriting, but by apprehension and acceptation onlie we are iust and righteous. Al workes are excluded, yea faith it selfe, as it is a vertue or worke. 2 *Because the proper act and operation of faith, is for a man to apprehend and apply vnto himselfe Christs righteousnes*: yea, faith is nothing els then the acceptation it selfe, or apprehension of anothers iustice, or, of the merit of Christ. 3. *Because faith only is the instrument which apprehendeth Christs satisfaction*. Hence it is evident for what causes we are to retaine the exclusiue particle (*only*) and to mainetaine it against the Papists: namely, 1. For declaration of that which Paule speaketh, *Wee are iustified freely, by grace, vvithout vvorkes*: likewise of that which Christ saith, *Only beleeve*. 2. That whatsoever workes and merites of ours, or of others, may bee excluded from being causes of iustification; and faith may be vnderstoode only with relation and respecte to Christes merite, which is our iustice. 3. That not only our merites, but even faith it se se may bee wholy excluded from that which is *received by faith*: and thence may be, we are iustified by *faith alone*, that is, not by meriting, but only by receiving: as when we saie; This poore man is enriched only by receiving the almes of charitably disposed people: where all workes and merites, yea the very receiving of almes (if it bee considered as a merite) are excluded. Therefore Paule saith alwaies, that we are iustified [a] *by faith*, and [b] *through faith* as by an instrument; but no where saith, [c] *for faith*, as the Papistes say, who will admit both these manners of speaking, as if faith were indeede the application, whereby we apply vnto our selues CHRISTES iustice; but vvere also besides a certaine worke or merite, whereby wee deserue to be iust: which is quite repugnant to the nature of faith. For if for faith we were iust and righteous, then faith were now no longer an acceptation of anothers righteousnes, but were a merite and cause of our owne iustice; neither shoulde it receiue anothers satisfaction which

Foure causes why we are to maintain against Papists that faith onlie iustifieth.

1 Rom: 3: 24| 28: Mark: 5: 36:

2

3

[a] Τῇ πίστει [b] Διὰ τῆ πίστεως. [c] Διὰ τὴν πίστιν.

now

now it ſhould haue no neede of. 4. That wee may know what neceſſity there is of faith vnto iuſtification, and may vnderſtande that wee are not iuſtified *by the merite of faith*, and yet are not iuſtified *without faith* apprehending the iuſtice of Chriſt; becauſe it is the proper acte of faith to lay holde on his righteouſneſſe. 4 [5 The Orthodoxal or right-beleeving Fathers oftentimes vrge the excluſiue particle *by faith only*: Origene: *The Apoſtle ſaith that the iuſtification of FAITH ONLY is ſufficient, ſo that, if a man beleeve ONLY, hee may bee iuſtified; yea though hee perfourme no vvorke.* Origen. in Rom: lib: 3: cap: 3: Ambroſe: *They are iuſtified freelie, vvho vvorking nothing, and rendering no recompence are iuſtified by FAITH ONLY through the gift of God.* Ambroſ. in Rom: 3: Againe Ambroſe: *Hovve then may the Ievves thinke themſelues to be iuſtified by the vvorkes of the Lavve with the iuſtification of Abraham, vvhereas they ſee that Abraham vvas not iuſtified by the works of the lavve, but by FAITH ONLY? The Law therefore needeth not, when a ſinner is iuſtified before God by FAITH ONLY.* In cap: 10: And in the ſame place the excluſiue particle *ONLY* is often iterated. The ſame Ambroſe ſaith: *becauſe thus is decreed by God that he which beleeveth in Chriſt ſhould be ſaved without any vvorke, receiving freely by FAITH ONLY remiſſion of ſinnes.* In cap: 10: In 1 ad Cor. 1: 4. We are therefore iuſtified by *faith only*, that is, by Chriſtes merite only receiued by faith; This wee muſt conſtantly mainetaine and defende, 1. *For Gods glory*, that Chriſts ſacrifice be not extenuated. *For our owne comfort*, that wee may be aſſured that our righteouſneſſe dependeth not on our workes (for ſo ſhould we looſe it many thouſand times) but only on the ſacrifice and merite of Chriſt.]

Queſt. 62. *VVhy cannot our good workes be righteouſneſſe, or ſome part of righteouſnes before God?* ON THE 24. SABBOTH.

Anſ. Becauſe that righteouſnes, which muſt ſtand faſt before the iudgement of God, muſt be in all pointes perfect, and agreeable to the law of God. [a] Nowe our workes, even the beſt of them are imperfect in this life, and defiled with ſinne. [b] [a] Gal: 3: 10: Deut: 27: 26 [b] Iſ: 64: 6:

The Explication.

In

IN the former questions the true doctrine of Iustification hath beene made manifest and confirmed It followeth that we proceede to the confutation of the Popish doctrine, affirming that we are iustified *by works*, or *partly by faith, and partly by workes*. The Argument is thus framed. *The iustice which may stand in Gods iudgement must be perfectly absolute, and agreeable on all partes vvith Gods law. But our very best workes in this life are vnperfect, and stained with sinne. Therefore our very best workes cannot be our iustice in the iudgement of God, neither in part, nor wholly.* The Maior of this Syllogisme is evidently proved out of the law. *He that doth these things shall liue in them. Cursed is everie one, which abideth not in all things which are written in the booke of the Law to doe them.* The Minor is out of doubt: seeing we do many evill things, which we ought to leaue vndone; and wee leaue many good workes vndone, which we should doe: yea we mingle much evil with that good we doe, that is, we doe it amisse. The complaintes and dayly praiers of Saintes are witnesse hereof: *Forgiue vs our sinnes. Enter not into iudgement with thy servaunt.* Wherefore vnperfect workes can make no perfect righteousnesse. This is the first cause why we cannot be iustified by our workes, namely, 1. *Because our iustice shoulde by this meanes bee vnperfect*, seeing our workes are vnperfect. Many other causes there are. For, 2. *Though our workes were perfect, yet they are due debt*, so that by them wee cannot acquite our sinnes that are past. *VVhen yee haue done all those things, which are commaunded you, say, we are vnprofitable servants: we haue done that which was our duty to doe.* 3. *They are none of ours but Gods, who worketh them in vs.* 4. *They are temporary, and haue no proportion with eternall rewardes*: whereas betweene a merite and a rewarde there must be some proportion. 5. *They are the effects of iustification*; therefore not the cause. 6. *If by them vve were iustified we should haue whereof to boast*: but the Scripture saith, *Not of workes least any man should boast himselfe.* 7. *The conscience should be destitute of solid or sure comfort.* 8. *Christ should have died without a cause.* 9. *There shoulde not bee the same way to salvation in both testamentes, if Abraham were iustified by faith only, and we by workes, whether by works alone, or works ioined with faith it skilleth not.* 10. *Christ should not be a perfect Saviour*: because some part of our righteousnes and salvation should be without him.

Levit: 18:5: Deut:27:26

Why our workes are vnperfect.

Psal.143.2.

Ten causes why we cannot be iustified by workes; or partlie by faith and partly by workes.

1
2
Luc:17:10:
3
4
5
6
Eph:2.9: Rom:4:16:
7
8
Gal.2.21.
9
10

Quest.

Quest. 63. *How is it that our good works merit nothing, seeing God promiseth that hee will giue a rewarde for them, both in this life, and in the life to come?*

Aunſ. That rewarde is not given of merite, but of grace. [a] [a] Luc. 17. 10.

The Explication.

IN this queſtion is contained a prevention of an argumēt of the Papiſtes brought for iuſtification before God for our workes and merites. Ob. 1. *Reward preſuppoſeth merit: ſo that where reward is, there is alſo merite, for Reward and Merit, are correlatiues, whereof if one bee put, the other is put alſo. But everlaſting life is propoſed as a reward for good workes. Therefore alſo the merite of good works is everlaſting life. Anſ.* The Maior is ſometimes true as concerning creatures, as when men may merite or deſerue of men. But neither alwaies among men doeth it follow that there is merite, where there is reward. For men alſo oftē times giue rewardes not of merite or deſert. Now it is vnproperly ſaid of God that he propoſeth eternal life vnto our workes as a reward: for we can merit nothing at Gods hande by our workes. Or if they thus preſſe and vrge their Reaſon. [Ob. *That is a merit, whereunto a reward appertaineth. But a reward appertaineth to good workes. Therefore by order of iuſtice good workes are merites. Anſ.* That is a merite whereunto a reward appertaineth *by force of covenant or bond*. But the reward of good works is *of grace*. In a reward two things are to be conſidered: 1. *Obligation*, or binding. 2. *Compenſation*, or recompencing. Heere is no obligation, but compenſation followeth workes through grace. There is therefore a reward of works, becauſe compenſation followeth them; & God for this cauſe eſpecially promiſeth to reward our works. 1. *To teſtifie vnto vs that good workes pleaſe him.* 2. *To teach vs that eternall life is propoſed only to them that ſtriue & labour painefully.* 3. *Becauſe he will as ſurely giue vs a reward, as if we had deſerued it.* Hither may be referred all ſuch like arguments of the Papiſts, wherby they labour to eſtabliſh the merit of works.] [

Three cauſes why God promiſeth to reward our works.]

Ob. 2. *We are iuſtified by faith: Faith is a worke: Therfore we are iuſtified*

stified by works. Anſ. 1. The cõſequence of this reaſõ is denied, becauſe more is in the concluſion, than in the premiſes: of which premiſes this only followeth: *Therfore we are iuſtified by that worke*: which we grant, to wit, *as by an inſtrument or meane, not as an impellent cauſe*, as themſelves vnderſtand it. For we are iuſtified *by faith*, as by a mean of attei. ning our iuſtification. & we are not iuſtified *for faith*, that is, for the merit of faith. 2. The kind of affirmation is divers. For in the Maior faith is vnderſtood *with relatiõ to Chriſts merit*, in the Minor it is taken *abſolutely* & *properly*.

Ob. 3. *Our iuſtice is that wherby we are formally or eſſẽtially iuſt: Therfore we are by faith formally & eſſẽtially iuſt.* Anſ. The cõſequẽce of this reaſon is to be denied, becauſe the kind of affirmation is divers. For the Maior is meant *properly*, but the Minor *correlatively & figuratively*, * e'ſe it were falſe. For properly, not *faith*, but the correlative *obiect of faith*, namely, Chriſts merite (which faith beholdeth and applieth to it ſelfe) is our iuſtice. 2. Either there are foure tearmes in this Syllogiſme, becauſe the Maior treateth of *legal* iuſtice, the Minor of *evãgelical* or els the Maior is falſe. For *evangelical* iuſtice is not *formally* in vs, as whiteneſs is in a wal; but is *without vs*, even in Chriſt, & is made ours by imputation & application through faith.

* Per Metalepſin.

4. Ob. *That which is imputed vnto vs for righteouſnes, for it we are righteous. Faith is imputed to vs for righteouſnes, as Paule ſaith: Therfore FOR faith we are righteous, & not only BY faith.* Anſ. Again the kind of affirmation is of *proper* in the Maior propoſition made *figurative* in the Minor. The Maior is true of that which is *properly* and *by it ſelfe* imputed for righteouſnes: The Minor is true of that which is *correlatively* imputed for righteouſnes, becauſe by faith is correlativelie vnderſtood the obiect of faith, vnto which faith hath relation. For *Chriſts merit*, which is apprehended by faith, is properly our *iuſtice*, & the *formal* cauſe of our iuſtice. The *efficient* of our iuſtice is *God*, applying that merit of Chriſt vnto vs. The *inſtrumental* cauſe of our iuſtice is *faith*. And therfore this propoſition, *wee are iuſtified by faith*, being *legally* vnderſtood with the Papiſts, is not true, but blaſpemous: but being taken correlatively, that is, *evangelically*, with relation to Chriſts merite, it is true. For the correlative of faith is the merite of Chriſt, which faith alſo as a ioint Relative or correlative reſpecteth, and as an inſtrument apprehendeth.

Ob. 5.

Ob.5. *Evill workes condemne, therefore good workes iustifie.* *Answ.* 1. These contraries are not matches. For our evil workes are perfectly evil; our good workes are imperfectly good. 2. Although our good workes were perfectlie good, yet should they not deserue eternal life, because they are debtes. Vnto evil workes a rewarde is due by order of iustice, vnto good workes not so, because we are obliged and bounde to doe them. For the creature is obliged vnto his creator, neither may he of the contrary binde God vnto him by any workes or meanes to benefit him. And evil workes in their very *intent* despight God; but good workes yeeld him no profit or delight.

Ob.6 *He that doth righteousnesse, is righteous: Therefore not he that beleeveth; Answ.* 1. He is righteous *before men*: that is, by doing righteousnesse, hee declareth himselfe righteous to others: but before God we are righteous, not by doing righteousnes, but by beleeving: as it is written: *By the workes of the law shall no flesh be iustified in his sight.* 2. Iohn sheweth there, not *how* we are righteous, but *what* the righteous are, as if he should say, that he that is regenerated, is also iustified; because by doing righteousnes he testifieth to the world that he is iustified. So then in this reason the fallacie is a taking that which is no cause of Iustification insteed of the true cause thereof. 1. Ioh: 3: 7. Rom: 3: 20.

Ob.7. *Christ saith, Many sinnes are forgiven her, because shee loved much: Therefore good workes are the cause of Iustification.* *Answ.* 1. Christ heere reasoneth from the latter to the former, from the effect, which cometh after, to the cause which goeth before. In that the woman loved Christ much, Christ thence gathereth that many sins were forgiven her: & because there was a great feeling in that womā of the benefite, it must needs therefore be that the benefite is great, and many sins are forgiven her. That this is the meaning of Christes words appeareth by the parable which he there vseth. 2. Not every thing that is the cause of *Consequence* in reason, is also the cause of the *Consequet* or thing it selfe which followeth in that consequence of reason. Wherfore it is a fallacie of the Consequent, if it be concluded, *Therefore for her loue many sins are forgiven her.* For the particle (*because*) which Christ vseth, doth not alwaies signifie the cause of the thing following. It followeth not, *The Sunne is risen because it is day: Therefore the daye is the cause of the rising of the Sunne.* The contrarie rather is true. Luk: 7: 47.

Quest.

Quest. 64. *But doeth not this doctrine make men careleſſe and profane?*

Anſ. No. For neither can it bee, but they which are incorporated into Chriſt through faith, ſhoulde bring forth the fruits of thankefulnes.*

* Mat. 7. 18. Ioh. 15. 5.

The Explication.

THis Queſtion of the Catechiſme is a prevention of the Papiſts ſlaunder againſt the doctrine of Iuſtificanion by faith. Ob. 1. *Doctrine which maketh men ſecure and profane, is not true, and therfore not to be delivered. But this doctrine of free iuſtificatiō by faith, maketh mē ſecure & profane: therfore it is not true, nor to be taught or deliuered in the church.* *Anſ.* Here is a fallacy of accident. If the doctrine of free iuſtificatiō by faith make men ſecure, this happeneth by accident. The natural effect of this doctrine, is, an earneſt deſire of ſhewing our thankefulneſſe towards God. But this accident obiected by the adverſaries of this truth falleth out, not becauſe men doe apply, but becauſe men do not apply to themſelues the doctrine of grace. Rep. 1. *Even thoſe thinges which fall out to be evil by an accident, are to be eſchewed: But this doctrine maketh men by an accident evill: Therefore it is to be eſchewed.* *Anſ.* Thoſe things which fal out to be evils by an accident, are to bee eſchewed, if there remaine no greater and weightier cauſe for which they are not to be omitted, which become evil to men through their owne default. But we haue neceſſary and weighty cauſes why this doctrine ought to be delivered, and by no meanes to be omitted: namely, the commandement, and glory of God, and the ſalvation of the elect. [Rep. 2. *That which cannot hurt we need not to eſchevv: But according to the doctrine of Iuſtification by faith, ſinnes to come cannot hurte vs; (becauſe Chriſt hath ſatiſfied for all, both which are paſt, and which are to come.) Therfore we neede not to beware of ſinnes to come. Now this is apparently abſurd: Therefore the doctrine, vvhence this Conſequent ariſeth, is likewiſe abſurd.* *Anſ.* 1. We anſwere to the Maior of this reaſon, that we need

neede not beware and take heede of that which cannot hurte, namely, *whether it be taken heede of, or no.* But ſinnes to come hurt not, that is, hurt not them which are heedful, and penitent; yet they hurt thē who are careleſſe, and vnrepentant. 2. Therefore we alſo deny the Minor. For God is alwaies offended with ſinnes, and his diſpleaſure is the greateſt hurt that can befal man. Further, ſins bereaue vs of conformity with God, and purchaſe bodily paines vnto the faithful, howſoever eternal paines be remitted vnto them. Hither belong other arguments of the Papiſts, wherwith they oppugne this doctrine of Iuſtification by faith: ſuch as are theſe following.]

Ob. 2. *That vvhich is not in the ſcripture, is not to bee taught or retained. That we are iuſtified by faith only, is not in the ſcripture. Therefore it is not to be retained.* *Anſ.* To the Maior wee ſay, That which is not in the ſcripture, neither in words, nor in ſenſe is not to be reteined. But, that we are iuſtified by faith only, is contained in ſcripture, as touching the ſenſe thereof. For we are ſaid to be iuſtified *freely, by grace, without the workes of the law, without the law, not of workes, not of our ſelues, not of any righteouſneſſe which wee haue done, by faith, without merit.* Alſo the bloud of Chriſt is ſaid to *cleanſe vs from all ſinne.* And theſe are al one, To be iuſtified by faith alone, &, To be iuſtified by the bloud or merite of Chriſt apprehended by faith, only by receiving & beleeving, deſerving nothing by faith, or other workes. Now the reaſons why wee are to retaine aga nſt the Papiſts the excluſiue particle (only) haue beene heretofore declared and enlarged.

Rom. 3. 27. 28. Gal. 2. 16. Eph. 2. 8. 9. Tit. 3. 5. 1. Ioh. 1. 7.

Ob. 3. *That which is not alone doeth not iuſtifie alone: Faith is not alone: Therefore faith doth not iuſtifie alone.* *Anſ.* If the concluſion be ſo vnderſtoode, as it followeth out of the premiſſes, on this wiſe, *Faith therefore doth not iuſtifie alone*; that is, *being alone*, the argument is of force. For iuſtifying faith is never alone without works as her effects. Faith *iuſtifieth alone*, but is not alone, when it iuſtifieth, having workes accompanying it, as effects of it, but not as ioint cauſes with it of iuſtification. [But if it be thus vnderſtood, *Therefore faith alone doeth not iuſtifie*, meaning, that it hath not alone the act of iuſtifying, which is the apprehending of Chriſts iuſtice; then either the concluſion cōtaineth more then the premiſſes enforce, or the Maior is evidently falſe. For I alone may ſpeake in a not-houſe, and yet not be alone there. A thing may be not alone, but ioined with others, & yet may alone haue

this, or that act. For example, the wil is not alone, but ioined with the vnderstanding: yet it willeth alone. A mans soule is not alone, but ioined with the body; yet it vnderstandeth alone.] It is commonly & that rightly called a fallacie of *Composition*, the reason being deceiptfully composed. For the word *alone*, is composed and ioined in the conclusiō with the Predicate; which is the word *iustifie*, but in the premisses it is ioined with the Verbe, *is*.

Ob. 4. *That which is required in those who are to be iustified, without the same faith doth not iustifie: Good workes are required in those who are to be iustified: Therefore without good works faith doth not iustifie: and so faith alone doth not iustifie.* *Ans.* Here also is the same fallacie. For the particle *without* is ambiguously and doubtfully taken. For in the Maior it is taken thus: Faith without it, that is, *being* without it, doth not iustifie. For though it be not, or exist not alone, but is alwaies vnited and coupled with charity, whereby it worketh: yet it iustifieth alone, that is, it alone hath the act of embracing & applying to it selfe Christs merit. The Minor also of this obiection is more at large to bee explaned, that it may the better bee rightly conceived. In them who are to be iustified *faith* and *workes* are required, but not after the same manner. *Faith* with her proper worke (without which it cannot bee considered) is required as a necessary instrument, whereby wee apply Christs merite vnto vs. But *good workes* are not required that by them we may apprehend Christs merit, and much lesse, that for them wee should be iustified; but that by them we may shewe our faith, which without good works is dead and is not knowne but by them: that is, *goods* workes are required as effects of faith, and as it were a testimony of our thankefulnes towardes God. Whatsoever is necessarily coherent with the cause, that is not therefore necessarily required to the producing of the proper effect of that cause. So good works, although they are necessarilie coherent and ioined with faith, yet are they not necessarie for the apprehension of Christs merit, that we should (over and besides faith) by them also apply the same vnto vs.

With what difference faith and workes are required in them that are to be iustified.

[Ob. 5. *Where moe thinges are required, there the exclusiue particle (only) may not be vsed: In them that are to bee iustified besides faith good workes are required: Therefore wee cannot say that faith only iustifieth.* *Ans.* This argument is all one with the former, and therefore the answere vnto it is the same. In them that are to be iustified more things

are

are required, but in a divers manner: *faith*, as a meane or instrument apprehending anothers iustice: *good works*, as a testimony of our faith and thankfulnes.]

Ob.6. *He that is iustified by two things, is not iustified by one onely: But we, besides that we are iustified by faith, are iustified also by the merit & obedience of Christ: Therfore not by faith onely.* Aunt. Againe wee must yeeld the same answere He that is iustified by two things is not iustified by one only, that is, after one and the same manner. But we are iustified by two things after a divers maner. For we are iustified *by faith*, as by an instrument apprehending iustice: but *by the merit of Christ*, as by the formal cause of our iustice.

Ob.7 *Knowledge doth not iustify: Faith is a knowledg: Therfore faith doth not iustify.* Ant. Knowledge alone doth not iustifie: But iustifying faith is not a knowledge only, but also a confidence & sure persuasion, wherby as a meane we apply Christs merit vnto vs. And furthermore, *knowledge & this sure persuasion are much different.* Knowledge is in the vnderstanding, but this is in the wil: Therfore a sure persuasion or confidence is not only a knowledge of a thing: but also a wil & purpose of doing or applying that which we know, and of resting in it, so that we are therby secure, and take joy of hart therin. [So then to beleeve in God, is not only to acknowledge God, but also to have confidence in him. Else the Devil also hath a knowledge of GOD, and of his promises, but without confidence: Therefore his knowledge is no iustifying faith, but historicall onelie, whereof Saint Iames speaketh, saying: *The Devilles beleeve and tremble.* Of such a faith we easilie graunt the Papistes argument, but not of a true and iustifying faith.]

Knowledge and confidece differ.

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Iames 2: 19

Obiect. 8. *Saint Iames saith: Yee see then howve that of workes a man is iustified, and not of faith onelie. Therefore faith onelie iustifieth not.* Aunsw. There is a double ambiguitie in the wordes: and first in the worde *iustified*. For Saint Iames speaketh not of that iustice whereby wee are iustified *before GOD*: that is, whereby wee are reputed of GOD iust for vniust: but hee speaketh of that iustice, whereby through our vvoorkes vve are iustified *before men*: that is, are approved iust, or are found to be iustified. This is prooved,

Iames 2:24

1. Out of the 18. verse: *Shevve MEE thy faith by thy vvoorkes, and*

[*and I will shew THEE my faith by my workes.* [Shew it me (saith he) to wit, who am a man. Wherfore he speaketh of manifesting our faith & [righteousnes before men. 2. Out of the 21. verse: *VVas not Abraham our Father iustified through workes, when he offered his Son vpon the altar?* This cannot be vnderstood of iustification before God. For the story testifieth that Abraham was reputed iust by God, long beefore the offering of his Sonne. And Paule saith: Abraham was iustified before God not by workes, but by faith. S. Iames his meaning is, that Abraham was iustified before God, because it is written: *Abraham beleeved God, & it was imputed to him for righteousnes*: but by good works and obedience towards God, he witnessed his iustice before men. This is] the first ambiguity in the word Iustified.] The second ambiguity is in the worde *faith*. For S. Iames, when hee taketh away Iustification of faith, speaketh not of a *true or lively faith*, as Paule doth; but of *a dead* [*faith*, which is a bare knowledge without confidence or workes. [this appeareth in those wordes: *Even so faith, if it have not workes, is dead in it selfe*: and such faith he ascribeth to devils, who questionles have not true iustifying faith. Lastly in the 16. verse he compareth that faith, which he denieth to iustify, with a deade body: but such is not true &] iustifying faith. The summe of all is: If the word *iustified* in this text of Iames be vnderstood properly of Iustification before God, then the name of *faith* in the same place signifieth a dead faith: If *faith* be take for true iustifieng faith, the the ambiguity resteth in the word *iustified*]

Gen. 15. 6
Rom. 4. 1. 2
Gen. 15. 6

Ob 9. *That which is not required vnto iustification is not necessarie to be done: but it is necessary that good workes be done. Therfore they are required to iustificatio* n. The Maior is false, because there may be many ends of one thing. Though the good works are not required to iustificatiō: yet they are required in token of thankfulnes, and to the setting forth of Gods glory. As it is said, *Let your light so shine before me, that they may see your good works, & glorifie your father which is in heaven*. For this cause good workes are necessarie to bee done. More causes of them shal hereafter in the doctrine of Mans thankefulnesse be alleadged and declared.

Matth. 5. 16

Obiect. 10. *It is saide, that Phinees vvorke and deede vvas imputed vnto him for righteousnes. Therefore good vvoorkes iustifie.* Aunsw. This is a misconstruing of the phrase vsed in the place alleadged. For the meaning of it is, that God approved of this worke, but

Psa. 106. 31.

not

not that he was iuſtified by that worke. For *by the works of the Law ſhal no fleſh be iuſtified in his ſight.* Gal.2:16: Pſal 143.2.

Obiect. 11. *Ten crovvnes are parte of an hundred crovvnes in paiment of a debte: Therefore good vvorkes may bee ſome parte of our iuſtice before GOD.* Aunſw. There is a diſſimilitude in theſe examples. [For, 1. Ten crownes are a whole parte of an hundred crownes, and being ten-times multiplied make vp the whole ſumme of the debte: but our woorkes are not a whole and perfect part, but an vnperfect parte of the obedience wee owe, and being multiplied an hundred thouſand times, yet never make any perfect obedience. 2. Ten crownes may bee accepted by the creditour for a parte of the debte, due vnto him, becauſe there may bee ſome hope of paiment of the reſt: but good woorkes are not accepted by GOD as a parte of our iuſtice, becauſe there is no hope of ful paiment to be made by vs; and al imperfection or defect is condemned by the Law]

Obiect. 12. *The iuſtice or righteouſnes vvhich CHRIST brought, is eternall: for the Meſsias (as Daniell ſaith) bringeth everlaſting righteouſneſse. But imputed righteouſnes, is not eternall. Therefore imputed righteouſnes is not given by CHRIST.* Aunſ. Wee denie the Minor; for imputed iuſtice is eternal. 1. By *perpetuall continuation of imputation in this life. 2. By perfection of that iuſtice vvhich is begunne in vs.* For both that righteouſnes which is imputed vnto vs, and that which is begunne in vs, is the righteouſnes of CHRIST; and both of them ſhal bee eternal. For wee ſhall bee acceptable and pleaſing vnto GOD for ever through his Sonne CHRIST. Therefore imputation alſo ſhall bee continued, or rather ſhal bee chaunged into our owne iuſtice and righteouſnes. Repl. *VVhere ſinne is not, there is no place for remiſsion or imputation. In the life to come ſinne ſhall not bee. Therfore there ſhall bee no place there for remiſsion or imputation.* Aunſ. Wee graunte the whole reaſon if it bee conceived aright. In the life to come ſhal not bee remiſſion of any ſinne then preſent: yet there ſhal bee a remiſſion of ſinnes paſt, inaſmuch as the remiſſion which was once graunted in this life, ſhall *continue* and endure for ever; that is, our ſinnes which were long ſince forgiven vs in this life ſhall never bee imputed to vs againe. And moreover that con- Dan 9.24: Oſianders argumens againſt imputed righteouſnes.

fortnity which wee shal have with God in the life to come, shal be an effect of this imputation.

Ob. 12. *The Lord is our righteousnes. Therefore wee are not iustified by imputed righteousnes, but God himselfe essentially dwelling in vs is our righteousnes.* Iere 23:6: Aunſ. In this saying of Ieremie the effect is put for the cause: *The Lord is our iustice or righteousnes*, that is, our iustifier: even as CHRIST is said to be *made vnto vs of GOD wisedome, righteousnes, sanctification, & redemption*, 1. Cor. 1:30 that is, a teacher of wisedome, a iustifier, a sanctifier, and a redeemer: That iustice, which is GOD himselfe, is not in vs: because so GOD should bee an accident to his creature, and become iustice in man. For iustice and vertue are things created in vs, not the essence of GOD. Osiander, who obiecteth this, doth not discerne the cause from the effect; that is, *vncreated* iustice from *created* iustice. As we live not, or are wise by the essence of God, (for this is al one, as to say, that we are as wise as god) so also wee are not iust by the essence of god. Wherfore nothing is more impious, then to say, that the essential iustice of the creator is the iustice of the creatures: for therof it would follow, that we have the iustice of God, yea the very essence of god.

OF THE SACRAMENTS.

ON THE 25. SABBOTH.

Quest. 65. *Seeing the that only faith maketh vs partakers of Christ and his benefits, whence doth it proceede?*

Aunſw. From the holy Ghost, who kindleth it in our harts by the preaching of the Gospell, and confirmeth it by the vse of the Sacraments. b

b Eph. 2:8 & 6.23. Iohn 3:5. Phil. 1.29. b Mat. 28:19 20: 1 Pet. 1.22. 23.

The Explication.

THIS question pointeth out vnto vs the coherence and connexion of the doctrine of *Faith* and the *Sacraments*. For faith, (whereon the former immediate discourse hath insisted) is ordinarilie wrought in vs of the holie Ghost by the Ecclesiasticall Ministry, wherof

there are two parts: *the word* & *Sacramẽts*. The holy ghoſt by the word kindleth faith in vs; and foſtereth, ſtrengtheneth, & ſealeth it vnto vs, when it is once kindled, by the Sacraments. For the *word* and Goſpell is as a Charter or letter patent; the *Sacraments* are as ſignes thereunto annexed. For whatſoever is promiſed vs in the word, of the obteining of our ſalvation by Chriſt; the ſame the ſacraments, as ſignes & ſeales annexed vnto the worde as it were vnto a Charter or letters patent, confirme vnto vs more and more, thereby to helpe and relieue our infirmity. It remaineth therefore that we now proceede to intreate *of the ſacraments* the ſignet of faith, adioined to the worde and Goſpell.

Ob. *It is ſaid, that the Spirit, and the word worke faith in vs, and the ſacraments nouriſh it being wrought. Howe then differ theſe three one from another? Anſ.* Very much. 1. The holy Ghoſt worketh and confirmeth faith in vs, as the efficient cauſe thereof: the word and Sacraments, as inſtrumental cauſes. 2. The holy Ghoſt alſo can worke faith in vs without them: but the word & ſacramẽts without the holy ghoſt can worke nothing. 3. The holy Ghoſt, whereſoever he dwelleth, is effectual in working: the word and ſacraments are not ſo.

Three differences betweene the Spirit, & the Word and Sacramẽts in working faith in vs.

Queſt. 66. *What are the Sacramentes?*

Anſ. They are ſacred ſignes & ſeales ſet before our eies, & ordeined of God for this cauſe, that he may declare and ſeale by them the promiſe of his Goſpell vnto vs, to wit, that hee giveth freely remiſsion of ſins, and life everlaſting not only to all in generall, but to every one in particular that beleeveth, for that only ſacrifice of Chriſt, which he accompliſhed vpon the croſſe.[2]

[2] Gen. 17. 11. Rom. 4. 11. Deut. 30. 6. Levit. 6. 25. Heb. 9. 7. 8. 9. 24. Ezec. 20. 12. 1 Sam. 17. 36. Iſ. 6. 6. 7. & 54. 9.

The Explication.

THe righte and direct methode of interpreting this doctrine of the ſacraments, requireth, that firſt we ſpeak of the ſacramẽts in general. And this way may we not vnfitly entreat in ſpecial of the Supper & Baptiſme, to wit, if we take in declaring each Sacrament in ſpeciall, the

same questions, and that course and order of the same questions, which we must obserue and follow concerning the Sacramentes in generall: and lastlie, if wee apply those testimonies which speake of the Sacraments in generall, to the handling and declaring of the Sacraments in speciall.

The chiefe questions concerning the Sacraments.

1 *VVhat Sacraments are.*
2 *VVhat are the ends of Sacraments.*
3 *In what Sacraments differ from sacrifices.*
4 *In vvhat they agree vvith the vvorde, and in what they differ from it.*
5 *How the Sacraments of the old and newv Testament agree.*
6 *VVhat are signes & what the things in the sacraments: & what the things differ from their signes.*
7 *VVhat sacramentall vnion is.*
8 *VVhat formes of speaking of the Sacramentes are vsuall to the church and scripture.*
9 *VVhat is the lawfull vse of the Sacraments.*
10 *VVhat the wicked receiue in the vse thereof.*
11 *How many Sacraments there are of the new Testament.*

1 *VVhat Sacraments are.*

The original of the worde Sacrament.

THat we may know what Sacramentes properly are, the name it selfe of *Sacrament* is first to bee considered. [Among the auncient Romanes this word *Sacrament* signified *a peece of money*, which two parties putting one the other in suite laide downe in some sacred place, or left in custody of the High-Pontife or Priest, with this condition, that he who gained the suit should haue his part entire againe, and he who was cast in the cause, should loose his part to the commō treasury, in lue of his wrongful molesting the other party. This signification nothing pertaineth to this place.] It also signified 2 *a solemne forme of an oath taken in vvarre*, which they called *a military Sacrament*, so called of *Sacrando*, that is, of sacring or consecrating them, because by that oath every one was consecrated, or de-

ſtined to his captaine, and not to any other, to ſerue him. Hereof it is that ſome will haue theſe ceremonies, inſtituted by God, therfore to be ſo called, for that as ſouldiours did oblige and binde themſelues by that military Sacrament vnto their captaine, ſo wee binde our ſelues vnto our captaine Chriſt, by a ſolemne oath, in the preſence of God, Angels, and men. This truely is no vnapt or vnmeete Metaphor: but yet I thinke rather that the originall of this name came from the old Latine Tranſlations, in which, vvhereſoever the word *Myſterie* is vſed in the newe Teſtament, for the ſame they commonly in Latine put the worde *Sacramentum*. Novve *Myſterie* commeth from the Greeke verbe μυέω which ſignifieth, to inſtitute, inſtruct, or initiate one in holy matters, or matters of religion. But that Greek verbe, μυέω is derived from another which is, μύω which ſignifieth to ſhut, becauſe (as Euſtathius ſaith) they *vvho vvere initiated or entred in holy rites, vvere to ſhut their mouth, and not to vtter thoſe things vvhich vvere ſecret*. Nowe a myſterie is ſaide to bee, either a ſecret thing it ſelfe, or the ſigne of a ſecret thing, or that which hath a ſecret ſignification, which none vnderſtand but they, who are initiated in holy rites. By *a ſigne* we vnderſtand an external & corporall thing & action, or a ceremony inſtituted & ordeined by God, which betokeneth a certain internal thing & ſpiritual. Which the Grecians cal a *myſtery*, & is otherwiſe called of the latine Divines a *Sacramẽt*. And ſome ſuch ſignes God alwaies would haue to bee extant in his Church, whereby both the good wil of God towardes men might bee recorded and made known; & that mẽ of the other ſide might declare & ſhew their faith towards God, & other duties of piety & godlines. Sacraments therefore are ſo called myſteries, becauſe they haue a ſecret ſignification which none vnderſtand but they, who are initiated & inſtructed concerning the ſubſtance of ſacred matters, or the points of Chriſtian Religiõ. Nevertheles the word *Sacrament* is vſed in divers ſignifications in the writings of famous Divines, of which theſe are chiefe. 1. *For a rite or externall ceremony*; which ſenſe is proper and natural to the word. 2. *For the ſignes themſelues*. 3. *For the thing ſignified by the ſignes*. 4. *For the ſignes & thing ſignified both together*.]

Having ſeene now what the name of *Sacrament* ſignifieth, it reſteth, that wee conſider the thing it ſelfe, and define *vvhat Sacramentes are*. The definition whereof is this: *Sacramentes are rites or ceremonies* The definition of ſacramentes.

instituted by God to this vse, that they might be signes of the covenant, to wit, of Gods good will towards vs, & of the bond of the church whereby it covenanteth faith and repentance: & that they may bee markes & cognizances wherby to distinguish Gods church from Gentiles, & Sectaries. In the Catechisme they are thus defined.] *Sacraments are sacred signes & seales obiect to our eies, ordained & instituted by God, that by them hee might the more declare & seale the promise of his Gospell vnto vs.* The partes of this definition are in number three: The first parte appertaineth *to the kind of Sacraments*: the latter two *to their difference.* *To the kinde*, wherof they are, it appertaineth, that *they are sacred and ocular signes & seales*, that is divine, & signifieng or betokening sacred things, such as belong to Gods worship, and the salvation of men. *A signe* & *a seale* differ one from the other, as *a generall* thing from a thing more *speciall.* For every seale is a signe, but not every signe a seale. *A seale* certifieth and confirmeth a thing: *A signe* onely sheweth it. *A signe is a thing signifieng somewhat else then that which it sheweth to the senses, and inducing something els into the cogitation*; as Augustin defineth it: or, *a signe is that, wherby the vnderstãding vnderstãdeth some things else besides the signe it selfe apprehended by the sence.* So wordes are the signes of things. Moreover *signes are of two sorts*: some are *onely signifieng*, others are *confirming also*, that is, such signes, as wherby we reason and conclude also of the thing which they signifie, neither only vnderstand by them, what they signifie, but also argue and reason frõ thẽ, so that we are not left in doubt or vncertaine whether that bee true or false, which they signifie: that is, wee are confirmed of the certeine exhibiting vnto vs, & of our receiving of the thing signified. [Both these kindes of signs are conioined in this definition, because both agree vnto sacraments. For the Sacraments do not onely signifie what is promised, but also seale vnto vs that which is promised in the gospel. They are not onely *figurative* & *admonitory* signes and *meere resemblances* or lively shaddows, as the auncient terme them: but also in their true vse become *assurances* & *evidences* both *exhiting*, & *sealing*: because they both *exhibite* vnto the faithful the thinges promised them in the Gospel, and *seale* vnto them the exhibiting of them. Of circumcision vnder the law, God saith: *It shal be a signe of the covenant betweene me & you.* Paule expoundeth it: *He received the signe of circumcision, the seale of the righteousnes of the faith vvhich hee had.*] *Sacramentes* therfore

The definition of sacramentes.

The sacramentes are sacred seals

What a signe is

Two sortes of signes 1. Signifying. 2. Confirming.

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Lib. 2. capit. 1 de doct. Christ.

Gen. 17. 11. Rom 4. 11.

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serve

ſerve in the ſame ſteede, that *pleadges* doe: for both they ſignifie that there is ſome thing promiſed vnto thee, and withal they affirme & confirme the ſame vnto thee, in regard whereof, it is alſo added, that they are *ſeales*. Now theſe *ſignes & ſeales* are called *ſacred* and *holy*, 1. Becauſe they are given vs of God. 2. Becauſe they are given vs to an holy vſe. For holy and ſacred things are of two ſorts. 1. *Thoſe thinges which God performeth vnto vs.* 2. *Thoſe things which we performe vnto God.* Theſe ſignes are ſaid to *be obiect to our eies*, that is, viſible: becauſe they ought to be ſuch, ſeeing they are to ſignifie thinges inviſible. For if they muſt be ſtaies and props of faith, they muſt bee perceived by the outward ſenſe, that the inward ſenſe may thereby be mooved. For that which thou ſeeſt not, is no ſigne. And he that maketh a ſigne to be inviſible, doth imply a contradiction, and ſpeaketh contraries: For not the ſignes ſignifying, but the things ſignified are inviſible. [Elſe ſignes could not ſignify things, much-leſſe ratify and confirm them, becauſe, if they were inviſible, an vncerteine thinge ſhould bee confirmed by a thing as vncerteine as it ſelfe.] Whence it is, that the auncient writers define a ſacrament thus. *A Sacrament is a viſible ſigne of inviſible grace.*

Why the ſignes are called holy

Why they are ſaide to be obiect to our eies.

To the difference of the ſacraments (wherby they have their ſeveral being as it were, and are different from other ſacred thinges) appertaine theſe two properties. 1. *That they are ordeined & inſtituted by God.* 2. *That they are inſtituted to this end, that God may by them ſeale & aſſure vnto vs the promiſe of the goſpell.* [The former of theſe differences is *Generall*, common to other ſignes given by God, aſwel as to ſacraments: whether thoſe ſignes be *vniverſall* as is the rainebow: or *particular*, as was Gedeons fleece firſt wette with dew, the ground whereon it lay being dry; afterwards dry, the ground being wette: and the touching of Iſaiahs toung with a burning cole. The latter difference is *ſpeciall*, taken from the principal end, wherby ſacraments are properly diſtinguiſhed from al other holy ſignes.] And that theſe ſignes were *inſtituted of God alone*, it is certaine. For as GOD alone pronounceth concerning his vvill, and teacheth vs the ſame, and giveth vs his promiſe of grace: ſo hee alone aſſureth and confirmeth this promiſe vnto vs by his Sacramentes. Wherefore GOD alone hath authoritie to inſtitute and ordaine a Sacrament. For *the inſtitution of ſacramentes* conteineth two thinges. 1. *The appointing & commanding*

How the ſacramentes differ from other ſignes

By the ſacramentes God ſealeth vnto vs his promiſe.

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Why God onely may ordeine a ſacrament.

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of certein rites & ceremonies. 2. The promise of grace annexed to this rite, whereby God promiseth that he will give the thing signified vnto such as lawfully & rightly vse the signe. And these things are proper to God alone. For as the *receiving into grace* and fauour, & remission of sins belongeth to God alone: so also doth the *promise* therof. And as God alone instituteth & appointeth vnto himself his publique worship: so he alone is able to cõfirme vnto vs his publike worship, that is, by the ministery of the word, & by his sacramentes, the promise of grace, that is, the promise of receiving al blessings & benefits necessary to salvation, which are signified and confirmed by the ceremonies & rites of sacraments. *The promise of the Gospel* is called the *promise of grace*, because god doth especially & chiefely in the gospel promise it vnto vs. Wherfore mẽtion is also made of this promise in the definitiõ of sacraments, that so that special difference of sacraments may be the better perceived and discerned: because God hath given to men promises also of other things, and hath confirmed those promises with signes. For sacraments are signes not of every promise whatsoever, but of the *promise of grace* perteining not to one private person onely (as the touching of Isaiahs lippes) but to the whole church. And further, he declareth the same, being promised in the gospel, & sheweth it more cleerely by sacraments: and this, *by reason of the analogie, proportion and similitude, which the signes have with those thinges which are signified by those sacramentall signes.* For as a similitude declareth & explaneth that whereof it is a similitude, so the sacraments declare that, whereof they are sacraments. And as a true similitude is not vnderstood, except the analogie of the similitude be vnderstood: so neither are the sacraments; except we vnderstand the analogie & proportion which they have with the thing signified. Neither doth God by his sacraments only declare the promise of the gospel, but also sealeth the same vnto vs. 1. *Because God when he speaketh with vs, whether it be by his word, or by a sign, is alwaies alike true*: And therfore he assureth & maketh vs certaine of his wil, both by his word and by his sacraments, but most of al by his sacraments. 2. *Because sacraments are seales & pleadges annexed to the promise*, which whosoeuer vseth rightly, that is, with true faith & repẽtance, vnto him those pleadges and seales seale and confirme most assuredly, that he shal be partaker of the things thẽselves signified, which are spiritual.

Howe God declareth the promise of the Gospel by Sacramẽts

Howe hee sealeth that promise vnto vs by sacraments.

2. *What*

2. What are the ends of sacraments.

THe chiefe and principal end of sacraments is conteined in their definition, namely, *to be signes of the covenant*, that is, that God may testifie that he doth in a lawful and right vse of them bestow the thing promised, and so may confirme our faith; or, that he may instruct vs of his wil by his sacraments, & by them exhort vs to receive and embrace the blessinges purchased by Christ, and further seale by those Sacraments these benefits and blessings of Christ vnto vs. Now the sacraments seale these benefits and blessings vnto vs: 1. *Because sacramẽts are signs*. 2. *Because they are pledges, having a promise*. Therfore by these signs & pledges of gods favour towards vs, the holy ghost effectually moveth our harts, no lesse, thã by the word. The secõd end, *is the distinguishing of the church from Ranims & al other sects what soever*. For god wil have his church to be beheld in the world, & to be known by these sacred signes, as souldiers are knowen by their military tokẽs, and sheepe by those markes which their sheepheard seareth in them. He willeth the Iewes to be *circumcised*, & Christians to be *baptized*, he interdicteth alians and strangers, & excludeth them *from eating of the Pasthal Lamb*. God wil have his kingdome discerned from the Synagogue of Satan, for these two causes. 1 *For his owne glories sake*. 2. *For our comfort & salvation*. For as he wil not have himselfe shuffled and mingled with idols: So neither wil he have his people shuffled & mingled with the kingdome of the devil. The third end, *is the profession & testification of our thankfulnes & duty towardes God*, which is the bond, wherby we are obliged vnto Christ to be his people, as he is our God, to shew true repentance, to beleeve in him, & to receive of him his benefits offered vnto vs. The fourth is, *the propagation and maintenance of the doctrine*: because God wil not have the vse of his sacramẽts to be without the word and application therof. The fift is, *an occasion therby given to the younger sort to enquire what these things meane, and so an occasion also of explicating & preaching the benefits of Christ vnto them*. As also the Lord saith vnto his people, *When thy son shal aske thee tomorrow, saying, what is this? Thou shalt then say vnto him, With a mightie hãd the Lord brought vs out of Ægypt, out of the house of bondage*. The sixt & last end is, *that they may be the bonds of mutual dilection*

1. Sacraments are ordeined to be seales of Gods covenaunt.

2. To distinguish the church frõ others.

3. To professe & testifie our thãkfulnes.

4. To propagate and maintaine the doctrin.

5 To give an occasiõ to the yonger to enquire and learne the thinges by them signified. Exod. 13. 14

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on and loue: because they who are entred into an association or confederacy with Christ the head of the Church, ought not to be at difference among themselues. *By one Spirite are we all baptised into one bodie*. In like manner the Sacramentes are the bonds of publique meetings and congregations in the church. *When yee come together to eat, tarry one for another. For we that are many, are one bread, and one bodie, because we are all partakers of one bread. One God, one Faith, &c.* But we cannot settle among vs this communion, neither maintaine and continue it being once setled, neither profitably annunciate and shew forth the death of the Lord, as long as we dissent and iarre among our selues contentiously about the institution of the sacraments. For the sacramentes are pledges of that communion which Christians haue first with Christ, and then betweene themselues.

1. Cor. 11. 33. & 12. 13. & 10. 17. Eph. 4. 5.

In what sacraments differ from sacrifices.

WEe must hold and obserue a difference betweene *sacrifices* and *sacramentes*, that we may know what to do when we come vnto the sacraments, and not make sacrifices of sacraments; that is, present our own works, imagining that they please God *for the very worke done*, and deserue remission of sins, as Papists doe. Now the difference betweene these consisteth especially in two things: 1. *In their kinde and nature.* For sacraments are *only ceremonies*, witnessing vnto vs Gods wil: sacrifices may bee *ceremoniall and morall workes also*: as, our sacrifices of thanksgiving, of praise, and thankfulnesse, the calues of our lippes, our almes, &c. are moral workes, whereby we yeeld vnto God due obedience & honor, without any ceremony. 2. *In their principall and chiefe ende.* In the Sacraments God offereth vnto vs his benefites: but sacrifices are testimonies of our obedience towardes God. This appeareth out of the definition of both. *A Sacrament* is a worke, wherin God giueth vs something, to wit, the signes and the things signed: and wherein hee testifieth of his offering and bestowing his benefits vpon vs. *A Sacrifice* is a worke wherin we yeeld vnto God obedience or the worship which he hath commaunded vs: Or, it is our worke done in faith, and to this end principally, that God may haue his due honor and obedience. They differ then as these two, To giue, & To take, differ. For God giueth sacraments vnto vs: and

1. In their kinde and nature.

2. In their principall end.

A sacramẽt

A sacrifice.

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hee receiveth sacrifices of vs. Howbeit the same rite or ceremonie may bee in divers respectes *both a sacrament and a sacrifice*. A sacrament, as it is given of God: A sacrifice, as it is vsed by the godly, performing to God their obedience, and yeelding him thankes. Therefore a sacrament and sacrifice are *often one & the selfesame thing, but still they differ in respect*. All sacramentes then in respect of vs are sacrifices also, but those only *eucharisticall*, and of thanksgiving, not *propitiatory*. For there is but one only sacrifice propitiatory, to wit, the ransome of Christ offered for vs on the crosse. Hence we easily make answere vnto that obiection. Ob. *The passeover and other ceremonies of the old testament, were both sacrifices and sacramentes. Therefore the sacraments doe nothing differ from sacrifices.* Ans. More is in the conclusion, than in the premisses. Because this only followeth; That the same thing may be a sacrament and a sacrifice. So Baptisme, and the Lordes Supper are sacramentes and sacrifices, in a diverse manner & respect: They are sacraments, and that principally: because they are the worke of God, who giveth vs some thing in them, and doth therein testifie his gift vnto vs: For in them hee reacheth vnto vs certaine symbols and tokens by his ministers, as also by his ministers he speaketh by his mouth vnto vs: according as it is said, *Hee that heareth you, heareth me*. So therefore every minister reacheth with his hande the sacraments vnto vs, and wee receiue them at their handes, as at the handes of God, if so wee take them with reverence: but much more God giveth, and as it were reacheth with his hand vnto vs, in the lawfull and right vse of the sacraments, the thinges themselues which are signified by the sacraments. Furthermore, Baptisme and the Lords Supper are sacrifices, not indeede principally, but as they are our worke, which we performe to God, that is, as we receiue these signes, as it were from the hande of God, and so declare our obedience towardes God.

The same thing or worke may be a sacrifice & a sacrament in a divers respect.

Luk. 10. 16.

4 *In what Sacramentes agree with the word, and in what they differ.*

THis agreement and difference shalbe handled in the 67. question of the Catechisme.

5 *How*

5 How the Sacramentes of the old and new Testament agree, and how they differ.

They agree 1. In the author 2. In substance

THey agree, 1. *In the author*, for both were instituted by God. 2. *In the things signified*, or in substance. For by the sacraments of both testaments the same things are offered, signified, and promised vnto vs, even remission of sinnes, and the gift of the holie Ghost, and that by Christ alone. This is proved in the Epistle to the Hebrews. Heb. 13. 8. *Iesus Christ yesterdaie, and to daie, the same is also for ever.* But these are not in respect of rites and ceremonies the same: therefore they are the same in respect of the thing by them signified. 1. Cor. 10. 2 Col. 2. 11. *The fathers vnder the law were baptized in the clowd and in the sea, & did all eat the same spirituall meate. By Christ yee are circumcised vvith circumcision made without handes*, that is, in Baptisme wee receiue the same benefites, which they did in circumcision. [Augustine saith, *The sacraments of the old and new Testament differ in their signes, but agree in the thing signified by the signes. All the Fathers did eate the same spirituall meat, I say, they verily did eate the same spirituall meate. For indeed the corporall meate they ate, vvas divers from our corporall meate: seeing their meate was Manna, but ours is of another kinde. But they did eate the same spirituall meate, which we eate.*] Without Christ therefore who is the *thing signified* of al the sacraments both of the olde and new Testament, no man was ever saved, or nowe is, or ever shal bee saved. Whence it followeth, that the Fathers in the old Testament, had the same *communion* with Christ, which also we haue, and that it was no lesse signified and confirmed then vnto them by the worde and sacraments, than it is now vnto vs in the new covenant. Wherfore it is not only idolatry, to seeke another *communion* of Christ, than is in the word, but also to seeke another *communion* of Christ in the sacraments of the new Testament, than which was in the sacraments of the old testament.

August. Tract 26. in Ioh.

The sacraméts of the old & newe testament differ. 1. In rites. 2. In nũber. 3. In signification.

They differ first *in rites*, whereof chaunge and alteration was made at Christs comming, that therby might be signified the ceasing of the old Testament, and the beginning or succeeding of the new Testament. 2. They differ *in multitude and number*. There were mo and more laborious, here fewer and more easie rites. 3. *In signification.* Those signified

nified Christ to come, these Christ that was come. The signification is divers, as the circumstance of time is diverse, which the sacraments of the olde and new Testament signifie. For the sacramentes of the old Church, signified the time to come, of Christ which should come: our sacramentes signifie the time past, of Christ already manifested in the flesh. 4 *In binding and obliging men.* The olde bound only Abrahams posterity, (for the converted Gentiles were not bound to observe circumcision, such as were those religious men spoken of in the Actes) ours binde the whole Church of al nations and countries. *Baptise all nations. Drinke yee al of this.* 5. *In continuance.* The olde were to indure but vntil the comming of the Messias: the new vntil the ende of the world. 6. *In clearenesse.* Those are more obscure and darke, because they signifie things to be manifested: but these more cleare & plaine, because they signifie things already manifested.

4. In the persons whom they bound Cap. 2 5. Mat. 28. 19. Mat. 26. 27.
5. In continuance
6 In clearnes

6 *What the signes are, what the things, and in what they differ*

IN every sacrament are two things; *the signe*, and *the thing signified*. *The signe* is the element, and the whole external action. *The thing signified* is Christ himselfe and his benefites, or the communion and participation of Christ and his benefites. The signes therefore differ from the things signified. 1. *In substaunce*: for the signes are corporall, visible, earthly: the things heavenly, in visible, spiritual. Ob. *But the body and bloud of Christ are things corporeall. Ans.* The things are here called spirituall, not as touching their substance, but according to the manner of receiving them, because through the working of the holy Ghost they are received by faith only, and not by any part of our body. [For that which is called *spirituall* in scripture, sometimes signifieth *an incorporeall nature* or spirit, sometimes *an effect or gift of the holy Ghost*, sometimes *an obiect of the spirite and of spirituall motions*, which obiect is received by the spirit, that is, by the motion of the holy spirit: or which is given to them in whom the holie spirit dwelleth; as: *All did eate the same spirituall meate.* And in this sense the body & bloud of Christ in the sacraments are called things spiritual.] 2. They differ *in the manner of receiving*. The signes are received visibly by the hand, mouth, and parts of the body, and therefore also of vnbeleeuers. The things are received by faith only and the spirite, and therefore of the

differences of the signs from the thinges signified.
1.
What is meant by that which the scripture calleth spirituall. 1. Cor. 10. 3
2.

3 the faithful onely. 3. *In the ende or vse.* The thinges are given for the possessing of eternal life, they are eternal life it selfe, or some parte thereof, or purchase it vnto vs. The signes are received for the sealing & cõfirming of our faith concerning the things themselves promised.

4 4. *The things signified are necessary vnto the salvation of al the members of the true church. The signes are not simply necessary for all but for thẽ only, who are able to receive thẽ,* because it is not the want, but the contempt of the Sacrament which condemneth the despisers thereof.

5 5. *The signes are diuers in diverse sacramentes, the rites and ceremonies are variable; but the thinges are perpetuall, and the same in all sacramentes.*

7. *What the vnion of the signes and the things is, which is called Sacramentall.*

[[*Vnion* in general is the coniunction of two or moe thinges, wherby in some sorte they are made one. *Hypostaticall or personall vnion* is the coupling of two natures in one person. The combining of the signe and the thing signified in sacraments, is called *sacramentall vnion.* The question is what kinde of vnion this is. The Papists imagine that in the Lords supper there is *a cõversion & change of the signes into the things signified.* But a change is no vnion: and sacramental vnion must be such as agreeth to al sacramẽts, els shal it be no sacramental vnion in general, but in special, The vnion in the Supper, and, The vnion in Baptisme. Others are of opinion that there is *a corporall copulation of the signe & the thing signified, making one masse, and coexistence of both in one place.* But this kind of coexistence & conteining of one the other is no sacramental vnion, because it agreeth not vnto al sacraments. Therfore sacramental vnion is not corporal, neither consisteth it in a presence of the thing & signe both in one and the same place, & much lesse in any transmutation or transubstantiation:] but is relative or respective, & consisteth in these two things: 1. *In a similitude & proportiõ of the signs with the things signified,* wherof Augustine thus speaketh: *If* (saith he) *sacraments had not a certeine similitude of those thinges, wherof they are sacraments, they should be no sacramẽts.* 2. *In the ioint exhibiting or receiving of the things, & in the lawful & right vse,* which cãnot be without faith, as hereafter shal be declared.

The Papists opinion cõfuted.

The Sacramentaries opinion cõfuted.

] In what sacramental vnion consisteth:

Epist. 23 ad Bonifacium 2

declared. The faithful only in the lawful & right vſe, receive the *ſignes*, of the miniſters; and the *things ſignified*, of Chriſt: and when we ſo receive both, that is the ſigne and the thing ſignified, the ſame is called *ſacramentall vnion.*

Proofes of ſacramentall vnion. 1

The proofe heereof is twofold. The firſt proofe is drawne *from the nature of a Sacrament.* A Sacrament is a reſpective or relative worde. *The foundation or matter in the ſacraments* are the irites and ceremonies or external viſible actiõs inſtituted by God, whch are performed by men after a certeine & ſolemn manner, and are called by a relative or reſpective name, ſignes or ſacraments. *The terme* reſpected or correlative is Chriſt, and the communion of Chriſt, and al his benefits, or the internal ſpiritual working of God in vs, according to the promiſe of the Goſpel: this is called the thing ſigned or ſignified by the ſacrament, becauſe is ſignified and confirmed by the outward rite. *The Relation* it ſelfe is the ordination of the *foundation* to the *terme*, that is, of the *rites*, to ſignifie the thinge. *The correlatives* are the thinges ſignified and the ſignes. Heereby nowe appeareth that a ſacramental vnion is nothing elſe but a relation of a ſigne to a thinge ſignified. Whence this infallible rule ariſeth: *vvhile the relation remaineth, the thinge and ſignes are coupled; and vvhen it ceaſeth, they are diſioyned*: the meaning whereof is; that, as long as Gods order is reteined in the ſigne and the thinges ſigned, ſo long are the thinges exhibited and ſealed with the ſignes: but when Gods preſcript ceaſeth, there can no longer be any exhibiting or ſealing of the things by the ſignes. The ſecond proofe iſſueth *out of the naturall proportion of ſacraments.* Sacramental vnion is ſuch as agreeth to al ſacramẽts: therfore looke what was the vnion of Chriſt with the old ſacraments, ſuch is it now with our ſacramentes; elſe either thoſe ſacraments were no ſacraments, or that vnion was no ſacramental vnion, namely, ſuch as agreeth to al ſacraments. But that vnion could bee no other but reſpective vnion. Therefore ſacramentall vnion is novve alſo reſpective.

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8. *VVhat phraſes and formes of ſpeaking of ſacramentes are vſuall vvith the Church and ſcripture.*

Proper formes of speaking. 1

THe formes of speaking of sacramentes, are partly *proper*, & partly *figurative*. *The proper* are, 1. When the sacraments are called *tokens, signes, seales, pleadges*, and those sealing and confirming vnto vs, that God wil give those thinges which hee hath promised. So

Rom. 4: 11: Gen: 17: 11. *Circumcision is a seale of the righteousnes of faith. And it shall be a sign in thy flesh.* So bread is a signe of the body of Christ. 2. When vnto the

2 *signe* are expressely adioined *promises*: namely that receiving the sign we shal receive the things signified by them; as when it is said,

Mark 16: 16 *He that shall beleeve, & be baptized, shal be saved. A figurative or sacramentall kinde of speaking is.* 1. When the names of the things are given to the

Figurative formes of speaking. 1 signs: as the Paschal Lamb is called the Passeover. *The rocke was Christ.*

1. Cor. 5. 7. & 10. 16. *The bread is the body of Christ.* 2. Contrariwise, when the names of the

2 signes are attributed to the things: as, *Christ is our Passeover.* 3. When

3 the properties belonging to the things, are attributed to the signe: As,

4 *the bread which we breake is it not the communion of the body of Christ?*

Act. 22. 16. Eph 5. 26: 1. Pet 3: 21: Tit 3: 5: 1. Ioh. 1 7: Ioh 1. 33. Iohn 16: So baptisme is saide *to wash away sins, to save, to regenerate.* 4. When contrariwise, the properties of the signes are attributed to the thinges themselves: As, *the rocke was Christ. Wee are washed by the bloud of Christ.* All these phrases of speech signifie the same thing: which is, the promise of God adioined to the ceremony: and this therefore. 1. Because the signes represent and seale the things. *Baptisme is the washing of regeneration.* 2. Because the thinges and the signes are together received by the faithful, in the right vse thereof.

[Briefly: A sacramental forme of speech is, wherein the name or properties of the signe are give to the thing signified, or, of the contrary, the name of the thinge signified to the signe; and the meaning is, not that the one is changed into the other, but that the signe representeth and sealeth the thing signified. The cause of sacramental phrases and tearmes is, the proportion betweene the signe and the thing signified: wherof Augustine thus discourseth: *If sacraments had not a certeine similitude of those things wherof they are sacraments, they should be no sacraments.* Now *out of this similitude they beare for the most part the names of the things themselues. As therfore the Sacramẽt of the body of Christ, is after a certeine maner the body of Christ, and the sacrament of Christs bloud, is Christs bloud: so the sacrament of faith, is faith.* And in another place: *The things which signify, are vsually called by the name of the thing they signify. Hence it is saide; The rocke was Christ: For he saide not, The*

Ad Bonif. Epist. 23: In Levit. quest: 57:

rocke signifieth Christ, but as if it had beene that, which verely in substance it was not, but only by meere signification.]

9. *What is the right & lawful vse of sacraments.*

THe right vse of sacraments, is when the rites appointed by God are vsed by the faithful & penitent, as signes of grace, & pledges of Gods good wil towards them. It consisteth therefore in these three things. 1. *When the rites ordeined by God are observed, & not corrupted.* The institution of Christ is to be reteined pure, and vncorrupt: the additions of Antichrist are to be taken away, & those things which he tooke away, are again to be added. 2. *When those persons vse those rites, for whom God hath ordained them.* Wherefore the housholde of Christ onely, that is, Christians, who by profession of faith and repentance are the Citizens of the Church, must vse these rites. *If thou beleevest with al thine hart, thou maiest be baptized.* So also, they are baptized of Iohn, *who confesse their sins.* 3. *When the rites & sacramentes are vsed to that end, for which they were instituted:* which wee have heretofore handled. [If any of these conditions be broken, to wit, if either the rite or end be changed without authority from God; or the signe be received without faith, it is cleere that the thing & the signe doe no longer continue vnited after Gods ordinance. Of *the person receiving* the sacrament, it is said: *Circũcision profiteth thee, if thou keepe the law.* Of the *breach of the rites*, Paul pronounceth: *when ye come together therfore into one place, this is not to eate of the* Lords *supper.* Of *mistaking the end*, Hoseah the prophet saith: *They shal go with their sheep, & with their bullocks to seek the* Lord, *but they shal not find him.* For sacrifices were not instituted by God to this end, to merite iustificatiõ & salvatiõ.] Wherfore it is not lawful to transforme the rites to any other end or vse, besides that wherevnto they were ordained. 1. Because that is not to obey Gods cõmãdemẽt. 2. Because if the signes be chãged or cõverted to another vse, or the covenãt not kept; the cõsent of him that promiseth is lost, without which the sign or earnest cõfirmeth nothing Wherfore the sacramẽts without their right vse are no sacramẽts, but rather vain & fruitles spectacles, neither have they the nature of sacramẽts. But the right & lawful vse of thẽ cõsisteth especially *in faith & repẽtãce.* They who have not this, vnto thẽ the sacraments are no sacramẽts. Wherfore they are besides thẽselves, who say, that vnbeleevers,

In the right vse of sacraments is respected
1. The institution of Christ, which must bee pure.
2. The persons receiving, who must be beleevers. Act 8:37. Math 3.6.
3. The end for which they were instituted.

[

Rom 2:25. 1. Cor. 11. 20. Hos. 5:6.

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Why we may not change the rites in the sacraments

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and infidels receive togither with the signes, the thinges signified by the signes.

10. *What the wicked receive in the vse and administration of the sacraments.*

The wicked receive the bare signe without the things thereby signified.

IN the sacraments we are especialy to consider, *what, to whom*, and *how*, God offereth and communicateth. The wicked although God in his sacraments offer to them also his benefits; yet seeing they are without faith, they receive the bare signes onely, and those to their iudgment and condemnation. This is proved. 1. *Because the benefites of Christ are received only in the right vse of the sacramentes.* But they neglect the right vse of them, who receive them vnworthily, without faith and repentance. Wherfore Paule also saith. *Whosoever shall eate this bread, and drinke the cup of the Lord vnworthily, shal bee guilty of the body and bloud of the Lord.* But the wicked eate it and drinke it vnworthily, because they prophane the sacraments, and transforme god into the devil, & the sons of god into the sons of the devil. 2 *Vnto whom nothing is promised in the word, to him the sacramentes seale nothing* to the wicked nothing is promised in the worde: (for al promises in the word have a cõdition of faith & repentãce annexed vnto thẽ.) The sacraments therfore seale and bestow nothing on the wicked. For after what manner and vnto whom a charter promiseth any thing, after the same manner, and the same men, doth the sign and seale annexed vnto the charter promise the same also. Semblably, God performeth his benefites after the same manner, and vnto the same person, after which manner, and vnto which persons he promised them. But vnto the wicked he hath promised nothing, so long as they remaine in their vnbeliefe. 3. *We receive spirituall things by faith.* The wicked have no faith. Therfore neither do the wicked receive spiritual things. 4. *To bee vnwicked, & to receive the sacraments entirely, implieth a contradiction.*

1 1.Cor.11.27 2 3 4

10. *Howw manie sacramentes there are of the Newwe Testament.*

THis poinct shall bee aunswered in the 68 question of the Catechisme.

Quest.

Queſt. 67. *Doe not then both the worde and Sacramentes tende to that ende, as to leade our faith vnto the ſacrifice of Chriſt finiſhed on the Croſſe, as to the only grounde of our ſalvation?*

Aunſ. It is even ſo. For the holy Ghoſt teacheth vs by the goſpel, and aſſureth vs by the Sacraments, that the ſalvation of all of vs ſtandeth in the only ſacrifice of Chriſt offered for vs vpon the croſſe[a]. [a] Rom. 6. 3. Gal. 3. 27.

The xplication.

4 *In vvhat Sacramentes agree vvith the word, and in what they differ from it.*

THe Sacramentes haue ſome thinges in them agreeable with the word, and ſome conditions alſo different from the ſame. The Sacramentes agree with the vvord in theſe thinges, 1. *Both exhibite the ſame thinges vnto vs.* For by both God doeth teſtifie vnto vs his wil, and by both hee propoſeth the ſame benefites, the ſame grace, and the ſame Chriſt vnto vs; neither doeth God confirme or repreſent by his ſacramentes any other thing, than he hath promiſed in his word; and they who ſeeke for any other thing in the Sacraments than is preſcribed in the word of God, frame and make Idols. 2. *Both are inſtruments of the holy Ghoſt, to kindle and ſtrengthen faith in vs*, and ſo both alſo confirme & eſtabliſh faith. 3. *God inſtituteth both*, God offereth both. 4 *God accompliſheth both by the Miniſters of his Church.* For he ſpeaketh with vs in his vvorde by the Miniſters, and by the Miniſters hee offereth and giveth vs theſe ſignes in the ſacramentes. But the thinges themſelues which are ſignified by theſe ſignes, the Sonne of God immediately offereth vnto vs. He ſaith, *Receiue the holy Ghoſt. The bread vvhich I vvill give you is my fleſh.* And ohn ſaith of him, *Indeede I baptize you vvith vvater to amendement of life, but hee that commeth after mee, vvill baptize you vvith the holie Ghoſt and with fire.*

The ſacraments & the word agree

1 In exhibiting the ſame thinges vnto vs.

2 In proceeding frō the holy Gnoſte

3. In being inſtituted, and offered by God.

4. In being accōpliſhed by God. Ioh. 20. 22. & 6. 51.

Mat. 3. 11.

They disagree, 1. In substance and nature.

The ſacraments differ from the word in theſe things, 1. *In ſubſtance and nature.* For, *vvordes* ſignifie *according to the appointment of men*, whom it pleaſed that things ſhould ſo be expreſſed & ſignified: *Signes* ſignify *according to a ſimilitude*, which they have with the thinges by them ſignified. *VVords we hear, & reade*: Signs we perceive alſo by feeling, ſeeing, and taſting. Words *ſignifie only*: Symboles and ſigns *confirme* alſo 2. *In their obiects.* For the word ot the promiſe and commãdement is promiſed without any difference, *to al*. To the vnregenerat, that they may either begin to beleeve and be regenerated, or may bee left without excuſe: to the regenerat, that they may the more beleeve and be confirmed. The ſacraments are given *only to the members of the Church*, profeſſing faith and repentance, whoſe faith is by them confirmed and preſerved. The vvord is preached to al at once: The ſacraments are given to every member of thechurch ſeverally: one is baptized after another, and the ſupper is miniſtered to one after another. 3. The vvord is the inſtrument of the holy Ghoſt, *by vvhich hee beginneth & confirmeth our faith*: & therfore the word muſt goe before the ſacraments: The ſacraments are the inſtruments of the holy Ghoſt, *by which he beginneth not, but onely confirmeth our faith*: and therfore the ſacraments muſt follow the word. The reaſon of this difference is, becauſe the Sacraments, without they be vnderſtood, never moove nor confirme faith. *There is no deſire after a thinge vvhich is not knowen.* Therefore ſome declaration and expounding of the ſignes out of the word muſt firſt be vſed. But yet in infantes of the church the caſe is divers. For in them faith neither is begunne, nor confirmed of the holie ghoſt by the Word, but by an inwarde working and efficacy: and becauſe they are borne in the church, to them in their infancy appertaineth the covenaunt and the promiſe. 4. The word is neceſſary and ſufficing vnto ſalvation in them who are of *an vnderſtãding age*. *For faith commeth by hearing* but the ſacraments are not preciſely and abſolutely neceſſary vnto *all*: neither of themſelves without the worde ſuffice they to ſalvation. For the ſeales without the letters Patent, have no force, and that ſaying of S. Auguſtine is moſt true: *Not the want, but the contempt of them condemneth.* 5. The ſacramentes *by geſture*, *the vvord by ſpeech* declareth vnto vs the wil of GOD. 6. The vvorde may *be without the ſacramentes* as both in private and publique expounding of the ſcripture, and that effectually alſo, as was appa-

2. In the perſons, to whom they are offered

3. In their vſe.

4. In their neceſſity.

5. In their manner of working.

6. The word may be effectual without the ſacraments, but not the ſacraments without the word. Act. 10, 44

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rant in Cornelius, But the ſacramentes cannot *bee, nor bee effectual vvithout the vvord*. 7. The vvord is that which is confirmed *by ſignes* annexed vnto it: The ſacraments are thoſe *ſignes* vvhereby it is confirmed. 8. The vvorde is to bee preached *to thoſe onely who are of vnderſtanding*: the ſacramentes are to bee given *vnto infantes*: as; Circumciſion and Baptiſme: Auguſtine ſaide, *That a ſacrament is a viſible vvorde*: moſt briefly and moſt aptly expreſſed hee both the agreeing and differing of the word and ſacramentes. For when hee ſaith, *That a ſacrament is a vvord*, hee ſheweth in what the word and Sacramentes agree, which is, *in that they teach the ſame*. When hee addeth *Viſible*, hee ſheweth the difference, that is, that they differ *in rite and ceremony*. [The briefe ſumme of all that hath beene ſpoken is: The ſignes by geſtures declare Gods will vnto vs; the worde by ſpeech. By the word faith is begunne and confirmed in vs; by the ſacramentes it is onely confirmed after it is once begunne. The word profiteth without ſacraments; but ſacramentes profitte not without the word. Men of yeeres are not ſaved without knowledge; they may bee ſaved and regenerated without ſacramentes, if they neglect them not. The worde perteineth to all; the ſacraments to the faithful alone.]

7 The word is confirmed by the ſacraments.
8 The word may not be preached vnto infãts: ſome ſacraments may be given them.

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Quæſt. 68. *How many ſacraments hath Chriſt ordeined in the New Teſtament?*

Anſ. Two. Baptiſme, and the holy Supper.

The Explication

IN *the new Teſtament are onely two ſacraments*, the vſe vvhereof in the church is perpetual and vniverſal by the conſentes of Ambroſe, and Auſtine: *Baptiſme*, which ſucceeded in the place of circumciſion, and other purifyings of the law: *and the Lordes ſupper*, vvhich the Paſchal Lambe and other ſacrifices ſhadowed and prefigured. Theſe two and no mo, are ſacraments of the new teſtament: becauſe theſe two Chriſt did inſtitute. For thoſe onely are ſacraments of the new teſtament, which are, 1. *Ceremonies*, 2. *Inſtituted of CHRIST for the vvhole Church*, 3. *Having the promiſe of grace adioined vnto them*. But there

But two ſacraments in the new teſtament.

there are onely two such sacraments, as appeareth by their definition. Wherfore we have two sacraments only. The Papists besids those two reckon five other, *Confirmation, Penance or private absolution, Order, Vnction, & Matrimony.* But properly these are no sacraments. For it is certaine, *that penance and private absolution*, are only the declaratiō and preaching of the gospel. But the preaching & publishing of grace must not bee confounded with the annexed seales of the promise of grace. *Vnction, & laying on of handes*, are indeed ceremonies: but neither were they instituted of Christ for the whole church: neither have they the promise of grace adioined. *Confirmation* or laying on of hāds in the primitive Church was a signe either of a miraculous bestowing of the holy ghost, which soone ceased, or of calling to the office of teaching. The thinge signified by extreame Vnction hath ceased in the church with other gifts of miracles. *Order, or the ordeining of the Ministers* testifieth indeed Gods presence in the ministery, but God may be forcible by the ministery of the man, yea though the mans person please him not. *Matrimonie* is no ceremony, but a moral worke. The Papists reckon it among Sacraments because the old trāslation trāslateth the greeke word, μυστήριον, (that is, a mystery) by the word *Sacrament*, Eph. 5. 32. where the Apostle speaketh of mariage. But Pauld himselfe is to be heard rather, than the Latine interpreter. No man is ignorant, that *mysterie* is of as large and ample an extent in signification with the Grecians, as *arcanum* (which signifieth any secret or hidden thing) is with the Latins; Wherfore they must confesse & graunt al arcane and secret things to be sacraments. And so, if *Matrimonie* be the seventh sacramēt, *the will of God* shal be the eight sacrament, & *the calling of the Gentiles*, the ninth, and *godlines* the tenth. For so doth the same interpreter in the Epistle interprete the same greeke word. But Saint Paule in that place, of the Ephesians speaketh that word, *mysterie*, to designe and signify the coniunction of Christ and his church, & not the coniunction of man and wife.

The Papists other five sacraments are no sacraments.

Eph. 1. 9. & 3. 3. 9. 1 Tim. 3. 16 Cap. 5. 32.

Certaine conclusions of the sacraments in generall.

1 GOD hath alwaies adioined vnto his promise of grace and eternall life some signes and rites, which the Church calleth sacraments. Circumcision was commanded & enioined Abraham, By Moses the sacrifices and rites were encreased, which endured vnto Christ, who instituted Baptisme and the supper.

These conclusions were publiquely disputed at Heidelberg August 23. An. Domi. 1567.

2. Sacramẽts therfore are the signs of the eternal covenãt between god and the faithful, that is, they are rites, commanded and prescribed to the church, and added vnto the promise of grace, wherby, as by visible and certaine testimonies, god might signify and testifie that he cõmunicateth and impartith Christ, & his benefites to al those that vse and receive those tokens and symbols with a true faith, according to the promise of the gospel, and heereby also hee might confirme in them a ful persuasion & trust of his promise: and that the church also of the other side might by the participation of these symboles and tokens professe publiquely their faith and thankefulnes towardes God, and bind themselves vnto it, preserve and propagate the memorie of Christs benefites, be discerned from al other sects, and obliged & stirred vp to a mutual dilection and love vnder one heade Christ Iesus.

3. Rites and ceremonies which are not commanded of god, or are not instituted to this end, as to be signes & tokens of the promise of grace, are not signes & tokens of the church: for a signe can confirm nothing but by his consent and promise, from whome the thing promised and signified is expected & looked for. No creature therefore can institute any signes or pleadges of Gods wil.

4. Two things are to be cõsidered in al sacramẽts: the visible, terrene and corporal signs, which are the rites & ceremonies, & the visible & corporal signs, which God exhibiteth vnto vs by his Ministers, and we receive corporally, that is, by the partes and senses of our bodie: and the things signified, invisible, celestial, & spiritual, that is, Christ himselfe & al his benefits, which are cõmunicated vnto vs of god by faith spiritually, that is, through the vertue and working of the holy ghost.

5. The mutation & change of the signs is not natural, but respective & in relation, neither is wrought as touching their nature or substãce, which remaineth stil the same, but as touching their vse, wherby they are resemblances of other things.

6. The conjunction also or vnion of the signs & the things signified is not natural, or local, but respective by the ordinance and appoint-

ment of God, whereby things invisible & spiritual are represented by visible & corporal things, as it were by visible wordes, and are exhibited and received together with the signes, in their right vse and administration.

7. The names and properties of the things signified are attributed to the signes, and contrary, the names and properties of the signes vnto the things, in respect of the similitude, or of the signification of the things by the signes, and in respect of the ioint-exhibiting & receiving of the things with the signes, in the right vse.

8. The right vse of the sacraments is then, when as the faithful keep those rites, which God hath commanded, to those ends, for which the sacraments were instituted by God. The institution consisteth in rites, persons, and ends, the violating whereof breedeth an abuse.

9. In this vse the things signified are alwaies received together with the signes. Therefore the signes are not emptie or voide, and without the things, although the things are received after one manner and the signes after another.

10. Without the vse instituted by God, neither are the ceremonies any sacrament: neither are the benefits of God, which are signified by them, received together with the signes.

11. The signes are received of the godly to salvation, of the wicked to condemnation. But the things signified only the godly can receiue to their salvation.

12. In the elect notwithstanding, after they are converted, the fruit also of the sacrament vnworthily received, doth at length follow. And in them also that vnworthines, which by reason of their defectes, concurreth in their receiving, albeit they are sometimes chastised for the same, yet nevertheless it is pardoned them: so that that vnworthines doth not hurt or impaire their salvation.

13. Some sacraments are to be receiued but once in our life: others more often. Some are to be given to those of vnderstanding only: others to infants also. Even as they were instituted by God, either in once making his covenant with all the elect, and those which were to be received into his church, as circumcision & baptisme: or after sundry fals and combates of temptations, for the renuing of his covenant and for the fostering and preserving of the vnity and allegiance of his church: as the arke, the Passouer, and other sacrifices, and so likewise

wise the Lordes Supper.

14. Those things agree in common to the sacramentes of both the old and new covenant, which haue beene spoken of in the definition. But their differences are these: that the olde shew Christ who was after to be exhibited, the new, Christ already exhibited with his benefits. The rites of the old were diverse from ours, and mo in number as circumcision, sacrifices, oblations, the Passeover, the Sabaeth, worshipping at the arke. Christians haue others, and those only two, Baptisme, and the Supper. The old were darker, the new are clearer, and more manifest. The old were proper and peculiar to Abrahams posterity, and their servauntes: the new are commaunded to the whole church, which is to be gathered both of Iews and Gentiles.

15. The sacraments and the preaching of the gospel agree in this, that they are the work of God, which he exerciseth towards his church by his ministers, who teach, promise, and offer vnto vs the same communion of Christ and al his benefites: and also they agree in this, that they are the external instruments of the holy Ghost, by which he moveth our harts to beleeue, and so by the comming and meanes of faith maketh vs partakers of Christ & his benefites. Neither yet is the working and operation of the holy Ghost to be tied here: neither do these profit, but rather hurt them, who apply not vnto themselues by faith that which the worde and rites signifie.

16. The sacraments differ from the word: because the word doth by speech, and they by gestures and motions signifie the wil of God towards vs. By the word faith is both begun and confirmed: By these it is confirmed only in the Lords Supper. The word also teacheth & cõfirmeth without the sacraments; but the sacraments doe not without the word. Without the knowledge of the word they who are growen to vnderstanding, are not saved: but men may both be regenerated, and saved without the vse of the sacraments, if it ben not omitted through contempt. The worde is preached also to the vnbeleevers and wicked men: vnto the sacramentes the church must only admit them whom God willeth vs to account for members of the church.

17. Sacraments, and sacrifices agree in this, that they are works cõmanded of God, to bee done in faith. A sacrament differeth from a sacrifice, in that God by sacramentes signifieth and testifieth vnto vs his benefites, which hee performeth for vs. By sacrifices we yeelde and offer

offer our obedience vnto God.

18. Wherfore also one and the same ceremony may be considered both as a sacrament, and as a sacrifice, as whereby God in giving vs visible signes, testifieth his benefits towards vs, and we in receiving thē, testifie againe our duty towards him. And this testification of our faith and thankefulnesse, dependeth of that testification of God benefites towardes vs, as of the chiefe and proper end and vse of the sacraments, and is thereby raised in the mindes of the faithful:

The confirmation of such of the former conclusions, as most require it.

THe confirmation *of the second conclusion.* The definition therein delivered of sacraments, is expressed. *Gen.* 17 11. *Exod.* 20. 10. *Exod.* 31.14. *Thou shalt keepe my sabbothes.* Now that sacraments *are rites commāded & prescribed to the church by God*, is apparant by the institution of them: as also that they are *rites adioined vnto the promise as visible signes and tokens thereof*; because all sacraments are necessary duties towards God. But chiefly and principally they are *Gods benefits towards vs*; as circumcision did portende and shewe remission of sinnes and mortification. Neither only do wee signifie them in confessing and celebrating them, but chiefly god himselfe doth signifie them vnto vs, testifying and confirming them vnto vs by the ceremonies of Sacramentes. For the Ministers, as wel in the administration of the Sacramentes, as in the preaching of the word, beare the person, and possesse the place of God in the Church. *Teach and baptise all nations. Iesus did baptise: vvhen yet not hee himselfe, but his disciples did baptise.* So of the signe and ceremonie of inauguration or annointing one to bee King, it is saide, *The Lorde hath annointed thee:* When yet Samuell was sent to annoint Saul. They further are therefore saide *to confirme our faith*, because the Scripture witnesseth them to bee the signes and tokens of the mutuall and everlasting covenaunt betweene God and the faithfull, which God signifieth vnto vs in the bestowing of his benefites promised vs in the gospell. But GOD is alike to bee beleeved, whether by signes, or by wordes, which signifie his will: because not only our sacrifices and obedience, but also the signes of grace delivered to vs by God; haue in their right

Deut:30: 6: Heb:8:9:10

Mat:28:19: Ioh:4:1:2:

1.Sam.10.1

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vse the promise of grace adioined vnto them: As, *He that shall beleeue, and shall be baptised, shall be saved.* And lastly, because the scripture to signifie the receiving or want of the things signified, alleadgeth the receiving or want of the signes: As, *Purge me with hyssop & I shal be clean.* Psal:51:7.
The Lord will circumcise thy heart. Deut: 30: 6:
All we which have beene baptised. Rom:3:6:
The bread which we breake, is it not the communion of the body of Christ? 1:Cor.10:16
And hereof also follow the other endes specified in the definition; in this second conclusion: As, *That the sacraments discerne & sever the church from other sectes.* This is manifest both by effects, and by Testimonies. *A stranger shall not eate thereof.* Ezod:12:45
What is the profit of circumcision? Much every manner of waie: because vnto them are committed the Oracles of God. Rom:3:1:
Yee beeing in times past gentiles, and called uncircumcision of them, who were at that time without Christ, and were aliants from the common wealth of Israell, and were strangers from the covenante of promise, and had no hope, and were without God in the world. Eph: 2:11:
It shall be a signe of the covenant betweene me and you; and it shall be my covenant, in your flesh. Another end is that *they preserue the memory of Gods benefites.* Gen:17:11
As often as yee shall eate this bread, yee shew the Lords death vntill he come. 1:Cor:11:26
This day shall be vnto you a remembrance. Exod:12:14
Thou shalt bind them for a signe vnto thy hand, and they shall be as signes of remembrance betweene thine eies. Deut. 6: 8:
Doe this in remembraunce of mee. Luk: 22:19:
Lastly, *they are also bonds of love*: because they who are confederated with God, are vnited also among themselues. *One Lord, one faith, &c.* Eph:4.5:
We being many, are one body. 1:Cor:10:17

The confirmation *of the fourth conclusion.* The distinction there delivered is manifest in it selfe. The receiving of the *signes* is *corporal and externall.* But *the things especially signified* are not received without *faith*, because they are promised to *beleevers only.* And the signes are no otherwise true, than the promises, vnto which they are annexed. Againe, *the signes declare the same to the eies, which the promise declareth vnto the eares,* As therefore the promise is but an empty sounde without faith: So also are the ceremonies vaine spectacles. Again, *the things signified are the communion of Christ and all his benefits.* But this can no man haue otherwise than by faith, either in the vse, or without the vse of the Sacrament.

The confirmation *of the sixt conclusion.* Such is the coniunction of all signs with their things signified, as that they represent the things signified,

fied, and confirme the acceptation of them: For the pledges or tokens and symbols testifying other things, are, though not in the same place, yet together with the things testified & signified. The reasō is, *Because, To make one thing a signe of another thing, is not to include or tie the thing with the signe, as that they should be in one place, but to ordaine the signe to signifie the thing, the signe being in the same place with it, or in some other place.* Againe, *the nature of the things signified by the sacrament, doeth not admit this local vnion. For some are subsisting formes, some accidēts, not inherent in the sacrament all signes, but in the mindes of men; as, the gifts of the holy Ghost. Some are corporeal, and in one place only, and not locally existent, where soever the sacraments are vsed: as, the flesh and bloud of Christ.*

The confirmation *of the seaventh conclusion.* The scripture speaketh thus of the Sacraments. *Circumcision is the covenant; The Lambe is the Passeover; The bloud of the sacrifices, the bloud of the covenant; the expiation of the sacrifices: the Sabboth, the everlasting covenaunt; the mercie seat of the Arke. Baptisme a clensing or washing. Bread and wine, the body and bloud of Christ.* And so the scripture expoundeth it selfe, when circumcision is called *the signe of the covenant, the Paschal Lamb, the signe of the Passeover: The Sabaoth a perpetuall signe of grace and sanctification: the ceremonies, types and shadowes of true things: the beleever and baptised shall bee saved; and of the signes, and symbols of the Lordes Supper it is said, that they are to bee received for our reconciliation.*

The confirmation *of the tenth conclusion. The signes of the covenant confirme nothing vnto them who keepe not the covenant, or who referre them to another ende.* But the Sacramentes are signes of the covenant, whereby God bindeth himselfe to giue vnto vs remission of sins, and eternal life freely for Christs sake: and we binde our selues to the yeelding and performance of faith and newe obedience. Therefore they confirme not, neither assure them of gods grace, who are without faith and repentāce, or vse other rites, or to some other end, than God hath appointed. Moreover, *It is superstitious and idolatrous to attribute the testification of Gods grace either to the externall worke and rite without the promise, or to any other workes invented by men.* Wherefore the abusing or not right vsing of the sacraments, hath not the grace of God accompanying it, or assureth any man of it: As it is said, *Circumcisi-*

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on is profitable, if thou doe the law, &c. Rom 2. 15

The confirmation *of the eleventh conclusion. The figure of Baptisme being correspondent to the Arke of Noah, doth also saue vs, not the outward washing away of the filth of the flesh, but the inward testifying of a good conscience towards God. The bread which we breake, is it not the cōmunion of the body of Christ?* And seeing the sacraments are an external instrument, whereby the holy ghost fostereth and preserveth faith, it followeth that they serue for the salvation of beleevers, as doth the word. But contrary, the wicked, through the abuse of the sacraments, and the contempt of Christ and his benefits, which are offered vnto them in his word and sacraments, & through the confession of his doctrine which they embrace not with a true faith, purchase vnto themselues the anger of God, and everlasting paines, according to the saying of the Prophet *He that killeth a Bullocke, is as if he slew a man: hee that sacrificeth a sheepe, is as if he cut of a dogs necke.* And Saint Paule, *Whosoever shall eate this bread and drinke the cup of the Lorde vnworthily, shall be guilty of the body and bloud of the Lord* But the things signified, because they are received by faith only, & are either proper vnto salvation, or salvation it selfe, as, Christ & his benefits, they cannot be receiued of the wicked, neither can they at all be receiued but vnto salvation. Es. 66. 3. 1 Cor. 11. 20.

The confirmation *of the twelfth conclusion. A promise, and the sign, of a promise, having a condition of faith and fidelity adioined vnto it, are ratified, whensoever the condition is performed.* But such is that promise, which is signified and confirmed by the sacraments. Therefore if in the vse of them faith doth accōpany, which beleeveth the promise, the things promised and signified are receiued togither with the signs. *I might deale with thee as thou hast done, when thou diddest despise the oath in breaking the covenant: Nevertheless I will remember my covenant made with thee in the daies of thy youth, and I will confirme vnto thee an everlasting covenaunt.* Ezek 16. 59

The confirmation *of the thirteenth conclusion. The iterating of circumcision or baptisme hath bin no where received or admitted.* Neither is the reason hereof obscure or vnknowne: *because those sacramentes were instituted, to be an initiating or solemne receiving of men into the church, which is alwaies ratified to him that is penitent and persisteth therein. But the vse of other sacraments is commanded to be iterated: as*

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of the sacrifices, the Passeover, worshipping at the Arke, Cleansings: as also of the Lords Supper. The cause is, because they are a testimony, that the covenaunt which was made in circumcision and baptisme, is ratified and firme to him that repenteth. And this exercising of our faith is alwaies necessary.

The confirmation *of the fourteenth conclusion. That there is one common definition agreeing to the sacraments both of the old and new testament*, hath bin shewed before. *That the difference of them consisteth in the number and forme of the rites*, is apparent, by a particular enumeration of them. For in the new testament it is manifest that there are but two, because there are no other ceremonies commanded of God, and having annexed vnto them the promise of grace. And that the old sacraments signifie Christ, which hereafter should bee exhibited; the new, Christ who already was exhibited, is apparant by the interpretacion delivered of them in holy writ, whereof we spake in the definition. Now *they differ in clearenesse*, because in the new Testament the ceremonies are purer, and signifying things compleat & perfect. In the old were no rites shadowing things to come, all the circumstances wherof were not as yet declared.

The confirmation *of the* 15 *cõclusiõ*. What the Ministers do in gods name in the administratiõ of the sacraments, & also that god by the sacraments signifieth, that is, teacheth, offereth, promiseth vs the communiõ of Christ, was declared in the second confirmation. Hereof followeth the next, which is: *that the holy ghost doth moue our hartes by thẽ to beleeue.* For seeing the sacramentes are a visible promise, they haue the same authority of confirming faith in vs, which the promise it self made vnto vs hath. Of this followeth the third. *For that which serueth for the kindling or raising of faith in vs, the same also serveth for the receiuing of the cõmuniõ of Christ & his benefits. And because we attain to this by faith:* therfore it is said: *The bread is the cõmuniõ of the body of Christ: Baptism doth saue vs.* Neither yet doth the holy Ghost alwaies cõfirme & establish faith by thẽ, as the examples of Symon Magus, and of infinit others do shew. That the vse of them hurteth without faith, hath bin proved in the second conclusion.

The confirmation *of the* 16 *conclusion. The Sacramentes without the word going before, do neither teach nor confirme our faith*: because the meaning and signification of them, is not vnderstood, except it be

decla-

declared by the word, neither can the signe confirm any thing, except the thing be first promised. An example hereof are the Iewes, who observed, and now doe observe the ceremonies, but adioine thereto the not vnderstood promise of the grace and benefites of Christ. *Without the word those who are of vnderstanding are not saved*, either by doctrine, as by ordinary meanes, or by an internall and extraordinarie knowledge. *He that beleeveth not in the Sonne, is alreadie condemned.* Iohn.3:18. *Faith commeth by hearing: and hearing by the word of GOD. But* Rom.1.17. *they maie bee saved without the Sacramentes:* because although by some necessity they bee deprived of these, yet they may beleeve, as the theefe did on the crosse. Or: if they bee infantes, according to the condition of their age they are sanctified, as Iohn in the womb, and many infants also in the womb, who died before the day of circumcisiō. *The word also is to be preached vnto the wicked*, because it is appointed to cōvert thē. *But the sacramēts are to be administred vnto thē, who are acknowledged for members of the church*; because they are instituted for the vse of the church only. *Thou maiest be baptised if thou beleevest.* Act.8.37.

The confirmation *of the eighteenth conclusion*. The confirmation thereof is manifest *by the Passeover, and other sacrifices: as also by the sabboth: which al were commanded by God*, that the godly might celebrate and worship God, and shew themselves grateful vnto him, and might withal take the signs and tokens of those benefits of God, which they received by the Messias. So baptisme is a confession of Christianity, and a signe, whereby Christ testifieth that wee are washed by his bloud. The supper of the Lord is a thāksgiving for the death of Christ; and an advertisement that we are quickned and revived by his death, and are made his members, and shal remaine and continue with him for ever. ✻

OF BAPTISME.

ON THE 26. SABBOTH.

Quest.69. *How art thou admonished and assured in Baptisme, that thou art partaker of the onlie sacrifice of Christ?*

[a] Mat.28:19
[b] Ibid: Mark.16:16 Act.2:38.

Aunswer. Because CHRIST commaunded the outward washing of water,[a] adioining this promise therevnto,[b] that I am no lesse assuredly washed

Iohn.1:33. Math:3:11: Rom:6:3:4.

by his bloud and ſpirit from the vncleanneſſe of my ſoule, that is, from all my ſinnes, than I am waſhed outvvardlie vvith water, ‘ whereby all the filthines of the body vſeth to be purged.

‘ 1. Pet 3 21 Marke 1:4. Luke. 3.3:

The Explication

The principal queſtions touching Baptiſme are

1. *VVhat Baptiſme is.*
2. *VVhat are the endes of Baptiſme: or for vvhat it vvas inſtituted.*
3. *VVhat is the ſence and meaning of the vvordes of the inſtitution thereof.*
4. *The lawfull & right vſe of Baptiſme.*
5. *VVhat are the formes & kinds of ſpeaking of Baptiſme.*
6. *VVho are to be Baptiſed.*
7. *In place wherof baptiſme ſucceeded.*
8. *How Baptiſme agreeth with Circumciſion.*

The two former of theſe queſtions touching Baptiſme are handled vnder the 69. & 70. queſtions of the Catechiſme: the third, & fourth vnder the 71. the fifth vnder the 71. 72. the ſixth vnder the 73. the ſeventh & eight vnder *the commō place of Circumciſion*, which followeth immediately after thoſe queſtions of Catechiſme afore-named.

1. *VVhat Baptiſme is*

[[THE word *Baptiſme* ſignifieth a dipping in water, or ſprinkling with water. Thoſe of the Eaſt church were dipped their whol body in the water. Thoſe of the North in colder countries are only ſprinkled with water. This circumſtance is of no moment or weight. For waſhing may be either by dipping, or ſprinkling: & baptiſme is *a waſhing*. The Catechiſme definitiō is: *Baptiſme is an outward waſhing with water, cōmāded by Chriſt, adioining this promiſe thervnto, that we being baptiſed are no leſſe aſſuredly waſhed by his bloud.*

bloud & ſpirit frō the vncleannes of our ſoules, that is, frō al our ſins, thē wee are waſhed outwardly with water.] It may alſo bee fitly defined on this wiſe: *Baptiſme is a ceremony, inſtituted by Chriſt in the new teſtamēt, wherby we are waſhed with water in the name of the Father, the Son and the holy Ghoſt, to ſignify that we are received into favour for the bloud of Chriſt ſhed for vs, & are regenerated by his ſpirit, & alſo to bind vs, that hereafter wee endevour in our actions & death truly to teſtify newnes of life.* [Or, *It is a ſacramēt of the new Teſtamēt ordeined & authoriſed by Chriſt, wherby is ſealed vnto the faithful being baptiſed with vvater in the name of the Father, the Son, & the holy Ghoſt, remiſſiō of al their ſins, the gift of the holy Ghoſt, & a plāting of thē into Chriſts body which is his church, wherby they alſo profeſſe that they receiue theſe bleſſings frō God, & wil ever hereafter live vnto him.*] Or yet more briefly: *Baptiſme is an external waſhing inſtituted by the Son of God, with the pronoūcing of theſe words, I baptiſe thee in the name of the Father, & the Son and the holy Ghoſt, to be a teſtimony, that he who is ſo waſhed or dipped, is recōciled through Chriſt by faith, & is ſāctified by the ſpirit vnto eternal life.* We are ſaid to be received into favour for the bloud of Chriſt ſhed for vs, to wit, on the croſſe, that is for Chriſts whole humiliatiō applied vnto vs by faith. The Scriptures cōfirme this definitiō. *Go & teach all natiōs, baptiſing thē in the name of the Father, the Son & the holy Ghoſt*, that is, teſtifieng by the ſigne of baptiſme that they are received into favour of god the Father through the Sonne, and are ſanctified by his Spirite. *Iohn did baptiſe in the wildernes, & preach the baptiſme of amēdamēt of of life, for remiſsion of ſins. He which beleeveth, & is baptiſed ſhall bee ſaved.* Wherfore Baptiſme cōprehendeth. 1. *The ſign*, which is water; & *the whole ceremony*, as the ſprinkling of water, or the dipping into, & againe returning out of the water. 2. *The things themſelves ſignified* by the ceremonies, which are the ſprinkeling of the bloud of Chriſt: the mortification of the olde mā: the quickning of the new man into a certein hope of the reſurrection to come by Chriſt. 3. *The commandement and promiſe of Chriſt*, whence the ſigne hath authority and power of confirming.

Mat. 28:19.

Marke 1:4. & 16:16.

Three things comprehended in baptiſme

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Ob. 1. *Baptiſme is ſaid to be an external waſhing of water: therefore baptiſme is a bare ſigne only.* Anſ. 1. This is a fallacy of diviſiō, dividing things which are to bee ioined: becauſe when we ſay that baptiſme is an external ſigne, wee ioine with the ſigne the thinge that is ſignified.

Baptiſme not a bare ſigne onely.

Aunſ. 2. There is no particle added in our definition which excludeth *the thing*. And, Baptiſme is in it owne nature, without the promiſe adioined, a bare ſign, & to the vnbeleeving, who receive not the promiſe by faith, it is indeed an external waſhing only with water; but the promiſe commeth thereto, and is ioyned with this ſigne, when it is vſed aright. Obiect. 2. *There were waſhings alſo in the old teſtament. Baptiſme therfore is no ſacrament proper to the new teſtament.* Aunſ. There is a great diſſimilitude & difference betweene the waſhings vnder the Law & our Baptiſme. 1. The waſhings in the old teſtament were not a ſigne of the *entrance & receiving into the church*, as our Baptiſme is. 2. They were inſtituted to waſh away a *ceremoniall vncleanneſſe*, as vvhen a man had defiled himſelfe by touching a deade carcas, or anie ſuch vncleane thinge, his ceremonial vncleanneſſe was to bee purged with a ceremonial waſhing: our Baptiſme is ordeined to waſh away *a morall vncleanneſſe*, that is, ſinne: and hence it is that baptiſme is called in Scripture, *a lavor or vvaſhing*, to wit, in reſpect of that waſhing of the moral vncleannes, that is, in reſpect of that inward or ſpiritual waſhing, whereby we are waſhed or cleanſed from our ſinnes. 3. They ſignified a waſhing by Chriſt which was to come: our baptiſme ſealeth that waſhing which is by Chriſt already exhibited in the fleſh. 4. They did binde the Iewes only: baptiſme extendeth and belongeth to al nations, or to the whole church. [5. Legall waſhinges are taken away by Chriſt, becauſe ceremoniall vncleanneſſe, and the ceremonial Law ceaſed at the comming of Chriſt: contrariwiſe our baptiſme is perpetuall; for it is ſaid, *Baptiſe al nations, and loe I am vvith you alvvaie vntill the ende of the world.* This argument therefore deceiveth by the ambiguity of the word *vvaſhing*. For thoſe waſhings have nothing but a bare name, wherein they agree with our baptiſme.]

The differences between baptiſme & the waſhings of the olde teſtament.

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Matt. 28:19, 20.

2. *VVhat are the endes of Baptiſme.*

1. To confirme our faith.

THe chiefe & proper end of baptiſme is, *to be a confirmation of our faith*, that is, a ſolemne teſtification, when Chriſt teſtifieth that he waſheth vs with his bloud & ſpirit: that is, that hee beſtoweth on vs remiſſion of ſins, iuſtification, & regeneration Or, the chiefe end of baptiſme is, *to be the ſealing of God, & alſo the ſealing or obſignation*

of

of the promise of grace, that is, of our iustification, & regeneration, and a testimony of Gods wil that he giveth the baptised these gifts at this present: & wil give them ever hence forvvard. For he baptiseth vs by the hands of his Minister, and by him signifieth vnto vs this his wil. *That baptisme is a testimony & cõfirmatiõ of this wil of God cõcerning his bestowing salvatiõ on vs*, appeareth: 1. By the form of baptisme, namely, because we are baptised in the name of the Father, the Son and the holy ghost: that is, we are assigned & deputed to God the Father, the Son, & the holy Ghost, & are claimed to be his own. Marke 16.16 2. *By the promise annexed to the rite*: Because God hath promised salvation vnto him, who shal beleeve & shal be baptized. 3. Testimonies of scripture also cõfirme the same *VVhy tariest thou? Arise & be baptized & vvash avvay thy sinnes in calling on the name of the Lord. He that shall beleeve & bee baptized, shall be saved. Know ye not that al we which have beene baptized in Iesus Christ, have bin baptised into his death? VVe are buried then with him by baptisme. According to his mercy he saved vs, by the washing of the new birth, & the renewing of the holy Ghost. To the which also the figure that now saveth vs, even baptisme agreeth.* Act 22.16. Mark 16.16. Rom 6.3. Tit 3.5. 1. Pet 3.21. By this end of baptisme it appeareth, *why baptism is not reiterated or vsed again*: namely, 1. *Because baptisme is a signe of our receiving into favour* & the covenant, which is ever sure & ratified to thẽ who repẽt. Therfore whẽ we have fallẽ we need no baptisme, but repẽtance only. Moreover *regeneratiõ is wrought but once only*: we are born but once, & we are regenerate but once. For he who is once truly engraffed into Christ, is never cast out: *Him that cõmeth to me, I cast not away*, and therfore it is sufficient, that baptisme, which is the washing & sign of regeneration, be received not once only: chiefly, seing regeneration or salvation hath not a necessary dependence on baptisme. Otherwise as often as we sin we should bee rebaptised. Againe our baptisme succeeded circumcision, which circumcision was but once received.

Why baptisme may not be reiterated. 1 2 Iohn 6.37. 3

[By this end also of baptism it appeareth that the baptisme of Iohn is the same in substãce with our baptism. *For Iohn preached the baptisme of repentãce for remission of sins, saying vnto the people, that they should beleeve in him which should come after him that is in Christ Iesus.* Such is our baptism also; only herein it differeth, that we are not baptised in the name of Christ to come, but of christ already come in the flesh. Wherfore Iohns baptisme & ours are one & the same in nature & substance, howsoever

[How Iohns Baptisme agreeth with our Baptisme & differeth from the same. Act 19.4. Marke 1.4.

howsoever they differ in the circumstance of signifieng; whereas Iohn baptised in the name of Christ which should suffer, & be raised againe, the Apostles baptised, and wee at this day are baptised in the name of Christ which hath suffered, & hath risen again. For if it be not so, we cānot but say our baptisme is not the same with Christes baptisme. For Christ was baptised of Iohn. Ob. Iohn saith, *I baptise you with water: therfore his baptisme was onely a washing with water.* Ans. Iohn in that his speech distinguisheth that his ministery from Christes efficacy in baptisme: for, if he meant otherwise, it would follow that Christ was only baptised with water, & that we also are only baptised with water, or have not that baptisme which Christ had.]

2. To binde vs to be thankful vnto God, & to be a testimony of this our dutie.

2. *Baptisme is instituted to be a testification of our duty towards God, & a binding of vs & the church to thankefulnes*, that is, to faith, & repentance. [*To faith*; that we might acknowledg for very God this god alone who is the eternal Father of our Lorde Iesus Christ, the Sonne, and holy Ghost, into whose name we are baptised; that we worshippe him onely, and receive the promised benefites with faith. *To repentance*; that our whole life-time we being admonished by this rite howe we are washed with the bloud of the Son of God, and regenerated by his spirit, should in witnes of our gratefulnes walke in newnes of life: according to those sayings of scripture: *Iohn preached the baptisme of amendment of life. And such were some of you, but ye are washed. Howw shall vwee that are deade to sinne, live yet therein? Knowweyee not that all vwe vwhich have beene baptised into Iesus Christ, have beene baptised into his death? VVee are buried then vwith him by baptisme into his death, that like as Christ was raised vp from the deade by the glorie of the Father, so we also should walk in newnes of life.*] To be baptised into the death of Christ is. 1. *To be partakers of Christs death, no otherwise then if our selves were dead.* 2. *To die also our selves*; which is, to mortify the lusts of our flesh, by the vertue & power of Christs death, & to rise againe with Christ vnto newenes of life. This mortification God promiseth vs in baptisme, & bindeth vs vnto it.

Mar 1:4. 1.Cor:6:11. Ro:6:2;3;4.

What it is to be baptised into Christs death.

3. To be a token of our entrance into the Church. Act 8:38: & 10 48. & 16:15:33

3. Baptisme is instituted *to be a token & Symbole of our receiving & entrance into the church.* For these are opposed & cōtradictory, *To bee*, & *not to be* in the church: *To enter*, & *not to enter* into the church. For God wil have al the citizēs of his church thus enfrāchised; & those who are not baptised whē they may, he wil not have reckoned in the number

ber of his church. Hither appertain al thole places, in which thoſe who were become Chriſtiãs, as the Æthiopian Eunuch, Cornelius, the iaylour of Philippi, Lydia the ſeller of purple, Paul, &c. are ſaid to have bin preſẽtly baptiſed. Wherfore the ſupper alſo is giv̄e only to them who are baptiſed: for they only are received into the Church. [Of this ende beare witnes thoſe words of Chriſt: *Goe teach al natiõs baptiſing thẽ &c* Mat. 28. 19. where the word μαθητεύσατε, which Chriſt vſeth, properly ſignifieth, *make diſciples*. Thus it is expounded by Iohn: *The Phariſees heard that Ieſus made & baptiſed moe diſciples thẽ Iohn*. Iohn. 4. 1. This end is alſo cõfirmed by the ſubſtitutiõ of baptiſme, in place of circũciſiõ, which was in auncient times a ſacramẽt of receiving diſciples into the Iewiſh church.]

4. *That it ſhould be a marke wherby the church may be diſcerned frõ all other nations, & ſects.* This end followeth on the former. For they who by a publique ſacrament are received into the church, are by the ſelfeſame diſcerned, & as by a badge diſtinguiſhed frõ the remnãt the filth of the world *Go, & teach al natiõs, baptiſing thẽ*, as if he ſhould ſay, gather me a church by the word, & whõ ye ſhal make my diſciples belee ving with their whol hart, al thẽ, & thẽ alõe baptiſe, & ſeperat vnto me. Mat 28. 19. 4. To bee a diſcerning badge of Chriſtians.

5. *That it ſhould be a ſignification, or an adverti ſment vnto vs of the croſſe, & of the preſervatiõ of the church therin, & of the deliverãce of the church frõ it.* For it ſignifieth that they who are baptiſed are plũged as it were into afflictiõ, but with aſſurãce of eſcaping thẽce. Hẽce afflictiõs are termed by the name of *Baptiſm*. *Are ye able to be baptiſed with the baptiſme, that I ſhal be baptiſed with?* Deliuerance frõ the croſſe the very ceremony it ſelfe of baptiſme doth ſhew. For wee are dipped indeed, but we are not drowned or choked in the water. Moreover in reſpect of this end, baptiſme is cõpared vnto the floud. For as in the floud & deluge, Noah & his family were ſhut into the Arke, and were after much trouble & danger ſaved; the reſt of mankind periſhing; ſo in the church, they who cleave vnto Chriſt, although they bee preſſed with calamities, yet at length in their appointed time they are delivered, whileſt the reſt without the church are overwhelmed with a deluge & gulfe of ſin. Hither alſo belõgeth the place of Paul, where he cõpareth the paſſing over the red ſea to baptiſme, *Al were baptiſed to Moſes, in the cloud, & in the ſea.* 5. To advertiſe vs of the croſſe, and of our preſervation and deliverance. Mat. 20. 22. 1. Cor 10. 2

6. *To ſignify the vnity of the church*, & therfore it is a cõfirmation of this article, *I beleeve the catholike church. By one ſpirit are we al baptiſed* 6 To ſignifie the vnity of the Church. 1 Cor. 12. 13

Eph 4.5. *One Lord, one faith one baptisme.* This end nevertheles may be cõtained vnder the fourth, because whẽ baptisme severeth the members of the church frõ others, it doth also ioine & vnite thẽ among thẽselues.

7 To bee a meanes of preserving and publishing more largely the doctrine of Gods free promise.

7. *To be a means of preserving & propagating the doctrine of the promise of free salvation through the death of Christ*: that the baptised may haue occasion to teach and learne who is the author, and what is the meaning or signification and vse of baptisme.

Quest. 70. *What is it to be washed with the bloud, & spirit of Christ*

Ans. It is to receiue of God forgiuenes of sinnes freely, for the bloud of Christ, which he shed for vs in his sacrifice on the Crosse. [a] And also to bee renued by the holy Ghost, and through his sanctifying of vs, to become members of Christ, that wee may more and more die to sinne, and liue holy, and without blame. [b]

[a] Heb. 12.24 1. Pet. 1.2. Rev. 1.5. & 22.14. Zach. 13.1. Ezek. 36.25
[b] Ioh. 1.33. & 3.5. 1. Cor. 6.11 & 12.13. Rom. 6.4. Col. 2.12.

The Explication.

A twofolde washing in Baptisme. 1 External. 2 Internal.

THere is a double washing in Baptisme: *external*, which is by water: and *internall*, which is by the bloud and spirit of Christ. The internal washing is signified and sealed by the external, & in the lawful vse of Baptisme is ioined therewith. Now this internal washing is of two sorts. 1. *The washing of bloud*, which is our remission of sinnes, and iustification for the bloudshed of Christ. 2. *The washing of the spirit*, which is our renuing by the holy Ghost. Both these are at once together performed. Wherefore, *To be washed by the bloud of Christ*, is to be iustified, & to receiue remission of sinnes for the bloud of Christ shed on the crosse for vs: *To be washed by the holy Ghost*, is to be regenerated by the holy Ghost, which regeneration is an alteration & chãge of evill inclinations into good, which is wrought by the vertue of the holy Ghost in our will and hart, that we may haue an hatred of sin, and contrariwise, a purpose to liue according to the will of God. That this two-folde washing from sinnes, is signified by the sacrament of Bap-

Internal washing twofold 1 Of bloud 2 Of the spirit

tisme,

tiſme, is apparant by theſe places of Scripture. *Iohn preached the baptiſme of amendment of life, for remiſſion of ſinnes. But yee are waſhed, but yee are ſanctified, but yee are iuſtified in the name of the Lord Ieſus, and by the ſpirit of our God.* Likewiſe in that we are ſaid by baptiſme *to die, and to be buried with Chriſt, and to put of the body of ſinfull fleſh, & put on Chriſt.* Wherfore Baptiſme is a Symbole and ſigne of both waſhings, or of both benefits, (namely both of remiſſion of ſinnes, and amendment of life) not only becauſe this ſacrament hath ſome ſimilitude and correſpondence with both: but alſo becauſe theſe two benefits are ever ioined togither, and neither can be without the other. For except Chriſt waſh vs, we haue no part in him, and *He which hath not the ſpirit of Chriſt is none of his.* Now our *iuſtification*, which is a waſhing by the bloud of Chriſt, and our *regeneration*, which is a waſhing by the holy Ghoſt, differ in this; that iuſtification is finiſhed perfectly in this life by imputation: as it is ſaid, *There is no condemnation to them that are in Chriſt Ieſus*: but regeneration, or the mutation of our evill nature into good, is not perfectly accõpliſhed in this life, but begũ only; yet ſo that the beginning thereof is truely in all the godly, and is felt of all that are turned vnto God, even whileſt they are in this life: becauſe all the godly haue a true deſire in their will and hearte to obey God: ſo that they are greatly alſo grieved for their other defectes.

Mark: 1:4
1:Cor:6:11
Ioh:13.8.
Rom:8:9:
Rom:8:1:

Queſt. 71. *Where doth Chriſt promiſe vs that he will as certainely waſh vs with his bloud and ſpirit, as we are waſhed with the water of Baptiſme?*

Aunſ. In the inſtitution of baptiſme; the wordes whereof are theſe. *Goe & teach all nations, baptiſing them in the name of the Father, the Sonne, and the holy Ghoſt. He that ſhall beleeve, and be baptiſed, ſhall bee ſaved: but hee that will not beleeve ſhal be damned.*[a] This promiſe is repeated againe, whereas the ſcripture calleth baptiſme, the waſhing of the new birth,[b] and forgiuenes of ſinnes.[c]

[a] Mat: 28:19
Mark: 16:16
[b] Tit: 3:5:
[c] Act: 22:16

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The Explication.

THE confirmation of the definition and chiefe endes of baptisme is contained in the wordes of the institution, which are read in S. Mathew and Saint Marke. *Goe and teach all nations, baptising thē in the name of the Father, and the Son, and the holy Ghost. He that shall beleeve, and shall be baptised, shal be saved: but he that wil not beleeue, shal be dāned.* These are briefly to be expounded and declared.

Mat. 28: 19:

Mark. 16: 16

Teach all.) Teach al, and not some nations, neither Abrahams posterity only. Here is *the difference of the sacraments of the old and new testament.* For Christ did not institute this new sacrament for the Iews only, to whom properly did belong the old sacramēts: but to al others also succeeding.

Baptising them.) That is, al, who by your doctrine come vnto me, & are made my disciples. And among them are numbred the Infants also of such as come vnto Christ, or are Christes disciples. For their infants also are disciples, as being borne in the schoole of Christ. For, *To be borne in the Church* serveth to the Infants insteed of their professiō.

The worde is to go before the sacrament.

The order here is to be noted and observed. He willeth first, that they *be taught*; and after, that they *be baptised.* For hee speaketh of men of yeares, which should be converted vnto the faith and gospel of Christ. Wherefore he wil not haue the sacraments to be dumb, but signifieth that the word ought to go before, and then the sacraments to follow.

In the name of the Father, & the Son, & the holy Ghost.) These words, *In the name*, signifie, 1. *That baptisme was instituted by the common cō-mandement & authority of these three*: and that these three persons do commaund, that they who wil be members of the church, be baptised.

Foure things signified in these words In the name of the Father, Son, and holie Ghost, vsed in Baptism.

Wherefore it is of like force, when the Minister baptiseth, as if God the Father, the Son, and the holy Ghost did baptise. And hereof also it is manifest, that these three persons, are the *three subsistents*, or persons of the godhead, and are *one true God*, into whom we are baptised.

2. They signifie, *that these three persons confirme vnto vs by their owne testification, that they receiue vs into favour, and performe that vnto vs which is signified by baptisme*: which is, salvation, if we beleeue and be baptised: where is noted the principall end of baptisme. 3. *To be bapti-*

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ſed in the name of the Father, the Sonne, and the holy Ghoſt, *is*, That he which is baptiſed be bound to the knowledge, faith, worſhip, truſt, honor, and invocation of this true God, who is the Father, and the Son, and the holy Ghoſt. This is the ſecond ende of baptiſme, which Paule alſo in theſe words declareth: *VVere yee baptiſed into the name of Paul?* 1. Cor. 1:13
As if yee ſhould ſay: Ye ought to be his, to whom yee haue given your name, and bounde your ſelues in Baptiſme. * 4. *Baptiſing them in the name of the Father, the Son, and the holy Ghoſt*, that is, Baptiſing them by invocatiõ of the three perſons, invocating the name of the Father, the Sonne, and the holy Ghoſt vpon them: Which three perſons, receiue vs into favour: And the Father verily receiveth vs into favour, for the Sonne, by the holy Ghoſt, whom the Sonne giveth vs from the Father. * * 4 *

He that ſhall beleeue.) This condition is added vnto the promiſe. For they who are baptiſed, cannot receiue that which is promiſed and ſealed in Baptiſme, but by faith, ſo that without faith neither is the promiſe ratified, nor the baptiſme availeable. And in theſe words is noted briefly *the right vſe of Baptiſme*, in which right vſe the ſacramẽts are ratified to them which receiue them with a true faith. But in whatſoever corrupt and vnlawful vſe and adminiſtration, the ſacraments are no ſacraments but are ſacraments to them only, who receiue thẽ with a true faith. *The right and lawfull vſe then of Baptiſme is*, when the converted are baptiſed with obſervation of that rite and ende which Chriſt appointed: that is, 1. *VVhen the ceremonies or rites inſtituted by Chriſt in Baptiſme are not chãged.* Whẽce it is manifeſt that the droſſe and filth of Papiſts, as, *oile, ſpittle, and exorciſme or coniuration, tapers, ſalt*, and ſuch like, wherewith they defile baptiſme, is to be throwne away. Ob. *But theſe appertaine and belong to order and comelines. Anſ.* The holy Ghoſt knew well enough, what did appertaine to order and comelineſſe in baptiſme. Rep. *But they appertaine to the ſignifying of ſomething. Anſw.* It belongeth not to men to inſtitute any ſigne of Gods will. This alſo we are to iudge and thinke of other ceremonies of the ſame hatching. 2 The vſe of Baptiſme is right, *VVhen baptiſme is given to them for whom it was inſtituted*, which are al the converted or members of the Church: and, *VVhen of theſe it is received with a true faith*: according to that, *If thou beleeveſt with all thine heart, thou maieſt be baptiſed.* 3 *VVhen baptiſme is vſed to that end, wherevnto it* Act. 8. 37.

What is the right & lawful vſe of baptiſme.

1 The droſſe which the Papiſts blend with the ſimplicity of Chriſts inſtitution in baptiſme is to bee reiected.

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[*was instituted*: not to the healing of cattle, and such like abuses. [4.
4 *When baptisme is administred by them, to whom Christ hath given it in charge*; that is, the ministers of the church, whom Christ sent to teach, and to baptise: not by women, or any other which are not sent of
] God.]

And shall be baptized) He would confirme vs also by the outward signes: and therfore this is added, *and shall bee baptized*, that wee may know that not only by faith, but by the outward signe also we are assured, that we are of the number of them who shal be saved.

Shalbe saved) That is, let the baptised know that he hath those benefits which are signified by the ceremony or outward signe: that is, that hee is iustified, and regenerated, if hee beleeve. For without faith the promise is not ratified, neither doth baptisme profite at al. Vnto both, *both vnto faith, & vnto baptisme* the promise is adioined, but in a divers manner: *vnto faith*, as a necessary meane to apprehend salvation: *Vnto baptisme*, as a signe sealing the salvation we apprehend.

He that will not beleeve, shall be condēned, that is, though he be baptised. The vse of the sacrament without faith doth not save: Therefore with faith it doth save. *The want of the sacrament doth not cōdemn*: yet so, as that want of the sacrament be without contēpt. For not the want, but the contēpt of the sacramēts cōdemn, as which cannot possibly be where faith is. And hence it commeth, that if we convert this proposition. *He that shall beleeve & be baptised shall be saved*, we cannot retaine both necessarily. Now we convert it thus: *He that shall bee saved shal beleeve & be baptised*, this proposition is not necessary, because some may be saved, which are not baptised, but none can bee saved, which doe not beleeve. Wherfore there is not the same necessity of faith, and sacraments: The sacraments are then necessary, whē they may be had according to the ordinance and institution of God. For the contempt of the sacrament, when it may so be had, is repugnant vnto faith. Obiect. *Christ attributed salvation both to faith, & to baptisme. Therefore in converting the proposition, wee must affirme both of it, and so affirme of him that is to bee saved, that hee is also to beleeve and bee baptised*. Aunsw. CHRIST attributeth salvation to both, but not to both alike: to faith, as the meane; to baptisme, as the signe whereby salvation is sealed to vs.

Quest.

Queſt 72. *Is then the outward Baptiſme of water the waſhing away of ſinnes?* ON THE 27. SABBOTH.

Aunſ. It is not. [a] For the bloude of Chriſt alone cleanſeth vs from all ſinne. [b]

[a] Mat:3: 11: 1:Pet:3: 21: Epheſ: 5: 2:
[b] 1:Ioh:1:7: 1:Cor. 6:11

The Explication.

AS it is true of the Sacramentes in generall that ſome formes of ſpeech concerning them are *proper*, ſome *vnproper*, which are tearmed ſacramentall phraſes: So alſo the formes of ſpeaking of Baptiſme in ſpeciall are either *proper*, or *vnproper*. *Proper* formes of ſpeaking are theſe. 1. When they who take the ſigne are ſaid to take the thing ſignified: as, *He which ſhall beleeue, and be baptiſed, ſhall be ſaved.* 2. When the ſigne is ſaid to ſignifie the thing: as, *Baptiſme is a ſigne of of the waſhing away of ſinne. Hee gave vnto them circumciſion to bee a ſigne of the covenaunt.* *Vnproper* or *figuratiue* kindes of ſpeaking are. 1. When the ſigne is ſaid to be the thing it ſelfe thereby ſignified: as, *Baptiſme is the lavor or waſhing of regeneration.* 2. When the ſacrament is ſaid to giue the thing ſignified, or other thinges by conſequence belonging to the thing ſignified: as, *Baptiſme ſaveth vs.* The three latter rules and formes of ſpeech proportioned by them, are equivalent with Chriſts promiſe; *He which ſhall beleeve and ſhall be baptiſed ſhall be ſaved:* And all of them ſignifie this one ſpeech: *Baptiſme is a certain ſigne or token of remiſſion of ſinnes, & everlaſting ſalvation vnto beleevers.* For theſe and the like figuratiue ſpeeches of the Sacraments are to be interpreted like as the figuratiue ſpeeches of the ſacrifices. The ſacrifices are called oftentimes *an expiation* or *doing avvay of ſinnes*: and yet the Apoſtle affirmeth, that *it is vnpoſſible that the bloude of Bulles and goates ſhoulde take avvay ſinnes.* So when it is ſaide: *Baptiſme ſaveth vs*; or, *it is the vvaſhing of the new birth*, or *it is the vvaſhing away of ſinnes*: it is alone, as if it were ſaide, Baptiſme is the ſigne or token of all thoſe.

Proper and vnproper formes of ſpeaking of baptiſme.

Heb.9.13:

Queſt.

Quest. 73. *VVhy then doth the holy Ghost call Baptisme the washing of the new-birth, and forgiuenes of sinnes?*

Aunſ. God ſpeaketh ſo not without great cauſe: to wit, not only to teach vs, that as the filth of our body is purged by water, ſo our ſinnes alſo are purged by the bloud & ſpirit of Chriſt. [a] but much more to aſſure vs by this divine token and pledge, that wee are as verily waſhed from our ſinnes with the inward waſhing, as we are waſhed by the outwarde and viſible water, [b]

[a] Revel. 1.5 & 7. 14. 1. Cor. 6. 11
[b] Mark. 16: 16: Gal. 3: 17:

The Explication.

THree cauſes there are why the ſcripture ſpeaketh after this ſort, mutually changing the names of the ſignes & things. 1. *In reſpect of an analogy or proportion betweene the ſigne & the thing ſignified.* For ſuch a māner of thing is the thing ſignified in his kinde, as the ſigne is in his kinde. For as water, that is, the ſigne waſheth away all filth: ſo alſo the bloud of Chriſt, that is, the thing ſignified waſheth and cleanſeth vs from ſinne. And as the ſigne is applied outwardly by the Miniſter: ſo God will beſtow and apply inwardly the thing ſignified by the vertue of his ſpirit, vnto them, who receiue the ſigne with a true faith. For as the Miniſters worke without, ſo God doth worke within. 2. *For confirmation of faith in vs.* For the ſignes teſtifie Gods will towardes vs; which they teſtifie by reaſon of the promiſe adioined, as is this; *He that ſhall beleeve, and ſhall be baptiſed, ſhall be ſaved.* But why ſpeaketh the ſcripture thus for our confirmation? becauſe in the lawfull and right vſe of the ſacraments there is a ioint-exhibiting and receiving both of the ſignes, and of the things. Wherefore to teach vs what the Sacrament giveth being receiued aright; and to confirme vnto vs, that it giveth it; for this cauſe the ſcripture changeth the names, attributing that to the ſigne, which pertaineth to the thing, and that to the thing which

which pertaineth to the signe. This is the thirde cause depending on the second; namely, this *ioint exhibiting of the thinges with the signes.*

Quest. 74. *Are infants to be baptised also?*

Answ. What els? For seeing they belong as well vnto the covenant and church of God, as they who are of a full age; [a] and seeing also vnto them is promised remission of sinnes by the bloud of Christ, [b] and the holy Ghost the worker of faith, as well as vnto those of full growth, [c] they are by baptisme to bee ingrafted into the church of God, and to be discerned from the children of infidels, [d] in like sort as in the old Testament was done by circumcision, [e] in place whereof is Baptisme succeeded in the newe Testament. [f]

[a] Gen: 17:7
[b] Mat: 19:14
[c] Luke: 1:14: 15.
Psal: 22:11
Is: 44: 1:2: 3:
Act: 2:39:
[d] Act: 10:47
[e] Gen: 17:14
[f] Col: 2:11: 12:13.

The Explication.

FOr the more easie vnderstanding of this question, let vs first positiuely define in general, *VVho are to require baptisme*: and, *VVho are to be admitted vnto it.* 1. *They who are not as yet the Disciples of Christ*, that is, of the number of them which are called, neither agreeing vnto the doctrine, nor obedient vnto the Ministery; *are not to bee admitted vnto Baptisme.* 2. *Neither ought they desire baptisme, vvho feele themselues not to be as yet the disciples and scholers of Christ.* The reason of both these is because Christ saith first, *Teach all nations*: that is, make al nations my disciples: and then he willeth them to be baptised. Wherefore all they, and they alone are to bee baptised according to the commandement of Christ, vnto whom the covenant doth belong: namely, such as are, and so ought to bee accounted, members of the visible Church; whether they be of vnderstanding, professing faith, & amēdment of life, or infantes borne in the wombe of the Church. For all the

They are not to bee baptised, who beleue not the doctrine.

the children of the faithfull are in the covenaunt and Church of God,
All that are the scholers of Christ, are to bee baptised.
except they exclude themselues. Or, All they are to be baptised, who are to be accounted for the disciples and scholers of Christ: But for the disciples of Christ are to be accounted all those of vnderstanding, who professe faith and repentance, neither they only, but their infants also, which are borne in the Church; that is, in the schoole of Christ: which also teacheth & instructeth them by his holy spirit, according to their capacity, or as the condition of their age will beare. Out of this *generall* position thus concluded, we may easily determine of this *speciall*; *Whether infantes are to be baptised.* For, *If they be disciples of Christ, and part of the Church they are to be baptised: But such they are: Therefore they ought to be baptised.* The Maior is the flat prescript of Christ:
Baptisme of infants confirmed by foure arguments.
The Minor is most evident out of the forme of the covenant, & other places. The reasons alleadged in the Catechisme for the baptisme of infants are foure.

1. Al that belong to the covenant & Church of God, are to be baptised: The infants of Christians (aswell as the aged) belōg to the covenant and Church of God: Therefore the Infants of Christians are to be baptised as well the aged. The Maior is proved, because the *whole Church* is to be baptised, according to Christs commaundement, *Goe and teach all nations, baptising them*: and according to that of S. Paul; *By one spirit are we all baptised into one baptisme.* The Minor is cleere out of the forme of the covenant: *I will be thy God, and the God of thy seed*: and out of Christs commandement. *Suffer litle children to come vnto me, for of such is the kingdome of God.*

Mat:28:19: 1:Cor:12:13 Gen:17:7: Mat:19: 14:

2. Vnto whom belongeth the benefit of remission of sinnes, & regeneration, they may not be forbidden baptisme: But vnto the infantes of the Church belongeth the benefite of remission of sinnes and regeneration; that is, remission of sinnes by the bloud of Christ, and the holy ghost the worker of faith is promised to Infantes, as well as to the aged: Therefore the infants of Christians ought to bee baptised. The Maior is confirmed out of those words of Peter: *Amend your liues, & be baptised every one of you in the name of Iesus Christ. For the promise is made vnto you, and to your children.* Againe, *Can any man forbid water, that these should not be baptised, who have received the holy Ghost as well as we?* This is also proved by manifest reason. For vnto whom the things signified belong, vnto them also doth the signe belong, except

Acts:2:38: 39. & 10:47

some

ſome cõdition in the maner of vſing it hinder, or except there be ſome expreſſe circumſtance of the inſtitutiõ, hindering & letting the vſe of the rite & ceremony: as in ancient times the women were excluded, & debarred circũciſion in regard of their ſexe: & at this day *the ſhewing forth of the Lords death, & the proving of thẽſelues*, which infants cannot perform, excludeth thẽ frõ the ſacramẽt of the ſupper. The minor is apparãt out of the forme of the covenant, *I wil be thy God, & the God of thy ſeed*: & out of the promiſe: *Suffer little children to come vnto me, for of ſuch is the kingdome of God*: and out of theſe ſayings: *To you & to your children is the promiſe made. Ye are the childrẽ of the Prophets, & of the covenant which God hath made vnto our fathers. Your children are holie. If the roote be holy, the branches alſo are holy.* So alſo Iohn Baptiſt was ſanctified in the womb. If a man diligently weigh theſe teſtimonies of ſcripture, he ſhal perceive doubtleſſe not only that it is lawful, but alſo that this ſacrament of baptiſme muſt & ought to bee given to Infants: becauſe the infants are holy, the promiſe is made vnto thẽ, theirs is the kingdome of god, & god ſaith alſo that he is their god, who certeinly is not the God of the wicked. Moreover there is no condition or circumſtance in the Infants, hindering the vſe of baptiſme. Can any man thẽ forbid water, that thoſe ſhoulde bee baptiſed, who are partakers of the ſame benefits with the whole church?

Gen 17.7. Mat. 19.14. Act 2.39. & 3.25. 1 Cor. 7.14 Rom. 11.16.

3. A ſacramẽt which is inſtituted of god to this end, that it may be a ſolemne receiving into the church, & a ſevering or ſign of diſtinguiſhing the whole church from al other ſects, muſt be cõmunicated to al ages whervnto the covenãt, & receiving into the church, & diſtinction from Infidels agreeth. But baptiſme is ſuch a ſacrament. Therefore it muſt be adminiſtred to al ages, & by conſequent hereof to infants alſo. The conſequence is good, being drawn from the proper final cauſe to the effect. For to whom ſoever the final cauſe agreeth, to them the effect is rightly & neceſſarily attributed.

4. Circumciſion, in the old teſtament, belonged to both ages, & to Infants. Baptiſme, in the new teſtament, ſucceedeth circumciſion, and indeed ſo ſucceedeth, as it hath the ſame vſe, which circumciſion had in the old teſtament: *Yee are circumciſed in Chriſt, vvith circumciſion made vvithout handes, by putting of the ſinful body of the fleſh, through the circumciſion of CHRIST, in that yee are buried vvith him through Baptiſme, in vvhome yee are alſo raiſed vp together:* Col. 2.11.

Therfore baptiſme is our circūciſion, that is, a ſacrament, wherby the ſame things are cōfirmed & cōferred, & that vnto as many now in the new Teſtament; which were confirmed & conferred, & to as many as they were confirmed & conferred in the old teſtament by circumciſiō

[[Wherefore the Anabaptiſts denying baptiſme to infantes borne in
1 the church, not only *ſpoile them of their right*; but alſo *obſcure the grace*
2 *of God*, who wil that the ſeede of the faithful ſhoulde from their birth-
day, yea & from their mothers wombe bee reckoned for mēbers of the
3 church: yea further *they derogate manifeſtly frō the grace* offered in the
new covenant, & ſcātle it leſſe thē the grace of the old covenāt, ſeeing
they deny that baptiſme is now extēded vnto thoſe infants, to whom
4 circūciſiō was extēded: *they weaken the comfort of the church & faith-*
5 *ful parents: they cancell the ſolemne bond wherby God will have the ſeede*
of his people from their firſt infancy bound vnto him, and diſcerned and
6 ſevered from the reſt of this world: *they impaire and make faint in pa-*
7 8 *rentes and children the ſtudy of thankefulnes, & keeping their bond: they*
impudently contradict the Apoſtles, affirming that they cannot be for-
biddē water, who are endowed with the holy ghoſt: *they ſautily reſtrain*
& keepe backe the infants from Chriſt, who biddeth thē to be brought vn
to him. laſtly, *they profanely detract from Chriſtes generall precept of bap-*
9 *tiſing all*. Al which abſurdities manifeſtly prove, that the impugnatiō
of infants baptiſme, wheron they are cōſequēt, is no light error, but an
impious profane hereſie, contrarie to Gods word and the comfort of
the church. Wherfore this & the like follies of the Anabaptiſts ſect is
with the more circumſpection & warines to be avoided, which doubt-
les hath bin inſpired by the devil, and is an execrable monſter, compo-
ſed and made of divers hereſies and blaſphemies.

Obiections of Anabaptiſts a gainſt the baptiſing of infants.

Ob. 1. No *opiniō is to be received, wherof we have neither expreſſe com-*
mādemēt nor apparēt example in the ſcripture. But there is no cōmādemēt
or example extāt in ſcripture of baptiſing Infāts: wherfore the baptiſme
of Infants is not to be permitted in the church. Anſ. The minor is an open
falſhood. For we read a general cōmādemēt to this purpoſe, *Baptiſe all*
natiōs. To the'e *al* the infāts of the church appertein. There are famous
examples of whol familie baptiſed by the Apoſtles without excluding
Act 16: 15: 33. the infāts beloging to thoſe families. *Lydia a ſeller of purple, & her whole*
houſhold, was baptiſed. The taylour of Philippi was baptiſed with al that be
2. Cor. 1. *lōged vnto him, ſtraight way. I baptiſed alſo the houſe of Stephanas.* Rep. 1.

Chriſt

Christ doth not expreſsely cõmand that Infants ſhould be baptiſed. Anſ. Neither doth he expreſſely cõmand that any of ripe yeares, men, women, citiſens, coũtri-men, fullers, threſhers, & other baſe artiſans, ſuch as for the moſt part Anabaptiſts are. He cõmandeth that al be baptiſed, of what age, ſexe, cõditiõ or eſtate ſoever, which perteine to the covenant & the church. And in general preſcripts & laws, the reherſal of each particular is not required; becauſe laws paſſe on the whole kinde: and wil that the like cenſure take place in particulars of any general, which is of force in the general it ſelfe. The Anabaptiſts thẽſelves forbid not womẽ to come to the Supper; yet have they no expreſſe cõmãdemẽt or example in ſcripture for this fact. Touching baptiſme we have a general precept. *Teach al natiõs* (ſaith Chriſt) *& baptiſe thẽ.* His commãdement is that al be baptiſed who are diſciples; But infants are diſciples, becauſe they are borne in Chriſts ſchoole: and are taught in their kind. Peter alſo inioineth the ſame, ſaieng: *The promiſe is made to you, & to your childrẽ: Therfore be baptiſed every one of you. Can any man forbid vvater, that theſe ſhould not be baptiſed, vvhich have received the holy Ghoſt as wel as we?* And Paul preſcribeth the ſame baptiſme, teaching vs that we *are circumciſed in Chriſt, & buried with him through baptiſme.* Act 2.38.39. Act. 10. 47. Col. 2. 11. 12. Our baptiſme therfore was appointed in place of circũciſiõ: which deputation or appointmẽt ſtãdeth for a precept. Rep. 2. *They who are to be baptiſed, muſt firſt be taught; Teach al natiõs, baptiſing thẽ &c. Infants cãnot be taught. Therfore they cãnot be baptiſed.* Anſ. The maior is true of mẽ of ripe yeares & ful growth, capable of inſtructiõ, of which the firſt gathering of the church was. Theſe Chriſt cõmãdeth firſt to be taught, thẽ to be baptiſed, ſo to be diſtinguiſhed frõ others. It is falſe of infants, either born in the church, or entering into the church with their faithful parẽts in their cõverſiõ: becauſe Chriſt ſpeaketh not of infants, but of mẽ of cõpetent age to be taught, that they ought not to be received into the church, except they be firſt taught the principles of faith and chriſtianity. But infãts are cõprehẽded vnder that form of the covenãt, *I wil be thy God, & the God of thy ſeed*, evẽ before they are capable of inſtructiõ, therfore they ought to be baptiſed, ere they cã be taught. Rep. *In the examples of baptiſing vvhole houſholds a figure Synecdoche is implied taking the vvhol houſholds for part of the houſholds, & it is meant that they only were baptiſed, who beleeved & cõfeſſed their faith. Vvherefore baptiſing of infants is not cleerly proved out of thoſe examples.* Anſ. The

Antecedent is false, seing the Apostles history maketh no such exclusion, & we need not rūne to a figure, whē there is no reasō why the proper sēce shou d not be reteined. REP. 4. *Yes ther is a twofold reasō of this Synecdoche: One, that the Apostles did not infringe christs cōmandemēt & appointmēt: another, that the circūstāces of those exāples exclude infāts.* Act 16.31 FOR *it is there said, they preached the word of the Lord to al that were in his house; whē yet (by your grāt) they preached not to infāts.* 1 Cor. 16.15 *Again, the whol house reioiced. The whole house of Stephanas ministred vnto the Saints. Wherfore infants are excluded.* ANS. To the first exceptiō we answere, denying that infants baptisme is repugnant to Christs institution, who wil that al who pertein to him & to his church have the cognizance of baptisme, as hath bin sufficiēdly proved. It is vntrue therfore that they say the Apostles absteined frō the baptisme of infants by Christs institutiō. To the secōd exceptiō we answere, denying that out of the circūstances alleadged there followeth a Synecdoche in the phrases of baptisme. FOR the infants might be baptised with their parēts, though thēselves heard not the word, nor ministred to the Apostles, but their parēts only, & other aged in the house; seing infācy might exclude thē frō hearing the word & ministering, but not sequester thē frō baptisme, no more thā from salvation it selfe. Therfore it is said to Cornelius: Act. 11.14: *He shal speake words vnto thee, whereby both thou, & al thine house shal be saved.* Wherfore setting aside such frivolous cavils, we must hold fast this doctrin, that baptisme of infāts was cōmanded by Christ, & alwaies practised by the Apostles & the whole church. Augustine saith: Lib. 4. ca. 23 Cont. Donat *The whole church holdeth by traditiō the baptism of infants.* Where he also cōcludeth: *What the whole church holdeth, being no decree of any Councel, but perpetually observed, that wee iustly beleeve to have beene delivered and confirmed by Apostolique authority.*]

Mark. 16.16 OB. 2. *They who beleeve not, are not to be baptized:* FOR *it is said, he that shal beleeve, & shal be baptized. But infants do not beleeve. Therfore they are not to be baptized.* FOR *vnto the vse of baptism faith is necessarily required: for whosoever shal not beleve, shal be cōdēned: but vnto those that are condemned the sign of grace must not be given.* ANS. 1. The Maior holdeth not generally. We might, for instāce, oppose vnto thē the exāple of circumcision, which was giv ē to infants who could not yet beleeve. It is true therfore of those, who are of vnderstanding that of thē none are to bee baptized, but such as beleeve. Neither yet are they able to pronoūce of those, who are of vnderstāding, that that they do beleeve.

Infants beleeve by an inclination to faith, & therfore are to be baptised

Wher-

Wherfore if infants are not to be baptiſed, becauſe they haue no faith: neither are they thē, who are of age & vnderſtāding, to be baptiſed, of whō it cānot be known whether they do beleeue or no. As, Simō Magus was baptized, & yet was an hypocrite. *But*, ſay they, *Profeſſion of faith is ſufficient for the church.* We confeſſe that this is true, and wee adde further, that to be borne in the Church is to infants inſteed & in place of profeſſion 2. Where they ſay, *That vnto the vſe of baptiſme faith is required*, we grant it: but yet diſtinguiſhing of faith: ſo that wee ſay, *Actuall faith is required in thoſe of vnderſtanding, but in infants is required an inclination only to this Actual faith.* So vnto the vſe of circūciſion was required actual faith in thoſe of vnderſtanding, but in Infants an inclinatiō therto only. There are thē foure tearms in their ſyllogiſme, or there is in it a fallacy of taking that to be ſpokē but in part, which is more generally ſpoken. *They which beleeue not*, to wit, ſimply, neither in profeſſion, nor in inclination, *are not to be baptiſed*. But the infants of the faithful beleeue in inclination. 3. Wee deny their Minor propoſition, which denieth that infants do beleeue: *For Infantes do beleeue after their māner*, that is, according to the condition of their age wherby they haue an inclination to beleeue, or do beleeue by inclination. For faith is in nfants potentially, and by inclination, albeit faith be not in them actually, as in thoſe, who are of age and vnderſtanding. And as wicked infants, which are without the Church, haue no actual impiety and wickednes but an inclination only to wickednes: ſo godly Infants, which are in the Church, haue not actual piety, and godlines, but an inclination only to godlines, not by nature indeede, but by the grace of the covenant. Furthermore, Infants alſo haue the holy ghoſt, and are regenerated by him, as Iohn was filled with the holy Ghoſt, when as yet he was in the womb. And it is ſaid vnto *Ieremy*, *Before thou cameſt out of the womb, I ſanctified thee.* If Infants haue the holy ghoſt, then doubtles he worketh in thē regeneration, good inclinations, new motions, & al other thoſe things which are neceſſary vnto ſalvatiō, or at leaſt hee himſelfe ſupplieth all theſe things, and ſufficeth for their baptiſme: as Peter ſaith: *Who can forbid water from them which haue receiued the holy Ghoſt as wel as we?* Wherefore Chriſt nombred little children amongſt the faithfull. *He that offendeth one of theſe little ones which beleeue in me.* Wherfore Infants do not prophane Baptiſme, as the Anabaptiſts ſhamefully ſlander vs.

Ieremi. 1. 5.

Act. 10 47.

Mat. 18. 16.

Ob. 3. *If the signe of the covenant pertaine vnto all, to whom the promise of the covenant pertaineth, then the sacrament of the Lords supper must be administred to infants; because the supper also is a signe of the covenant: But the supper (as you grant) is not to be administred to infãts: Therefore neither Baptisme. Ans.* This obiection proceedeth against the Maior of our first and second reasons before expressed, where wee conclude not thus, *Therefore every signe*, but thus, *Therfore some signe is to be tendered and given to infants:* to wit, that signe, 1. *Which hath no conditions excluding Infants.* 2. *Which is an initiating or entering of thẽ into the Church.* And in the new covenãt baptisme alone is such a signe. Which we proue thus. Baptisme only requireth the holy ghost & faith whether *actual* or *potential*, that is, in inclination: as appeareth by Peters words: *Can any mã forbid water, that they should be baptised who haue received the holy Ghost?* Againe, Baptisme only is a receiving into the Church. Therefore it alone is such a signe as is afore specified. If they thus vrge their argument: *If Infants are to bee baptised they are also to be admitted vnto the supper; for the supper is to be given to the whole church as well as baptisme: But they are not to bee admitted to the supper, as your selues confesse: Therfore neither to baptisme. Aun.* This reason doth not follow, because there is a great differẽce between baptisme & the supper. For, 1. Baptisme is a sacrament of entrance and receiving into the Church: whence it commeth, that the supper is to be granted to none, except he be first baptised. But the supper is a sign of our abode in the church, or a confirmation of our receiving into the Church. For the supper is instituted for our confirmation to be a sign, wherby God might confirme & seale vnto vs, that he having once received vs into the Church, will also evermore preserue vs in it, that we never fall from it, or forsake it. & also that he wil continue his benefits once bestowed vpon vs, & wil cherish and nourish vs by the body and bloud of Christ. This confirmation they who are of age & vnderstanding, stand in need of, as who are diversly tempted. 2. Vnto baptism regeneratiõ by the holy Ghost, & faith, or an inclinatiõ to faith & repẽtãce sufficeth: but in the supper cõditions are added & required, which hinder the vse therof to be grãted vnto infãts. For in the supper it is required: 1. *That they who vse the sign shew forth the death of the Lord.* 2. *That they try themselues, whether they haue faith & repẽtãce, or no.* And seeing the age of Infants cãnot do these things, it is manifest that infãts

Infants are not to bee admitted to the Supper although they are to be baptised

Two reasons hereof

are

are for good cauſe excluded frō the ſupper, & yet not frō baptiſm. And therfore although they are to be baptiſed, yet they ought not to be admitted vnto the ſupper. For vnto thoſe ſacramēts only are Infāts to be admitted, which are ſignes of receiving into the church & covenāt, & which haue no ſuch cōditiō adioined, whereby their age is excluded. Such a ſacramēt is baptiſm in the new teſtamēt; not the Lords ſupper.

[Ob. 4. *If baptiſme ſucceeded circūciſion, thē now alſo only the male childrē ſhould be baptiſed, & that in the 8. day. But this is not ſo. Therfore baptiſme ſucceeded not circūciſiō. Anſ.* The Maior is denied: for baptiſme ſucceeded circūciſiō, not in every *circūſtāce*, but in the *thing ſignified*, in the *end*, & *vſe*: and in theſe the 2. ſacramēts accord, though the circūſtances of ſexe & age be not cōmō to both. For God expreſly reſtrained circūciſiō to the males, & ſpared the females. Howbeit he cōprehended thē in the males, inaſmuch as, to be borne of circūciſed parēts was to thē in ſteed of circūciſiō. The womē therfore were circumciſed in the mē, that is, were reputed circūciſed, becauſe they ſprong of thē. Whēce Chriſt calleth a holy womā, *a daughter of Abrahā*: & the ſons of Iacob oppoſe theſe two betweene thēſelues, *our ſiſter*, & *an vncircūciſed perſon*, whē they ſaid: *VVe cānot giue our ſiſter to an vncircūciſed mā.* Wherfore God excepted the womā in times paſt frō circūciſion, & determinately ſet down the circūſtāce of the eigth day: but in baptiſm theſe circūſtances of ſexe & age are not expreſly mentioned: but there is a general commādemēt, that al the childrē of the godly muſt by this ſymbole be engraffed into the church: whether that bee done on the eigth day, or preſently after their birth.] Luk. 13. 16. Gen. 34. 14.

OF CIRCVMCISION.

THe two laſt queſtions touching Baptiſme before propoſed, haue relation to the doctrine of circūciſiō: & whatſoever cā be ſaid of circumciſion is fitly annexed to the doctrine of Baptiſme. It remaineth therfore that we briefly diſcuſſe thoſe queſtions which are eſpecially to be obſerved concerning circumciſion.

1 *VVhat circumciſion was.*
2 *VVhy it was inſtituted.*
3 *VVhy aboliſhed againe.*
4 *VVhat ſucceeded in place thereof.*
5 *How baptiſme and circumciſion agree, and how they differ.*

6. Why Christ was circumcised.

1. What circumcision was.



Circumcision was a rite & ceremony, wherby all the males among the children of Israell were by Gods commandement circumcised, that this rite might be a seale of the covenant made with Abrahames posterity. [Or, *it was a cutting of of the fore-skin from all the menchildren of the people of Israel, inioined by God to be a signe of the covenant entered with Abraham & his posterity, signifieng and sealing vnto thē the cutting of of the foreskin of their harts by the promised seed which should be borne, distinguishing them frō other nations, & binding them to faith & obediēce towards God This is my covenant which ye shal keepe betweene me & you, & thy seed after thee: Let every man child among you be circumcised. Hee received the signe of circumcision as the seale of the righteousnes of faith. The Lord thy God vvill circumcise thine hearte, and the hearte of thy seede &c.*] Circumcision therefore bounde the Iewes onely, other nations had free choise, if they perhaps embraced the Iewish religiō, & repaired to their church, to be circumcised, or not circumcised. We must here obserue, that they of the old testament were of three sorts. 1. There were *Israelites*, which were of Abrahams posterity, & were necessarily boūd by the law to obserue circūcision, & other ceremonies. 2. There were *Proselytes*, that is, outcommers, who came from out of the Gentiles, to enter the Iewish religion, and, for confirmation of their faith, they yeelded themselves to circumcision, and to the whole ceremonial law. Of these mention is made Act. 2. 10. Matth. 23. 15. 3. There were *Religious men* converted from Gentilisme to the Iewish religion, who beleeved the doctrine & promises of God, but were not circumcised, nor obserued the ceremonial Law: because it was lawful for the Gentiles, to submit, or not submit themselves to circumcision and the ceremonial Law: Such were Naaman the Syrian, the Æthiopian Eunuch, & others specified in the Acts. *There were dwelling in Ierusalem Iewes, men that feared God.* Ob. *The men children only were circumcised: therfore the women, it seemeth, were excluded frō grace.* Ans. No: for the womē were cōprehended in the circumcision of the men, & seeing God spared their weake sexe, it sufficed

Gen. 17. 10

Rom. 14: 1 Deut 30. 6.

Three estates of men in the old Testament.

1: Israelites.

2. Proselytes.

3. religious men.

Act. 2 5.

See the 4. Ob of the Anabaptistes pag 743.

ced that they ſhould be reckoned for the ſeed of Abraham, & have intereſt in the covenant, in that they came of circumciſed parents.

2. *What were the ends of circumciſion.*

CIrcumciſiõ was inſtituted, 1. *That it might be a ſigne of the grace of God towards Abrahams poſterity.* & that doubly. Firſt, *that God would receive into the covenant the beleevers, by the Meſsias who was to come:* Secondly, *that hee would give them the land of Canaan, & grant his church a certaine place there, vntill the comming of the Meſsias.* 2. *That it might be a bond, to bind Abraham & his ſeed vnto ſtãkfalnes, or to faith & repẽtance, & ſo to keepe the whole law.* 3. *That it might bee a mark to diſtinguiſh the Iews frõ other nations & ſects.* 4 *That it might be a ſacramẽt of initiating & receiving them into the viſible church.* 5. *That it might be an accuſation & a ſignificatiõ of vncleannes by naturall propagatiõ in all men.* Or, *that it might be a remembrãce vnto thẽ of naturall vncleannes, & of caſting from thẽ the maſſe of ſin, eſpecially of vncleannes rebelling againſt the law of chaſtity Circumciſe the foreskin of your harts, & be not any more ſtiffnecked. Be circumciſed vnto the Lord, & take away the foreskins of your hartes.* 6. *That it might be a ſign, which ſhould ſhew & ſignifie that the means of their deliverance through Chriſt which was to come, ſhoulde not come elſewhence, than from the bloud of Abraham. In thy ſeede ſhall all nations bee bleſſed.*

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Deut. 10. 16. ier 4. 4.

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Gen. 22. 18

3. *Why circumciſion is aboliſhed.*

CIrcumciſion is aboliſhed, 1. *Becauſe the thing ſignified is exhibited.* For among other things it ſignified, that the Meſſias promiſed vnto the fathers, ſhould come at length in his appointed time, & ſhould in our behalfe take our nature. 2. *Becauſe circũciſion was inſtituted for the ſevering of the Iews frõ al other natiõs: but now the church, that difference being aboliſhed, is collected & gathered out of all nations.* Wherfore the Meſſias being exhibited, & the differẽce of that people frõ other nations being revoked, the type of circũciſion was likewiſe to be cancelled. For it is a point of a wiſe law-giver, whẽ the cauſes are chãged, to alter ſuch lawes & decrees a ſo, as depend on them, & cõcerne them. And now the ſacrament of baptiſme performeth the ſame vnto vs, which circumciſion did vnto them. Moreover, as circumciſion was a ſign vnto them of their receiving into the people of God: ſo is baptiſme vnto vs the firſt marke, which ſevereth the church from the wicked.

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4. *What*

4 What succeeded in place of Circumcision

Baptisme succeeded circumcisiō

What the succeeding of one sacrament in place of another is

BAptisme in the new testament succeeded in place of circumcisiō. One sacrament succeedeth another, when, one being abolished, another is substituted in the roome therof, and that so, that vnder divers rites & ceremonies the same thing be signified, & so, as to have the same vse and end, which the former sacrament had. That baptisme thus succeeded circumcision is proved, 1. By the authority of Paul the Apostle: *In whom also ye are circumcised with circumcision made without hands, by putting of the sinfull body of the flesh, through the circumcision of Christ, in that ye are buried with him through baptism, in whom ye are also raised vp together through the faith of the operation of God, which raised him from the dead: And ye which were dead in sins, & in the vncircumcision of your flesh, hath he quickned together with him, forgiving you all your trespasses.* Heere the Apostle by two reasons proveth that there is no fruite or vse of external circumcision: or, that circumcision is now no longer to be reteined in the new church. First because we have circumcision *not made with hands*, that is, *spirituall* in Christ: a signe wherof was the corporal circumcision: that is, because that is now accomplished and fulfilled in Christ, which was by circumcision prefigured & shadowed. Againe he proveth it, because baptisme now hath the same signification & vse, which heeretofore circumcisiō had: this only is the difference; that baptisme is the signe of the thing exhibited, which circumcision prefigured whē it was yet absent, & not exhibited. Wherfore we are taught by this place of Paul, that baptisme is the same to Christians, which circumcision was before to the Iewes. 2. That baptisme was substituted in the same place of circumcision, the end common to both these sacraments cōvinceth: because both these sacraments are a signe of our adoption into the people of God, & a sacrament of our admission & receiving into the Church. For as the Infants of the Iewes & Proselytes, as borne citizens of the church, were forthwith cicumcised on the eighth day; but those who were of elder yeares, were thē first admitted into circūcision, whē they professed Iudaisme: so also the Infants of Christians are presently baptised, but the elder sort are not, vntil they have made profession of true Christiā doctrine, insteede of which profession it serveth the infants that they were borne in the Church.

Coloss. 2. 11 12. 13.

5. How

5 *How baptiſme agreeth vvith circumciſion, and howv it differeth from it*

CIrcumciſion & baptiſme agree, 1. *In the chiefe & principal ende:* wheras in both is ſealed the promiſe of grace by Chriſt, which is alwaies one & the ſame. 2. *By both of them is ſignified regeneration,* & a promiſe is made on mans part of faith and obedience towards God. 3. Both of them is a ſacrament of our entry, admiſſion, & engraffing into the church. Circũciſion & baptiſme differ, 1. *In rite or ceremony.* For the ſame are not the rites of circũciſion & of baptiſme. 2. *In circumſtance of ſexe & age.* For circumciſion was enioined the males alone on the eighth day: but baptiſme perteineth to both ſexes in the church preſently after their nativity & birth. 3. *In the maner of ſignifiing* Circumciſion (on Gods behalfe) promiſed grace for the Meſſias to come: Baptiſme for the Meſſias exhibited. The circumciſed were receiued into favour for Chriſt which was to be exhibited: The baptiſed are receiued for Chriſt exhibited. 4. *In a particular promiſe.* For circũciſion had a promiſe alſo of a corporal benefite: that is, it was a teſtimony alſo, that God would give a certeine place for the Church in the lande of Canaan vntil the comming of the Meſſias: baptiſme hath no promiſe in particular of any tẽporal benefit. 5. *In the maner of binding* Circumciſion (on our behalfe) did bind the church to the obſerving of the whole law, Ceremonial, Iudicial, & Moral: baptiſme bindeth vs only to the Moral law, that is to faith & amendment of life. 6. *In their obiects & cõtinuance.* Circumciſion was inſtituted only for Abrahames poſterity, & it was to cõtinue but vntil the cõming of Chriſt: baptiſme was inſtituted for al nations, that are deſirous & willing to come vnto the ſociety of the church, & it ſhal continue vntil the end of the world.

they agree.
1: In ende. Rom. 4:11: Tit 3:5.
2: In ſignification. Col 2:11: Deut: 30:6: Ier. 4:4: Marke 1.4. Rom. 6:3:
3: In effect: they differ
1. In rites.
2 In circũſtance of ſexe & age Gen 17:10 Mat 28:19.
3. In the manner of ſignifieng.
4. In a particular promiſe Gen: 17: 8.
5. In maner of binding
6 In obiects and continuance.

6 *VVhy Chriſt was circumciſed.*

THere was no cauſe of circumciſiõ in Chriſt. For nothing could be ſealed or beſtowed on him, neither did any vncleannes cleaue vnto him, the pruning whereof ſhould bee ſealed vnto him. Howbeit hee would be circũciſed. 1. That he might ſignifie that he was alſo a member of that circumciſed people, as alſo he would therfore bee baptiſed, that he might teſtify, that he was a member of thoſe, which are baptiſed.

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tised He would therfore be sealed with the initiatory sacramẽt of both churches, to intimate and signifie that he was the head, Saviour, and
2 corner-stone of both, & would one day make one of both. 2. That he might shew that he received and tooke al our sins on himselfe that hee
2.Cor.5.21 might satisfie for them, and cleere vs from al guilt. *He hath made him to be sin for vs, which knew no sin, that we should bee made the righteousnes of God in him. The chastisement of our peace was vpon him, and with his stripes we are healed. The Lord hath laid vpon him the iniquity of vs*
Is.53.5.6. *all.* 3. That hee might testifie that for our sakes he was made subiect to
3 the law, and that he did entirely and fully fulfill the law on our behalfe, deriving the curse thereof on himselfe, so to redeeme vs from the same
4 4. The circumcision of Christ was a part also of his humiliation & ransome paid for our sins.

CERTAINE CONCLVSIONS OF BAPTISME.

* *Baptisme is a sacrament of the new testament, wherby Christ testifieth vnto the faithful, which are baptised in the name of the Father, and the Son, & the holy Ghost, remission of al their sins, the giving of the holy Ghost, and their ingraffing into the church and his body: and they of the other side professe that they receiue those benefites from God, and therefore will and ought heereafter to liue vnto him, and to serue him. And further, the same baptisme was begun by Iohn Baptist, and continued by the Apostles, because he baptised into Christ who should suffer and rise againe, and they into Christ who had suffered, and was risen againe.

2. The first ende of baptisme instituted by God, is, that God might thereby signifie and testifie that hee cleanseth by bloud and the holie Ghost them, which are baptised, from their sins, & so engraffeth them into Christes body, and maketh them partakers of his benefits. 2. That baptisme might bee a solemne receiving, or matriculating and admitting of every one into the visible church, and a distinguishing mark of the church from al sects. 3. That it might be a publique & solemne profession of our faith in Christ, and our bond, whereby we are obliged to faith and obedience towardes him. 4. That it might advertise vs of our sinking into afflictions, and of our rising out of them againe, and deliverance from them.

3. Baptisme hath this force and power, to testifie and seal, by the cõman-

mandement of God, through the promise of grace adioined by Christ vnto this rite rightly vsed. For Christ baptiseth vs by the hand of his Ministers as he speaketh vnto vs by the mouth of his Ministers.

4. Wherefore there is in baptisme a double *water*: *An externall visible* water, which is elementary, and an *internall, invisible, celestiall*, which is the bloud and spirit of Christ. So also there is a double *washing*. *An externall, visible, and signifying washing*, namely the sprinckling or powring of water, which is corporal, that is, is perceive by the parts and senses of the bodie: And *an internall, invisible, and signified washing*, namely, remission of sinnes, for the bloud of Christ shed for vs, and our regeneration by the holy Ghost, and our engrafting into his body, which is spirituall, that is, is perceived and received by faith and the spirit. Lastly, there is also a double Administer of baptisme: *An externall*, of the externall baptisme, which is the Minister of the church, baptizing vs by his hande and water: *An internall*, of the internall baptisme, which is Christ himselfe, baptizing vs by his bloude and spirit.

5. Neither is the water changed into the bloud or spirite of Christ, neither is the bloud of Christ present in the water, or in the same place with the water. Neither are their bodies, who are baptised, washed therewith visibly: neither is the holy Ghost by his substaunce or vertue more in this water, than elsewhere: but in the right vse of baptisme, he worketh in the heartes of them, who are baptised, and spiritually sprinkleth and washeth them with the bloud of Christ, & he vseth this external symbole or sign, as an instrument, & as a visible word or promise, to stay and stir vp the faith of them who are baptised.

6. When as then baptisme is said to be the washing of the new birth, to saue vs, or to wash away our sins, it is meant, that the external baptisme, is a signe of the internal, that is, of regeneratiō or our new birth, of salvation, and spirituall washing, and this internal baptisme is said to be ioined with that external baptisme in the right vse and administration thereof.

7. But notwithstanding, so is sin in baptisme abolished, that wee are delivered from being obnoxious to the wrath of God, & from the cōdemnation of eternal punishment, and further, newnes of life is begū in vs by the holy Ghost, but yet the remnants of sin remain in vs, vntill the end of this life.

8 Now

8. Now al they,& they alone receiue baptiſme to the right vſe,who are renued,or renuing,& are baptiſed to thoſe ends,whereto Baptiſm was by Chriſt inſtituted.

9. The Church doth rightly adminiſter Baptiſme to al them, and to them alone,whom ſhe ought to repute in the number of the regenerate, or members of Chriſt.

10. Seeing alſo the infants of chriſtiãs are of the church,into which Chriſt wil haue al thoſe receiued & enrolled by baptiſme,who belong vnto him,& therfore baptiſme was ſubſtituted in the place of circũciſion(whereby as wel vnto the infants,as vnto the elder ſort,which did belong vnto the ſeed of Abraham,iuſtification, regeneration, and receiving into the church was ſealed) and therefore no man can forbid water,that they ſhould not bee baptiſed, who haue receiued the holy Ghoſt purifying their harts; Thoſe infants thẽ muſt neceſſarily alſo be baptiſed, who either are borne in the church, or come togither with their Parents to it.

11. As the promiſe of the goſpel,ſo baptiſm being received vnworthily,that is,before converſion,is ratified & profitable vnto ſalvatiõ to them that are penitent,& the vſe therof which was before amiſſe and vnlawful,is now become vnto them right and lawful.

12. Neither doth the wickednes of the miniſter make baptiſm voide or of no effect and force vnto thẽ,ſo that it be adminiſtred into the promiſe and faith of Chriſt:& therfore alſo the true church doth not baptiſe them,who haue bin baptiſed of heretiques,but only muſt enforme and inſtruct them with true doctrine cõcerning Chriſt and baptiſme.

13. And as the covenant once made with God,is alſo afterwards, after ſinnes committed,perpetually firme and of force to the repentant: ſo alſo baptiſme being once receiued, confirmeth and aſſureth the repentant al their life time of remiſſion of ſins; & therfore neither ought it to be reiterated,neither to be differred vntil the end of our life, as if it ſo only cleanſed men from ſinnes,if no ſins bee committed after it is once received.

14. Neither yet are al thoſe,who are baptiſed with water,(whether they be of vnderſtanding,or Infants)partakers of the grace of Chriſt. For the everlaſting election of God,and his calling vnto the kingdom of Chriſt is free.

15. Neither are al,who are not baptiſed, excluded from the grace of Chriſt.

Christ. For not the want but the contẽpt of the baptisme, shutteth mẽ out of the covenant of God made with the faithful and their children.

16. And seeing the administration of the sacraments is a part of the Ecclesiasticall ministery, they who are not called vnto this, and especiallie women, may not take vpon them the power and authority to baptise.

17. Rites which are patched by men to baptisme, as hallowing of the water, tapers, exorcismes, chrisme, salt, crosses, spettle, & such like, are worthily reputed in the church, as a corruption of the sacrament. ✻ ✻

OF THE LORDS SVPPER.

Quest. 75. *How art thou in the Lords Supper admonished & warranted, that thou art partaker of that only sacrifice of Christ offered on the Crosse, and of his benefites?* ON THE 28. SABBOTH

Aunsw. Because Christ hath commanded me and al the faithfull to eate of this bread broken, and to drinke of the cup distributed, in remembrance of him, with this promise adioined. [a] First, that his body was as certainely broken & offered for me on the Crosse, and his bloud shed for me, as I behold with my eies the bread of the Lord broken vnto me, and the cup communicated to me: and further, that my soule is no lesse assuredly fedde to everlasting life with his body, which was crucified for vs, and his bloud, which was shed for vs; then I receiue and taste by the mouth of my body the bread and wine, the signes of the body & bloud of our Lorde, received at the hand of the Minister.

[a] Mat. 26. 27. 28. Mark. 14. 22. 23. 24. Luk. 22. 19. 20. 1. Cor. 10. 16. 17. & 11. 23. 24. 25. & 12. 13.

The Explication.

The chiefe questions concerning the Lords Supper are

1 *What the Supper of the Lord is.*
2 *What are the ends thereof, or, wherefore it was instituted.*
3 *What it differeth from Baptisme.*
4 *What is the sense and meaning of the words of the institution.*
5 *What is the difference betweene the Lords Supper, & the Papists Masse: and why the Masse is to be abolished.*
6 *What is the right use of the Supper.*
7 *What the wicked receive in the Supper.*
8 *Who are to come to the Supper.*
9 *Who are to be admitted to the Supper.*

The three former of these belong to the 75. and 76. questions of the Catechisme: The fourth to the 77. 78. 79. The fifth to the 80. The sixth seventh, and eigth to the 81. and vnder them they shal bee placed and handled.

1 *What the Supper of the Lord is.*

The names giv̄e to this sacrament, & the reason of the names. It is called 1 the Lords Supper.

First we will see, by what names the supper of the Lord is called: then we wil in fewe wordes define what it is. This action, or ceremony, or rite instituted by Christ a litle before his death, is called, *The Lords Supper from the first institutiō of it*: that is, in respect of the original or first beginning of this rite: or in respect of the time wherin this ceremony was instituted, which circumstance of time the church (for her liberty in cases of this quality) hath chāged. For it was a matter of casualty that this ceremony was instituted of christ rather in the evening at supper time, thē in the morning, or at noone day: to wit, becaule of the eating the Paschal lambe, which by the law was to bee celebrated in the evening, & was afterwardes to bee abolished by this new sacramēt. It is called of S. Paul, *The table of the Lord.* It is likewise called *Synaxis*, that is, a cōvent; *in respect of the assembly and convent of the church*; becaule some, either few, or many, must assemble & meete together, in celebrating of the supper. For in the first celebration, the Disciples were present: To them it was laid, *Take this, and devide it among you.* Wherefore it must needes be, that there was some number there: which also appeareth by the Apostle repeating the first institution: where in the end he addeth. *When yee come together to eate, tarrie one for another.* And further, that moe ought to come together to cele-

2 The Lords table
3 A cōvent or assembly

1 Cor. 11. 20. 33.

celebrate the ſupper, this ende of the Supper doth evidently enough ſhew, in that it was inſtituted to be a token, and even a bond of love. *For vve that are many are one bread & one body.* It is called alſo *the Euchariſt*, becauſe it is a rite and ceremony of thankeſgiving. Laſt of al, it is called alſo *a ſacrifice*, not *propitiatory* or *meritorious* (as the Papiſts dreame) but *gratulatory*, becauſe it is the commemoration of Chriſtes propriatory ſacrifice. And at length it was alſo called *Miſſa*, from the offering, or from the dimiſſing of the reſt, who might not communicate, after the ſermon, which went before the celebration was finiſhed. We reteine the name left in Scripture, and ca it *the Lords Supper.* Now let vs come to define the Lords ſupper. *The Lords ſupper is a ceremony or ſacrament inſtituted & appointed of Chriſt vnto the faithfull, for a memorial of him, wherby Chriſt doth certainly promiſe & ſeale vnto me & al the faithful, firſt that his body vvas offered and broken on the croſſe for me, & his bloud ſhed for me, as truly, as I ſee with mine eies, the bread of the Lord to be broken vnto me, & his cup diſtributed: & moreover, that hee doth as certainly with his body crucified, and his bloud ſhed, feed & nouriſh my ſoule vnto everlaſting life, as my body is fed with the bread & the cup of the Lord receiued frō the hand of the Miniſter, which are offered to me as certain ſeals of the body and bloud of Chriſt.* It may be alſo more briefly defined on this wiſe. *The Lordes ſupper is a diſtributing & receiving of bread & wine cōmanded of Chriſt vnto the faithfull, that by theſe ſignes hee might teſtifie, that hee hath delivered and yeelded his body vnto death, & hath ſhed his bloud for them, & doth give them thoſe things to eate and drinke, that they might bee vnto them the meate & drink of eternal life, & that therby alſo he might teſtifie, that he would dwel in them, nouriſh, and quicken them for ever.* And againe, *that of the other ſide he might by the ſame ſignes bind them to mutual dilection & love, ſeeing Chriſt ſpareth not to give his body & bloud for vs.* This is cōfirmed not only by Chriſt in the Evāgeliſts, but alſo by Paul, who expreſly ſaith, *The cup of bleſſing which we bleſſe, is it not the communion of the bloud of Chriſt?* Moreover, *the ſignes* in this ſacrament are, *bread and wine*: bread broken & eatē: wine diſtributed & takē. *The thinges ſignified are* 1. *The breaking of the body, and the ſheading of the bloud of Chriſt.* 2. *Our vniō & coniunction with Chriſt by faith*, ſo that we draw life everlaſting frō him, & are made partakers, as of Chriſt himſelfe, ſo alſo of al his benefites; as the branches are made partakers of the iſe of the vine. We are adverti ſed of this our vniō & cōmunion

1. Cor. 10. 17.
4. The ſacrifice.
5. A ſacrifice.
6. Miſſa.

The definition of the Lords Supper.

The ſignes & thinges ſignified in the Lordes Supper.

with Christ: 1. By the proportion which the signs have with the things. 2. By the promise which is adioined. And the proportion doth chiefly propose and shew two thinges vnto vs, 1. *The sacrifice of Christ.* 2. *Our cõmuniõ with Christ*, because the bread is not only broken, but is also giuẽ vs to eat. NOW *the breaking of the bread* is a part of the ceremonie, because vnto it a part of the thing signified doth answere, namely, the breaking of Christs body, of which significatiõ of this signe Paul doth testify, whẽ he saith: *This is my body which is broken for you* ✠ Here receiving and eating is part of the ceremony wherevnto doth answere the thing signified, to wit, the eating of Christs body. NOW this divin & spiritual thing, namely, the breaking & cõmunicating of Christs body, is signified & cõfirmed by this ceremony, which is the breaking & receiving of bread, for two causes. 1 *Because Christ cõmandeth these rites, vnto which we ought to give no lesse credit, than if Christ himselfe did speake with vs.* 2. *Because he annexeth a promise that they who observe these rites with a true faith, must be assured & certain that they have cõmuniõ with Christ. VVine is added*, that we should know the perfection & accomplishment of our salvation, to be in his sacrifice, & that there was nothing, which could bee further desired. ✠ The wine is severed from the bread, to signify the violence of his death, because the bloud was sundered from his body.

Breaking of the bread a part of the ceremony 1. Cor. 11. 24.

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2. *VVhat are the ends of the Lords Supper.*

1 Confirmation of our faith.

THe ends, for which the Lords supper was instituted, are, 1. *That it might be a cõfirmatiõ of our faith*, that is a most certain testification of our cõmuniõ & vnion with Christ, because Christ testifieth vnto vs by these signes, that he doth as verely feed vs with his body & bloud vnto everlasting life, as we receive at the hãd of the minister, these the Lords signs: & this testificatiõ is directed to every one, who receiveth the signs with a true faith. For we so receive the signes at the ministers hand, as that rather the Lord himselfe giveth thẽ vs by his ministers. Wherefore *Christ is said to have baptized moe disciples, thã Iohn*, whẽ yet he did it by his Apostles, & other disciples. 2. *That it might be a publique distinctiõ, or marke, discerning the church from al other natiõs & sects*, for the Lord instituted & appointed his supper for his Disciples, and not for others. 3 *That it might be our testification to Christ & the whol church*: Which is a publique cõfession of our faith, and

Iohn 4. 1. 2 Distinction of Christians from infidels. 3. Testification of our faith.

and a ſolemne thankſgiving & binding our ſelves to perpetual thankfulnes & the celebratiō of this benefit. both which are proved by theſe words of Chriſt: *Do this in remembrance of me.* This remēbrance is taken firſt for faith in the hart: then for thankſgiving & our publique cōfeſſiō. 4. *That it might be a bond of the churches aſſēblies & meetings*: becauſe the ſupper was inſtituted, that it ſhould be done & celebrated in a congregation, & that either great or ſmal. Therfore the Supper (as was ſaid before) is called a * *convent*: & Chriſt expreſly commādeth, *Drinke ye all of this.* Likewiſe Paul, *When yee come together to eate, ſtay one for another.* 5. *That it might be a bond of mutual love & dilectiō*: becauſe the Supper teſtifieth, that al who receive it aright are made the mēbers of Chriſt vnder one head: as alſo Paul ſaith: *For we that are many, are one bread & one body, becauſe we are all partakers of one bread.* Now the members of one body mutually love one another.

Luk. 22. 19. 1. Cor. 11. 26. 4. To bee a bōd of the churches aſſemblies

* Synaxis. Mat. 26. 27. 1 Cor. 11. 33. 5. To bee a bonde of leve amōg men 1. Cor. 10. 17

Of this which hath bin ſpokē, we gather that the Lords ſupper ought not to be celebrated by one only. 1. *Becauſe it is a cōmunion, & the ſign of our cōmuniō*: & a private ſupper is no cōmuniō. 2. *Becauſe it is a ſolemne thankſgiving, & al ought to give thankes vnto God*, & by conſequent, he that thinketh himſelfe vnworthy to cōmunicat with others in the Lords Supper, doth withal confeſſe himſelfe not to be fit to give thankes vnto God. 3. *Becauſe Chriſt together with his benefits, is not proper to any, but cōmon to al*, wherfore a private ſupper maketh that good private, which ſhould be publique. 4. *Chriſt called al his houſhold vnto it even Iudas himſelfe.* Therfore a privat ſupper is contrary to Chriſts inſtitutiō. 5. *That ſome abſtaine frō cōming to the ſupper, it cōmeth of a certaine evil & corrupt motion, either becauſe they wil not communicat with others, or becauſe they thinke themſelves not worthy enough to approach vnto this table.* But al are worthy, who beleeve themſelves to be delivered by Chriſt frō eternal dānation, & deſire to profite & goe forward in godlines. In ſūme: if the Supper be received by by one onely, that is done againſt the vſe, appellation, inſtitution, & nature of the ſacrament. Ob. *Chriſt, in the words of the inſtitution of the ſupper putteth as the principal end of his ſupper: his remembrance: therfore the confirmation of faith muſt not bee made the principall ende of his ſupper.* Aunſw. The reaſon followeth not; to the denial of a parte, by putting the vvhole. For *the remembrance* of CHRIST is the whole, wherin is compriſed both our confeſſion, and our ſolemne bonde to thank-

The Lords ſupper may not be celebrated by one onely.

An obiection againſt that end which before was alleadged to be principal in the Lords Supper.

thankfulnes: & also the confirmation of our faith. Wherfore rather by inverting the reason, I thus infer & conclude: becaus *the remembrãce* is the supper, therfore it is the confirmation of our faith & becaus also Christ propoſeth vnto vs that ceremony or rite which must be vnto vs a *remembrance* of him, he doth verely propoſe also a confirmatiõ of our faith, which is nothing elſe but a remembrance of Christ, & his benefits. Ob. *The holy ghoſt cõfirmeth our faith. Therfore the ſupper doth not.* Anſ. The reason followeth not, to the removing of an inſtrumental cauſe, by the putting of a principal cauſe: as if a man ſhould ſay, *God feedeth & nouriſheth vs; therfore bread doth not.* For the holy ghoſt confirmeth indeed our faith, but by the word & Sacramentes as god feedeth & nouriſheth vs, but by bread.

3. *What the ſupper differeth from baptiſme.*

ALthough the ſame benefits are imparted & ſealed vnto vs both in the Lords ſupper, & in baptiſm, to wit, a ſpiritual engraffing into christ, & a cõmuniõ with him, & the whol benefit of ſalvatiõ, wherof the Apoſtle ſpeaketh ſaying: *By one ſpirit are we al baptiſed into one body, & have bin al made to drink into one ſpirit*: yet many & manifeſt are the differences of theſe ſacraments. For the ſupper differeth from baptiſme. 1. *In ceremonies or external rites.* 2. *In the ſignificatiõ of the ceremonies* For albeit it is the ſame participation of Christ, namely both the waſhing away of ſins by the bloud of Christ, which is repreſented in baptiſme: & eating & drinking of the body & bloud of Christ, which is cõfirmed vnto vs in the Supper; yet notwithſtanding that ſignificatiõ of our new birth is ſealed by the dipping of our body into the water of baptiſme: & this of our maintenãce & preſervation is depainted & ſealed by the eating & drinking of bread & wine in the ſupper. And therfore *the thing ſignified* of the ſacramẽts is not divers, becauſe it is the ſame, to be waſhed with the bloud of Christ, &, to drinke the bloud of christ. But the maner of ſignifying one & the ſame thing is diverſe. 3. *In their proper ends.* Baptiſm is a covenant made betweene god and the faithful: the ſupper is a ſigne of the continuing of that covenaunt. Or, Baptiſme is a ſigne of regeneration, and of our entrance into the Church and covenaunt of God: the Supper is a ſigne of their foſtering, abiding, and preſervation, who are once entered into the church. The newe man muſt firſt be borne by the ſpirit of Chriſt,

1. Cor. 12. 13

1. In ceremonies.
2. In ſignificatiõ of ceremonies. The ſame thing is ſealed in Baptiſme, & the Supper, but the means of ſealing is diverſe.
3. In endes.

and

and the signe of this renuing or regeneration is baptisme: afterwardes when he is once renued and borne againe he must be fostered & nourished by the body & bloud of Christ, the signe of which nourishing is the supper. Briefly, in baptisme god confirmeth vs of our receiving into the church: in the supper, of his cõtinuing & increasing his benefits vnto vs. In the meane time it is one & the same Christ, who both regenerateth, & nourisheth vs to eternal life. 4. *In the mãner of vsing them.* To the lawful vse of baptisme regeneratiõ sufficeth: therfore it agreeth to al whõ the church reputeth regenerate: as al elder persõs professing faith & repentance; & infants borne in the Church. But the supper requireth farther the trial of the faith of the receivers, the remẽbrãce of the Lords death, & thansgiving. *Do this in remẽbrãce of me. Shew forth the Lords death till he come. Let a man examine himselfe.* Baptisme therfore is due to the whole Church, that is, as wel to infants as elder persons; the supper only to elder persons, who can proue thẽselues, & shew forth the Lords death. 5. *In the order of receiving them.* For baptisme must go before, & the supper follow. That is, the sacrament of the supper must not be given but to them who are baptised, and not to them neither presently after baptisme, but after they haue made confession of their faith and repentance. Whervpon in the auncient church after the sermon, were dimissed such as were excõmunicated; likewise those that were possessed or troubled with an evil spirit, & the *Catechumens*, that is, such as did not as yet vnderstãd the grounds & principles of religiõ, or were not as yet baptised. So of old, they who were not yet circũcised, were not admitted to the sacrifices or ceremonies. Nowe if they who were baptised, before they haue made confessiõ of their faith & repentãce, are not as yet to be admitted vnto the supper: much lesse are they who, being baptised, liue after the manner of swine and dogs. 6. *In the receiving it selfe.* We must often celebrate the Supper, because we must often shew forth the Lords death. For it was therfore instituted, that in it should be made a publique remembrãce, recoũting, & shewing of Christes death. Also the confirmation of our faith concerning the eternal continuance of the covenant, (which confirmatiõ is by the supper) is often necessary, and therefore the supper is often to be reiterated, as also the eating of the Paschall Lambe prefiguring this supper was for this cause yearely reiterated. But baptisme is not to be reiterated, but once only to be received in our life time, even as circũ-

4. In mãner of vsing.

Luk: 22: 19: 1: Cor: 11: 18

5. In order of receiving

6. In order of receiving it selfe which of Baptisme is but once, of the Supper often.

cision of old was but once receiued: & baptisme is therfore not to be reiterated, both because we haue no commandement to this purpose, & also because it is a signe of our receiving into the Church & covenant of God. For the covenant once made, is not againe vndone, or made void to those that repent, but remaineth ratified & firme for ever. For the gifts and calling of God are without repentance: and we by repentance after our fals enter not a new league with God, but renew & restore an old. Hereof it is that Christ himself saith of the supper: *Doe this, as often as yee shall drinke it, in remembrance of me.* And the Apostle, *As often as yee shall eate this bread and drinke this cup, yee shewe the Lords death till he come.* But of Baptisme the same Apostle teacheth *As many as haue beene baptised into Christ Iesus, haue beene baptised into his death.* And Christ pronounceth: *He that shall beleeve, and be baptised shall be saved.*

Luk:22: 19: 1:Cor:11:26

Rom: 9:3: Mark:16.16

Quest. 76. *What is it to eate the body of Christ crucified, & to drink his bloud that was shed?*

Answ. It is not only to embrace by an assured confidence of mind the whole passion & death of Christ, & therby to obtain forgiuenes of sins & everlasting life:[a] but also by the holy Ghost, who dwelleth both in Christ & vs, so more & more to be vnited to his sacred body,[b] that though he be in heavē,[c] & wee in earth, yet nevertheles are we flesh of his flesh, and bone of his bones:[d] & as all the mēbers of the body are by one soule, so are we also quickned & guided by one and the same Spirit.[e]

[a] Ioh: 6: 35: 40. 47: 48: 50. 51: 53. 54.
[b] Ioh: 55: 56:
[c] Coloss. 3. 1. Act: 3: 21: 1:Cor: 11: 26:
[d] Eph: 5: 30 & 3: 16: 1:Cor: 6: 15
[e] Ioh: 3: 24: & 4: 13: Ioh: 6. 57: & 15. 1: 2: 3: 4: 5. 6 Eph: 4: 15: 16.

The Explication.

THis question expoundeth and declareth the *thing signified* in the Sacrament. The eating of Christs flesh, & drinking of his bloud is not corporal, but spiritual; and compriseth, 1. *Faith of Christs passion and death.* 2. *An apprehension of remission of sins & eternal life through faith.* 3. *Our union with Christ by the holy Ghost dwelling in Christ, & in vs.*

vs 4. *The benefite of his quickening by the same spirite.* Wherefore, *To eate the flesh of Christ and drinke his bloud is, to bee receiued into fauour with God for Christs merit, to receiue remission of sins & be reconciled to God by the same faith; to haue the Son of God, who assumed mans nature, & vnited it personally vnto him, dwelling in vs, & coupling vs vnto himselfe & his assumed nature, by powring into vs his spirit, through whō he regenerateth vs, and restoreth light in vs, righteousnes, and life eternal, such as is eminent in his assumed manhood* More briefly, *To eate* is 1. *To beleeue*, 2. *To receiue remission of sins by faith.* 3. *To be vnited to Christ.* 4. *To be made partakers of the life of Christ*, or to be made like and conformed vnto Christ by the holy ghost, who worketh the same thinges in vs and in Christ. This eating is our communion with Christ, which the Scripture teacheth, and which we professe in the Creed: namely a spiritual vnion with Christ, as members with the head, & brāches with the vine. Christ teacheth vs this eating of his flesh *Ioh. 6.* & cōfirmeth it in the Supper by external signes. Thus did the ancient Fathers Augustine, Eusebius, Nazianzene, Hilary and others expound the eating of Christs body, as hereafter shal appeare. Wherefore the opinions of papisticall Transubstantiation, of a corporall presence, and of eating Christs body in the bread with the mouth, (which many defende) are not grounded on the words of the supper, which promise the eating of Christs body.]

What it is to eate the flesh of Christ.

Quest 77. *Where hath Christ promised, that he wil as certainly giue his body & bloud so to be eaten and drunken, as they eate this bread broken, and drinke this cup?*

An. In the institutiō of his supper, the words wherof ar these

[a] *Our Lorde Iesus Christ, in the night that hee was betraied, tooke bread: and when he had giuen thankes, he brake it, & saide, Take, eate, This is my body which is broken for you: this doe you in remembrance of me. Likewise also he tooke the cup, when hee had supped, & said, This cup is the new Testament in my bloud: this do, as often as yee shall drinke it, in remembrance of me. For as often as ye shall eate this bread, and drinke this cup, ye shew the Lords death til he come.* This promise is repeated by S. Paul, when he

[a] 1. Cor. 11. 23. 24. 25. Mat. 26. 26. 27. 28. Mark. 14. 22. 23. 24. Luk. 22. 19. 20.

saith: [b] *The cup of thankesgiving, wherwith we give thāks, is it not the communion of the bloud of Christ? For wee that are many, are one bread & one body, because we al are partakers of one bread.*

[b] 1 Cor. 10. 16. 17.

The Explication

THe institution of the Lords Supper doth confirme vnto vs by evident reasons what is the true and saving communion of Christs body and bloud: & therfore the true sense and meaning of the words of the institution is diligently to be considered. The holy Evangelists Matthew, Marke, & Luke do most especially of al others describe the institution of the Lords Supper: and besides them the Apostle also declareth it no lesse plainly in his Epistle to the Corinthians. The words of them al are these.

MATTHEW c. 26. 26. &c.	MARKE c. 14 22. &c.	LVKE c. 22 19.	PAVLE 1 Cor. 11. 23. &c.
As they did eate, Iesus took the bread, & when he had giuen thankes, hee brake it, and gave it to the disciples, and said, Take, eate this is my body. Also when he had tooke the cup, and when he had giuē thākes, hee gave it to them saying, drinke ye al of it. For this is my bloud of the newe Testament, that is shed for many, for the remission of sinnes.	As they did eate, Iesus tooke the bread, & when hee had given thāks, he brake it, and gave it to them, and saide, Take, eate: this is my body. Also he tooke the cup, & when he had giuē thāks, gave it to them: & they al drāke of it. And he said vnto them. This is my bloud of the new Testament, which is shed for many.	And hee tooke bread, & when hee had given thāks, he brake it, & gave it to them, saying, This is my body which is given for you: do this in remembrance of mee. Likewise after supper he took the cuppe, saying, This cup is the new testament in my bloud, which is shed for you.	I have received of the Lorde that which I also have delivered vnto you: to wit, that the L. Iesus in the night that he was betraied, tooke bread: And whē he had giuē thāks he brake it, & said, Take, eate: this is my body which is brokē for you: this do ye in remembrance of me. After the same manner also hee tooke the cup, when hee had supped, saying: This cup is the Newe Testament in my bloud: this do as oft as ye drinke it, in remembrāce of me. For as often as ye shall eate this bread, & drinke this cup, yee shewe the Lordes deathe till hee come.

These wordes of the Apostle we wil briefely expound, and then we wil demonstrate our opinion in this point by true and firme argumēts

in

in the question of Catechisme immediatly following.

[*The Lord Iesus.)* This is the author from whom it is intituled *the Lords supper*. We must therfore observe what this Lord did, said, and prescribed, as Cypriã wel warneth vs: *If Christ alone be to be heard, we must not attend or regard what any man before vs hath thought meete to be done, but what Christ, who is before all, first did performe.*] Lib. 2. Ep. 3.

In the night that he was betraied. This circumstance is specified by the Apostle, to give vs to vnderstand that Christ would at the last supper of the passeover institute this his supper, to shew, 1. *That now vve an end was made of all the old sacrifices, & he did substitute a new sacramẽt which should succeed, & should from hence forth be observed (that pascal sacramẽt being finally abolished) & which should signify the same thing, difference only of time excepted.* For the Paschal Lamb signified Christ which should come, and should be sacrificed: The supper, Christ already sacrificed. Ob. *But when the supper was instituted, Christ was yet to be sacrificed.* Ans. But then was at hand the offering vp and sacrificing of Christ. For a few houres after, hee was sacrificed, & the supper, was from that time forward to signifie Christ sacificed. 2. *That he might stir vp in his Disciples, & in vs greater attẽtion & marking of the cause, for which he did institut it, & that we might vndersta̅d, how earnestly christ would have this supper to be commẽded vnto vs: seing he did nothing before his death, but that which was of most weight & moment.* Therefore did he in the very point or instant before his death institute it, to be as it were the testament, and last wil of our testator. Briefly: this clause Paule addeth, that we may know that Christ instituted this supper for a memorial of himselfe now ready to dye.

He tooke bread) That is, vnlevened or not levened bread, which then they did eat of at the table in that feast of the Passeover, which admitted no leauened bread. *The institutiõ of the Supper & vnleavened bread* did concur then togither, and fall out *by an accident*: and therefore this circumstance properly perteineth not to the supper, (as neither the *Evening* doth, at what time it was instituted) neither can a necessity of vnleavened bread for this vse be hẽce enforced: neither would Christ hereon prescribe any certane manner of baking bread for the Lordes supper. Yet notwithstanding *the bread of the Lords supper differeth in vse from common bread*, because this is taken for the nourishment of the bodie: but that for the foode and nourishment of the soule, that is,

for

for the confirmation of our faith & vnion with Christ. And here wee are to note, *that he is said to have taken bread frō the table*: to wit, with his hand. HEE tooke not his body therfore: neither tooke he his body *in the bread, with the bread, or vnder the bread*, save onely *sacramentally*. For his body lay not on the Table, but sate downe thereat.

[Blessing & thanksgiving are al one in the supper.

VVhen he had givē thāks) [Matthew & MARK say of the bread, *VVhē he had blessed*; of the cup, *whē he had givē thāks*: Luke & Paul say of the bread, *VVhē he had givē thanks*: Wherfore, *To blesse*, &, *To give thāks*, both signify one thing: neither can the mystery of POPISH magical Cō secration be cloaked vnder these termes. Christ therefore *blessed*, that is, he have thanks, namely, to his FATHER, (not to the bread) for spiritual blessings, I meane, for the satisfying of soules:] that his office beeing now performed & finished on earth (his last act yet remaining to bee done) the time of his dying for the redēption of the elect was at hand; that thus it had pleased the Father to redeeme mākind; or that the typical PASSEOVER was abolished, & the signified PASSEOVER was now exhibited, & a memorial of him was to be signed to the church: or lastly, he gave thankes for the admirable & wonderful gathering & preserving of the church.

] HE *brake it*.) That is, he brake the bread, which he took frō the table, & distributed the same, being one amōg many: not any other invisible thing hidden in the bread. He brake not his body, but the bread, as S. PAUL saith, *the bread which he brake* &c. Now he distributed the bread, being one, amōg many, because *we that are many, are one body*. But the cause, for which he brak this bread, was *to signify*, 1. HIS passiō, & the seperatiō of his body frō his soul. 2. THE cōmuniō of many with his own body, & their bond of vniō & mutual love: THE *bread which we breake, is it not the cōmuniō of Christ? FOR we that are many are one bread, & one body*. Wherfore the breaking of bread is a necessary ceremony, both in respect of the *significatiō*, & in respect of the *cōfirmation* of our faith; & therfore is this ceremony also to be reteined. 1. BECAUSE Christ hath cō māded it: *Do this*. [2. BECAUSE of the autority & exāple of the church plāted in the APOSTLES time, which frō the rite of *breking* termed the whol actiō, *breaking of bread*:] 3. FOR our own cōfort: that we may know the body of Christ to have bin as certeinely crucified for vs, as we see the bread to be broken vnto vs. 4. That the opinions of *Transsubstantiatiō* & *Consubstantiation* may be pulled out of mens minds.

Two things signified by the breaking of the bread.

1. Cor 10. 16

Foure causes why this ceremony is to be reteined.

Take,

Take, eate.) This cõmandemẽt belongeth to the disciples, & to the whol church of the new testamẽt: Whẽce it is clere & manifest: 1. That the popish masse, wherin the priest giveth nothing to the church to be takẽ & eaten, is not the supper of the Lord, but a private supper of him that sacrificeth, & a meere stag play. 2. That we must not be idle beholders of the supper, but religious receivers of it. 3. That the lords supper is not to be celebrated but in an assẽbly or cõgregatiõ, where there are such as receive & eate. 4. That the supper is a sign of grace in respect of God reaching out vnto vs his benefits to be apprehẽded with a strong faith, even as we receive the signe with our hand and mouth.

This is my body:) *This*, that is, this bread. Ob. *Then should it have beene said* *ὅτος, not τοῦτο.* Ans. *τοῦτο*, is as much as if he had said; This thing which I have in my hãd: now that was bread. And that it is so to be vnderstood is proved by these reasõs, 1. Christ tooke nothing but *bread*: he brake *bread*, & gave *bread* to his disciples to eate. 2. S. Paul saith expresly, *The bread which he brake, is it not the cõmuniõ of the body of Christ?* 3. of the wine it is said: *This cup is the new testamẽt in my bloud.* Wherfore after the same manner it is said, *This*, that is, this bread, is my body, which is brokẽ & delivered vnto death for you. [The literal sẽce, if it be properly takẽ, can be no otherwise vnderstood thẽ thus; The substance of this bread is the substãce of my body, but so to vnderstãd it, is an vndouted absurdity. For bread is a rude masse without life, baked of corne, & not vnited personally to the *VVord*: but the body of Christ is a living substãce, born of the virgin, & vnited *personally* to the *VVord*: Christ therfore calleth the bread his body, meaning, the sign of his body, by a sacramẽtal Metonymie attributing the name of the thing signified to the sign, because he appointeth this bread to be a signe & sacramẽt of his body, as Austine himselfe interpreteth: *The Lord doubted not to say, This is my body, when he gave the signe of his body.*] Wherefore farre bee it frõ vs, that we should say, that Christ took bread *visibly*, & his body *invisibly* in the bread: For it is to be observed, that hee saith not, *In this is my body*: Or, *This bread is my body invisible*: but, *This bread is my body*, true, & visible, which is given for you. [Moreover these are the wordes of the promise added to this sacramẽt, to teach vs what the bread is in this vse, to wit, the body of Christ; that is, what Christ exhibiteth & imparteth to the receivers of this bread, & beleevers of this promise, even his body, or that flesh, which in the gospel he promised to give for:

*These greeke Pronouns cannot be expressed with the like english particles, because the wvoordes BREAD & BODY being of divers genders in greeke, the greeke Pronounes also are divers, when as in english our particle THIS serveth for words of all genders.

Cont: Adimã: Cap: 12.

Iohn 6. 51. for the ſalvation of the world. For this is no divers promiſe from that he delivered in the 6. of Iohn, but every way the ſame, concerning his fleſh quickening vs, and the eating therof profitable to ſalvation. Only heere the *ſacrament all vse* is adioined, wherewith the promiſe is adorned and ſealed; as if he ſhould ſay: In the Goſpel I promiſed life eternal to al that eate my fleſh, and drinke my bloud: now I confirm & ratify this my promiſe with an outward ceremony, that hence-foorth they which beleeve this promiſe, and feed on this bread, may vndoubtedly be perſwaded and aſſured, that they verely eate my fleſh which was given for the ſalvation of the world, and have life eternal. By this promiſe therefore this bread is made the ſacrament & *ſigne* of Chriſts body, and Chriſts body is made the *thing ſignified* by this ſacrament: and theſe two (I meane the ſigne and the thing ſignified) are v nited in this ſacrament, not by any *natural copulation* or *corporal* and *local exiſtence* one in the other, much leſſe by *tranſubſtantiation* or chāging one into the other; but by ſignifieng, ſealing, and exhibiting the one by the other, that is, by *a ſacramental vnion*, whoſe bonde is the promiſe added to the bread, requiring the faith of the receivers. Whence it is cleere, that theſe things in their lawful vſe are alwaies ioyntly exhibited and received, but not without faith of the promiſe, viewing & appreh ēding the thing promiſed now preſent in the ſacramēt: yet not preſent or included in the *ſigne*, as in a veſſel conteining it; but preſent in the *promiſe*, which is the better part, life & ſoule of the ſacrament. For they want iudgment, who affirme that Chriſts body cānot be preſent in the ſacramēt, except it be *in* or *vnder* the bread, as if (forſooth) the bread alone without the promiſe were either a ſacrament, or the principal part of a ſacrament.]

The vnion of the ſigne and the thing ſignified in the ſacrament

Which for you.) My diſciples, that is, for your ſalvation & the ſalvation of the whole church.

Is broken.) Ob. *But Chriſts body neither is, nor was broken* Anſ. Paul hath a reſpect to the ſignification, which the breaking of the bread did import. Now this breaking ſignifieth the paines, & renting of Chriſts body, and the violent ſundering of his ſoule and his body one from the other. For as the bread is brokē & parted into divers parts, ſo the ſoule and body of Chriſt were ſeperated & parted from each other. Wherfore the propertie of the ſigne is here attributed to the thing ſignified.

Doe this.) Theſe words are a commandement to obſerve the ceremony

mony which Christ instituted. *This*, to wit, this which ye see me do, do you also hēceforth in the church: that is, Being gathered & assembled together, take bread, give thankes, breake it, distribute it, eate it &c. He vnderstandeth the whol action which he commandeth, and that to vs which beleeve, & not to the Iewes, who were ready to crucifie him.

In remembrance of me.) That is, Thinking & meditating of my benefits, which I have dōe for you, & which are by these rits recalled into your memory; & further verely feeling & finding in hart, that I give you these my benefits: & therfore celebrating them by publique confession before God, & Angels, yea before men also, and so giving mee thanks for them. [Wherfore the end of Christs Supper is *remembrāce*, which is not a meere meditation on the history, but a calling to minde the death & benefits of Christ; & a faith wherby wee apply Christ and his merite vnto vs; & gratefulnes, or a publicke confession of his benefits.] ¶ *his remembrance*, is the whole: whose partes are, the memorie of Christs benefits; faith, wherby we apply Christ and his merit vnto vs; thankfulnes, or publique confession of his benefits. [Whence it is manifest that the supper was instituted to this end to be vnto vs a memorial of Christ; putting vs in mind what & how great blessings hee hath purchased for vs, & with what and how exquisite torments and bitter death he obteined them, confirming in vs also our faith wherby we apprehēd them.] Wherfore it followeth not; *Christ did institute his supper for a remembrance of him; therfore he did not institute it for confirmatiō of our faith*. For this obiectiō is no lesse frivolous, thā if I should say, ¶ *he holy Ghost confirmeth our faith*: ¶ *therfore the supper doth not*. For (as it hath beene said before) the reason followeth not to the removing of the instrumental cause, by the putting of the principal cause: as neither doth it follow to the denial of a part, by the putting of the whole. For *remembrance* compriseth the remēbring of Christs benefits, faith, and thanksgiving. For by his sacramēts Christ remembreth vs of himselfe, & his benefits, & by his sacraments he raiseth and establisheth in vs our trust and confidence in him. And further, of that remembrance of Christes benefites, it must follow, that, we also yeelde thankes vnto him therefore publiquelie. So then the Supper is not onely to admonish vs of our duety, as some thinke; but it must first represent vnto vs Christs benefit, and then afterwardes our duety: For where no benefit is, there we cannot be thankfull.]

The end of the Supper is the remembrāce of Christes benefites.

Drinke

[Against Popish administring the communiõ in one kind

[*Drinke yee all of this.*) This commandement of Christ we oppose against the sacriledge of the Pope, who bereveth the laity of the cup, and against that sophistical figment of *Concomitancy* of the bloud with the body vnder the forme of the bread. Christ biddeth al eate, and all drinke: The Pope wil not permit al to drinke, but the Priest onely: the laymen he suffereth to eate only, because, saith hee, they drinke in eating. This shamefull dealing is reproved and confuted by Christs commandement *Drinke ye all of this.* Here the Popes Sophisters cavil with vs, telling vs that this commandement, which wee vrge and presse on them, perteineth onely to the disciples then present, who were no laymen, but Priests. But we aunswere 1. That *they fondly imagine Christs disciples to have beene Masse-mumming Priests.* 2. *There is no such difference in scripture, as they put, of Priests & lay-men*, seeing the scripture intituleth al the faithful *Priests of God. He hath made vs kinges & Priests vnto God even his Father. Yee are a roiall and holy Priest-hood, to offer vp spiritual sacrifices acceptable to God by Iesus Christ.* Vnder this pretext & colour the whole supper might be taken away from the laity, especially from women, if it were true that such men onely were to bee admitted to the Supper, as were at the first supper. Their tale of *Concomitãcy* is an impious & sacrilegious pretext, which Christ cõfuteth & discovereth to be false, when he calleth the bread by it selfe his body, & the cup by it selfe his bloud, and reacheth both apart to his disciples to be eaten and dronke, and commandeth them hence-forth to be so ministred apart.]

Revel. 1. 6. 1 Pet. 2. 9.

] *Thus cup is the new testament.*) Or, the covenãt, as both the * greeke and * Hebrue word admitteth. Now *it is called the new covenant*, that is, renewed, or (to speake in a word) fulfilled. And this new covenant is our reconciliation with God, the communion and participation of Christ and al his benefits by faith, in the sacrifice of Christ nowe fulfilled & finished, without any observation of the ceremonies of the olde Passeover. *The supper is called the covenant*, because it is a sign & a seal of this covenant, signing and sealing vnto vs our reconciliation with God, & our coniunction with Christ, which is wrought by faith. Now Christ in calling the supper *the new covenant*. 1. *Cõprehendeth both the promise, & the condition which is expressed in the promise, namely our faith, and repentance*: Wherof also it followeth, that the Supper was for this cause also instituted, that it might be a bond to bind vs to leade

* διαθήκη * Berith.

How the Supper is called the new covenant.

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a Christian life. 2. *He maketh an opposition betweene the new covenant, & the old covenãt, which was the Passeover, together with the rites thereof.* For *the supper* signifieth Christ offered. *The Passeover* signifieth Christ who should be offered. There is notwithstanding no smal similitude and agreeing of both. For both signifie our reconciliation vvith God, and coniunction with Christ. Hence also wee conclude that the drinking of Christs bloud is not corporal. For the Newe Testament is but one, and al the elect before Christs birth apperteine thervnto.

In my bloud, which is shed for you for remission of sins.) The bloud of Christ is his death. In the bloud of Christ, is as much as to say, in the death, or for the death of Christ. The sheading of Christs bloud is the merit, for which, being apprehended of vs by faith, we receive remission of sinnes.

For as often as ye shal eate.) The supper therfore is often to be iterated & celebrated. 1. Because of the words of the institutiõ. 2. In respect of the end & purpose of the institution, becaus it must bee done in remembrance of Christ.

Shew the Lords death.) That is, beleeve that Christ died, & that for you, and then professe it also publiquely before al.

Till he come) Therefore it must be observed vnto the worldes end: neither is any other external forme to bee looked for, vntil the daie of iudgment.

The words of the institution, which have beene hitherto expounded, may be made more plaine and cleere by these words of the Apostle. *The cup of blessing, which we blesse, is it not the communion of the bloud of Christ? The bread vvhich we breake, is it not the communion of the body of Christ?* 1 Cor. 10. 16

The cup of blessing.) That is, the cup of thanksgiving, which is received namely to this ende, that wee may yeeld thankes to Christ for his death and passion.

The communion of the body, likewise, *the communion of the bloud*, is to bee made through faith partaker of Christ and al his benefits, the same spirit being in vs, which is in Christ, and working the same in vs, which he worketh in Christ. Or, it is a spiritual fellowship of the faithful with Christ, as of members with the head and branches vvith the vine. *Bread and wine is the communion*, that is, it is the signe and testimony of our communion with Christ. But this *our communion*, as the

1 Iohn. 1. 3. Ephes 5. 1 Iohn 1. 6.

Apostle

Apoſtle briefly declareth: conſiſteth in this, that *we vvho are many, are but one body*. Whence it is moſt eaſie to collect, *that this communion of Chriſt is not a corporall eating*. For it is wrought onely by faith and the holy ghoſt. Chriſt is the head, and we the members, & al we, who are members, have alſo a communion of al Chriſts benefits. Therfore the head is cõmon, the benefits common, & ſo the mẽbers alſo common among thẽſelves; wherfore their love & dilection is cõmon & mutual.

ON THE 29. SABBOTH.

Queſt. 78. *Are then the bread & wine, made the very body & bloud of Chriſt?*

[a] Mat. 26. 29 Mark. 14. 24 [b] Eph. 5. 26. [c] 1. Cor. 10. 16. & 11. 26 [d] Gen. 17. 10 11. Exod. 12. 11 13. & 13. 9. Tit. 3. 5. 1. Pet. 3. 21. 1. Cor. 10. 4

Aunſvv. Noe verely. [a] But as the vvater of baptiſme is not turned into the bloud of Chriſt, but is only a ſign and pledge of thoſe thinges that are ſealed to vs in baptiſme: [b] ſo neither is the bread of the Lords Supper the very body of Chriſt: [c] Although according to the manner of Sacraments, and that form of ſpeaking of them, which is vſual vnto the holy Ghoſt, [d] the bread is called the body of Chriſt.

The Explication.

[THE Papiſts Tranſubſtãtiation, (vnder which alſo Cõſubſtantiation mainteined by the Vbiquetaries and others is comprehended) is in this queſtion of the Catechiſme confuted, and reiected: and the ſacramentall kinde of ſpeech which wee vſe, with the true ſence of thoſe wordes of Chriſt, *This is my body*, examined and vnfolded. Wee wil firſt intreat of that forme of ſpeech which wee vſe, and of the true meaning of Chriſtes wordes: then wil we handle the controverſie of Tranſubſtantiation and Conſubſtantiation. That therfore which hath beene heretofore ſpoken in general of ſacramental phraſes & termes, muſt be reſtrained to this Sacrament. For thus Auſtine himſelfe deſcendeth from his general rule of ſacramental termes, vnto a particular

inſtance

instãce of eating Christs flesh: *This* (saith he) *is the only way to find whether a phrase be proper or figuratiue; that what soever in Gods word cannot properly bee referred to some point of morall duty, or to the trueth of faith, you may be assured that it is figuratiuely spokẽ* And a little after he produceth this example: *Except yee eate the flesh of the Son of man, and drinke his bloud, yee haue no life in you. Hee seemeth*, saith Augustine, *by these words to inioine vs some heinous crime. It is therefore a figurative speech instructing vs that we are to partake of Christes passion, and ioyfully and fruitfully to recall to minde howe his flesh was crucified, & woũded for vs.* Wherfore as of Baptisme, (as hath beene already declared) so of the Lordes supper also the scripture speaketh sometimes *properly*, and sometimes *figuratiuely*. The speech is *figuratiue* when Christ saith of the bread, *This is my body*: & of the cup, *This is my bloud*: likewise whẽ Paule saith, *This cup is the new Testament in my bloud.* For in these the name of the thing signified is attributed to the signe: Paule also then speaketh figuratiuely when he saith, *This is my body, which is broken for you*: because hee attributeth the property of the signe (which is, *To bee broken*) to the thing signified. Thus Cyprian must be vnderstood. *VVhẽ we drinke of the cup we cleaue to the crosse, we sucke Christs bloud, & lay our tongues in our Redeemers wounds.* Thus Chrysostome is to be interpreted, when he saith, *Christs bloud is in the chalice, Christs body, which is in heaven, is presented on earth to our view: and is not only seene, but touched of vs: nor touched only, but eaten also: he is held, bitten, and eaten of vs in token of loue: as sometimes we bite at him whom we loue, & touch his flesh with our tongue.* These sentences are not truely spoken or vnderstood of the body of Christ, but by a trope and figure vsual in sacraments. Now the speech is proper, when Christ saith, *Do this in remembrance of me*: and when the Fathers every where say, *The breaking of bread is a memorial, a liuely shadow of Christs sacrifice: The bread signifieth the body of Christ: It is a figure, a signe, a sacrament of the bodie of Christ.*]

Epist: 23. ad Bonifac.

Ser: de Cœna

Hom: 24: in 1: Corin: 10. & hom: 27.

Of the controuersie concerning the wordes vsed in the Supper.

Now whereas our aduersaries the Papists & others deny that Christs words are sacramentally spoken, & say we are to keepe the letter,

we muſt here adde ſomething touching the controverſy of the letter, & meaning of the letter. The Papiſts beare vs in hand that by the vertue & force of *Cõſecration* there is made a *tranſubſtãtiation*, or changing of the bread into the body of Chriſt, the accidents onely remaining. Others tel vs of a *Conſubſtantiation*, or coexiſtence of Chriſtes body *in*, or *vvith* the bread. The Tranſubſtãtiaries togither with the Conſubſtantiaries do boaſt and glory that they vnderſtand the words of Chriſt ſimply, & aright: But neither perform that which they brag and boaſt of. For that is the true ſimplicity and property of the word, whervnto, for the iuſt vnderſtanding & interpretatiõs therof, nothing is to be added, neither ought to be taken from it, neither any thing altered. But as many as hold that the body of Chriſt is *VVith*, *In*, or *Vnder the bread*, they adde vnto the wordes of Chriſt, & depart from true ſimplicity. For if that which Chriſt ſaid is ſimply to be retained, & that not to be admitted which he ſaid not, then may we not ſay, *The bread is both bread, & the body of Chriſt*: but ſimply this only, *The bread is the body of Chriſt*. For he ſaid not, *My body is with*, or *in*, or *vnder the bread*, or, *The bread is both bread, and my body togither*: neither addeth he, as theſe adde of their owne, *really, ſubſtantially, corporally*, but he vttereth theſe bare words of the bread, *this is my body*. Neither have the Tranſubſtãtiaries their opinion drawn from the words of Chriſt ſimply vnderſtood, namely, *that of the bread is made the body of Chriſt*, or, *the bread is changed into the body of Chriſt*. For this is their own forgery & inventiõ. For chriſt ſaid not that the bread was now made, or was a making, or ſhoulde bee made, but ſimply ſaide *the bread is my body*: where no change could come between, ſo that the words of Chriſt be ſimply vnderſtood. Therefore falſly do they perſwade the people, that they ſimply reſt on the propriety of Gods word, when as manifoldly, and moſt farre they ſwerve and depart from it.

The Tranſubſtantiaries and Cõſubſtantiaries rely not on the ſimple meaning of Chriſtes wordes.

[We Proteſtants receive the words of Chriſt without adding or altering: to wit, that *the bread is the body of Chriſt*, & indeed the true and viſible body which was given for vs. But becauſe theſe wordes literally taken would admit a ſence repugnant to the truth of Chriſtian faith (for if bread were properly Chriſtes body, it would follow that bread was crucified for vs) therfore we affirm that in Chriſts words a cõvenient meaning muſt be inquired after, that is, Chriſts words muſt be vnderſtood ſacramentally: namely, that the bread is called *Chriſtes body*, be-

The true interpretation of Chriſtes wordes.

becauſe it is a ſigne of Chriſts body; the cup, or wine in the cup is called *Chriſts bloud*, becauſe it is a ſign of Chriſts bloud; the cup is alſo called *the new Teſtament*, becauſe it is a ſigne of the new Teſtament; evē as baptiſme is tearmed *A waſhing away of ſins*, & *a lavor of new birth*, becauſe it is a ſigne of both theſe, which are wrought properly by the bloud & ſpirit of Chriſt.] The true ſenſe therfore & natural interpretatiō of Chriſts words is, *This is my body which is givē for you*: that is; This bread broken by me, & given to you, is a ſigne of my body delivered to death for you, & an authenticke ſeale of your coniunction with me; ſo that hee which ſhal beleeue, & eat this bread, he truly & really after a ſort eateth my body. Here therfore to the ſigne is attributed the name of the thing ſignified, both for the coniunction which the thing ſignified hath, in the right vſe of the Supper, with the ſigne; and alſo for the proportion, which the ſigne hath with the thing ſignified.

[In this expoſition we are not led and overruled by Philoſophy and human reaſon (as our adverſaries traduce vs & bear the world in hād we are) but we obſerue thoſe rules by which in the ioint conſent of all ſound wiſe men wee are to cenſure the interpretation of any ſcripture whatſoever: namely, *by the analogie & rule of faith: by the nature of the thing or ſubiect: by the teſtimonies of ſcripture which teach the ſame thing*. For by helpe of theſe three rules, the naturall ſenſe of ſcripture is wont to be examined, as often as neceſſity driveth vs from the letter to the ſenſe & meaning. 1. *That no interpretation bee received diſſonāt frō the rule of faith, or repugnant to any article thereof, or any cōmandemēt of the decalogue, or any expreſſe teſtimonie of ſcripture*: For the ſpirit of truth is not cōtrary to it ſelfe. 2. *That the ſenſe derived out of the words ſignifying any thing haue a congruity with the nature of the thing ſignified by the words*: as in this preſent ſubiect of the Supper whereon we inſiſt, when any queſtion or doubt is moved therein we are to inquire, ſeeing it is a ſacrament, how the ſcripture elſewhere ſpeaketh of ſacraments, & of the Supper it ſelfe. 3. *That other like places bee weighed and conſidered, by which it is either manifeſt and granted, or may be demōſtrated by ſome circumſtance, that they containe the ſame doctrine cōcerning the ſame thing, which is cōtained in the place in cōtroverſie*. For if we be fully reſolued of the meaning of any clearer & vnc̄ōtroverſed place, we ſhall alſo bee reſolved of the ſenſe of the place in controverſie, if the ſame thing bee delivered in both. So then it is out of doubt that that

[Thre rules whereby we may iudge of the interpretation of ſcripture

meaning of the words of the supper which is agreable with these rules is true: and those vntrue which disagree from them. But this our construing and interpretation (which indeed is not ours, but the doctrine of Christ himselfe, his Apostles, and al Orthodoxe or right-beleeving antiquity) doth every way suite with these rules: wherfore vndoubtedly it is most true, and best beseeming the truth of the Gospel.] Now let vs come to the arguments by which we proue our interpretation to bee true. They are of foure sorts. [1. *Some are taken out of the texte it selfe, & circumstances of the institution of the Lords Supper.*] 2. *Some are taken from the nature of the thing or subiect*; that is, by vnderstading the speech, as the thing it selfe doth beare and suffer, namely, according to the nature of all sacraments. 3. *Some are drawne from an analogy of the articles of our faith* or from a conference of places or parts of Christian doctrine. 4. *Some are taken from other like places of scripture*, where the same thing is deliuered in such words as are manifest, and whereof there is no controuersie.

[1. *The first sort of arguments taken out of the text and circumstances of the Institution of the Lords Supper.*

Hee sate downe. 1 CHrists human nature at the first celebrating of the supper by a corporal kind of placing sate in his proper place at the table, & now is in heaven: wherefore then it was not, neither is it nowe *corporally* in the bread, or in the place of the bread.

He tooke bread. 2 Christ at the first Supper tooke not into his hãds nor brake his body, but bread: wherfore bread is not properly and really the very body of Christ.

This is my body. 3 Christs body was borne of a Virgin. But bread i made of meale. Therefore it is not really Christs body.

4 Christ said of the visible bread being broken, *This is my body*: & of the visible cup being distributed vnto his disciples, *This cup is the New Testament in my bloud*: Therfore the Papists retaine not the letter, whē they say, *My body is cõtained vnder the forms of bread & wine*: Nor the Vbiquitaries, whē they thus speak: *My body is in, with, vnder this bread*; & much lesse whē both of thē say, *My inuisible body, cõtained vnder this forme, or vnder this bread is my body*. For both of thē do not only manifestly decline frõ the letter to a glosse of their own; but shamefully pervert Christs words in the former glosse, as if it were written, *My body is vnder this*: & in the latter they father on Christ a childish *Tautology* or repetitiõ of the same things, as if he said: *My body is my body*. 5 Christs

5. Christs body, which we eat in the supper, was delivered to death & crucified for vs: But bread was not given & crucified for vs: Therefore bread is not properly & really the body of Christ. Which was given for you.

6. As the cup is the New Testament, so the bread is the bodie of Christ: (The cup is the New Testament *sacramẽtally* (as before hath bin shewed, & now may be farther proved by this reason. The New Testament properly is not dronke with the mouth, but beleeved with the heart: But the cup is dronke with the mouth: Therfore the cup cannot properly be the New Testament.) Therfore the bread is Christs bodie in the same sence, to wit, sacramentally. This cup is the Newe Testament.

7. If the bread be properly Christs body, and the cup his bloud, it must needes be that in the first Supper the bloud was seperated from Christs body, & that now both of them be given vs apart, as they are signs apart. But neither in the first supper was the bloud then without the body, neither is the body now givẽ without bloud: (For thẽ Christ was not yet dead, & now he dieth no more.) Therfore the bread is the bodie, the cup the bloud of Christ, not properly, but sacramentally.

8. That which Christ himselfe did eate & drinke, was not properly his body & bloud, els should he have eatẽ & dronkẽ himselfe. But he did eate of that bread, & drinke of that cup. For he saith: *I wil drinke na more of the fruit of the vine:* & Chrysostome cõmenting hereon saith: *He also drãk of the cup, least hearing those words they should say: Vvhat? doe we then drinke bloud? & eate flesh? & so be troubled. For when he first made mention of this kind of eating & drinking, many tooke offence for the words sake only. Therfore, least this should thẽ also happẽ, he himselfe first did eate & drinke, that so he might lead them vvith a quiet reposed mind to the communion of the mysteries.* The bread therfore & the cup are not properly Christs body & bloud, but sacramentally. Mark. 14: 25. Hom. 83. in Matth.

9. Remẽbrãce is not of things corporally presẽt, but of things absẽt. Christ instituted this sacramẽt to be celebrated in remẽbrance of him. Therefore Christ is not corporally present in the bread or sacrament. Doe this in remẽbrãce of mee. Doe this.

10. Either Christ with his body is not substantially in the bread or form of bread; or the supper is not to be any more celebrated: (For the Apostle biddeth vs eate of this bread, and drinke of this cup, and shew forth the Lords death, *till he come.*) But questionlesse the celebration of the Supper is not yet to bee intermitted, but ought to bee continued vnto the ende of the worlde. Christ therefore is not yet come, neither

neithbris he corporally in, the bread or forme of bread.

11. As the bread was the body of Christ in the first supper, and the disciples did eate Christs body; so and no otherwise the bread is nowe Christs body, & we eat Christs body. For our supper is no other, then the supper of the disciples was: but in the first supper the bread was not essentially Christes body, neither did the disciples eate Christes bodie with their mouthes in the bread, or in the forme of bread: for Christ corporally & visibly sat at table with his disciples, & suffered no chāge the whol action throughout: Therfore now also the bread is not essentially Christs body, neither do we eat Christs body with our mouthes in the bread, or in the forme of bread.]

2. *The second sorte of argumentes which are taken from the nature of the Sacramentes.*

THe very maner & form of speaking yeeldeth vs a firm & strōg argument. *Bread is the body of Christ*: But bread is not in it owne proper substance his body (for by reason heereof have they invented Transubstantiation & Consubstantiation.) Therfore it is a figurative speech, even such a one as is vsual vnto sacraments, and is afore declared in the institution of the supper.

2. In al sacraments, when the name or properties of the things signified are attributed vnto the signs, there is not signified the corporall presence of the thing in the signes; but first, *a similitude* of the thinges with their signes, & *a sealing* of them by their signes, then *a conjunction & vnion* of the things with their signs in the right vse: but in this sacrament Christ attributeth the names of the thing signified (his body & bloud) to the signs (the bread & the wine) saying, *This is my body: This is my bloud*. Therfore there is not therby signified a corporal presence of his body.

3. The nature of al sacraments is, that the *signes* be vnderstood and taken *corporally*, that the *things signified* must be vnderstood & take *spiritually*; & that the visible things be not the things signified, but onely signes & pledges of them.

[[4. Sacramental phrases & termes are *sacramentally* to be vnderstood. These words of the supper, *This is my body: This is my bloud*, are sacramental phrases: for they signify the sacramēt, & attribute the names

of

of the things ſignified to the ſigns. Therfore they are to be vnderſtood *ſacramentally.* Ob. *There is no ſuch figuratiue ſpeech expreſſed in the words of the ſupper. Therfore we may not ſo interpret thē.* Anſ. The antecedent is falſe: For Chriſt himſelfe adioined a ſacramental declaration immediatly on them, ſaying: *Doe this*, that is, eate this bread, and drinke this cup, *in remembrance of me*, that is, that therby yee may bee certified & aſſured, that my body was giuē, & my bloud was ſhed for you, & given to you to be meat & drinke vnto life eternal. Againe, *This cup is the New Teſtament in my bloud*, that is, the ſeale of the new teſtament & promiſe of grace now fulfilled in my bloud.]

5. Whatſoever is not promiſed in the goſpel, that cannot be ſealed vnto vs by the ſupper. For ſacramēts cōfirme, exhibite, promiſe, ſeale no other thing then the word doth: whence they are termed *viſible promiſes, & viſible wwordes*. In the goſpel is promiſed no *corporal* eating: nay it is peremptorily reproved & condemned by Chriſt in the goſpel by two arguments. 1. *Becauſe not long after he would exalt his body into heaven, & remoue it far from the Iewes mouths.* 2. *Becauſe the corporal eating of his fleſh profiteth nothnig* Neither doth he there diſtinguiſh the eating of him, into *a groſſe* and *a finer* manner, but ſimply reiecteth al eating of his fleſh with the bodily mouth. We may not therefore forge any *corporall* eating in the ſupper contrary to the goſpel. Iohn 6.62. 63.

6. The conceipt of a *corporal preſence & feeding* on Chriſts fleſh vnder the bread is wholy different & divers from the formal conſideration of a ſacrament. Therfore it is to be reiected. The Antecedēt is proved: becauſe it cannot bee accounted either for the *ſigne*, or the *thing ſignified*, of which two every ſacrament wholy conſiſteth. *It is not the ſigne* or ſacrament, becauſe it is not obiect to the ſenſes; and if it were, there is nothing which it might ſignifie. And further it hath no proportion or ſimilitude with the thing: that is, with the ſpiritual eating. *Neither can it be ſaid to be the thing ſignified*, ſeing the ſcripture no where preacheth of an eſſential transfuſion, & real commixtion of Chriſtes fleſh with our bodies, neither can there be any, except we enterteine the follies & dreames of Eutychians, & Swenckfeldians. For the ſacraments teſtifie of thoſe bleſſings only, & them only do they ſeale vnto vs, which are conteined in the promiſe of the goſpel. [Agane, *it is not the thing ſignified*, becauſe this eating may be without faith, & is common to the godly & vngodly. But the things ſignified in the ſacramēts

are receiued by faith alone, & of the faithfull and godly alone. Besides, *if it were the thing signified*, none had euer beene saued, or at any time should haue beene saued without it. For in al sacramentes the things signified are the same, and are giuen to al that are to be saued, because they are the benefites of the Messias, comprehended in the promise of the Gospel, which benefites are the same vnto al, and without them no man is saued. Therfore no place is left for a substantial presence, and mouthy eating of Christs body vnder the bread, or vnder the form of bread; & this substantial presence, & mouthy eating, is indeed nothing but a vaine name & Idol in the world. Ob. *The corporall eating is a signe of the spiritual eating, & a singular cõfirmatiõ of faith: therfore Christs body is also a sacramẽt or sign, & inuisible grace is the thing signified.* Ans. The Antecedent is denied. 1. Because Christs flesh vnder the bread is inuisible, therfore it cannot signifie another inuisible thing, or strengthen faith.] For Sacraments or signs ought to be visible; so that *it auayleth not* (saith Erasmus) *to be called a sacramẽt, which is not accõpanied by an external sign.* For to this end & vse are they giuẽ of God, that they may as it were effectually shew to our outward sẽses, that which is promised in the word, and performed by the holie ghost in our harts, that they may be visible testimonies and pleadges of the promise of grace exhibited & applied. Whence is that saying of Austin: *A sacrament is a visible word.* And, *It is a visible forme of an inuisible grace:* [And, *A signe is a thing besides that forme which it presenteth to our sẽses, causing something else by it selfe to come into our knowledge.* And, *The signes indeed of diuine thinges are visible, but the thinges them selues are inuisible.* And that of Prosper. *The sacrifice of the Church consisteth in two things: in the visible forme of elements, & the inuisible flesh & bloud of our Lord Iesus Christ: in the sacrament or signe & in the thing of the sacrament, that is, the body of Christ.*] Therefore no thing or action which is inuisible, insensible, & not natural, can make the nature or appellation of a sacrament. And consequently they, who will haue Christs flesh *in, vnder,* or *with* the bread to bee a sacrament, or will haue the bread to be transsubstantiated into his flesh, let them shew vs a visible or sensible eating of it in the supper, least they seeme to dissent from the auncient Fathers. 2. There must bee an analogie and proportion between the *signe* or sacrament, & the *thing signified* or the thing of the sacramẽt. For *except the sacramẽts* (saith Austen) *had*

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Lib. 19. cap. 18. cont. Faust. et lib. 2. cap. 1. De Doct. Christ. & de Catech. rud. cap. 26. Prosp. in sent.

Ep. 23. ad Bonifacium.

ſame ſimilitude of thoſe things wherof they are ſacramẽts, they were not verely any ſacraments. Now if Chriſts fleſh be alſo a ſacrament, & the thing of thoſe ſacraments be inviſible grace: what proportion then & ſimilitude ſhal there be betweene the two ſacraments? but ſeing there can be none, it followeth that Chriſts fleſh may not be called a ſacrament, as being no leſſe the thing it ſelfe of the ſacrament, then eternall ſalvation ſignified, by way of proportion, by viſible bread, as by a ſigne. Wherefore the ſacramental eating which is done naturally by the mouth, doth not belong vnto the body of Chriſt conſidered by it ſelfe, in any phyſical or natural reſpect: becauſe vnto this ſacramẽtal eating the external ſigns only are obiect in their owne nature. S. Auſtine demaunding how bread is the body of Chriſt, & wine his bloud: *Theſe,* (ſaith he) *brethren, are therfore called ſacraments, becauſe in them one thing is ſeene, & another thing vnderſtood. That which is ſeene, hath a corporal forme; that which is vnderſtood, hath a ſpiritual fruit. If then thou wilt vnderſtand the body of Chriſt, heere the Apoſtle ſpeaketh to the faithful, Yee are the body of Chriſt & his members. If then ye be the body of Chriſt & his members, your myſtery is ſet on the table &c.* Serm. ad Infans.

7. The cõmunion of Chriſt which is promiſed in his word, & ſealed in his ſacramẽts, is not corporal, but ſpiritual. But the cõmunion of Chriſt, which is givẽ in the ſupper, is the ſame with that which is promiſed in the word, & ſealed in al other ſacramẽts. Therfore the cõmunion of chriſt in the ſupper is not corporal, but ſpiritual. The Maior is manifeſt: For in the goſpel no other cõmuniõ is delivered or ſpecified, but that which is ſpiritual. The Minor alſo is evidẽt, becauſe the ſame benefites are propoſed in all promiſes of the Goſpell, which are preſented & offered in the ſacraments. For the ſacraments are the *viſible word*, becauſe they promiſe that, which the word promiſeth, by viſible ſigns, and are ſeales of the promiſe of the ſame grace.

8. There is one & the ſame *ſignification* of al the ſacraments of the old & new Teſtament, & in them one & the ſame *cõmunion* of Chriſt. But the *ſignificatiõ* of al other ſacramẽts, & their *cõmunion* is *ſpiritual only*. Therfore there is no other in the ſupper. The Minor is granted on al ſides. The Maior is demõſtrated by the Apoſtle in theſe words: *By one ſpirit are we al baptiſed into one body.* And, *al were baptiſed vnto Moſes in the cloud, & in the ſea, & did al eate the ſãe ſpiritual meat.* Ob. *There is not the ſãe thing ſignified of al ſacramẽts.* For *in baptiſm, the thing is.* 1. Cor. 12. 13 & 10. 2.

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The washing by the bloud of Christ; *in the supper*, *The body and bloud of Christ*. Ans. *the thing* is not divers: because it is the same, to be washed by the bloud of Christ, &, To drink the bloud of christ: as we have heretofore proved. But *the maner of signifieng* one and the same thing is divers: that is, there is a diverse similitude of one & the same thing signified by the signes, or one & the same thing hath a divers similitude or proportion. Therefore, as in baptism, so in circumcision likewise & the Passeover is promised a spiritual thing, not a corporal: & so also heere in the Lords supper.

3. *The third sort of Arguments vvhich are deduced from the Analogy of faith.*

1 FIrme & strong reasõs are drawn *from the article which is concerning the truth of Christs humane nature*. Christ tooke a humane nature, like vnto vs in al things, sin only excepted, & reteineth the same through al eternity, for our comfort and safety. But humane nature is neither infinite, neither can it be in moe places at once, nor visible & invisible both togither. [For it is proper vnto the deity onely [which is vnmeasurable, to be essẽtially in many, or in al places at once, according to that saying of Scripture: *Am not I he which fill heaven & earth*? and by this very attribute or property God is distinguished from Ier. 23. 24. al creatures. Now the godhead it selfe cannot at the same time be both visible and invisible, finite & infinit, but in it own substance remaineth alwaies invisible, incomprehensible, & infinite, els could it not be vnchangeable. We may not therfore imagin, that when Christ said *This is my body*, his body then sate both *visible* to thẽ at the table, & yet was *invisible* also in the bread: or that now it is both *visibly* conversant in heaven, & *invisibly* conteined in the bread.]

] 2. *From the article of the Ascension*: Christ ascended truely, that is, was in his body visibly & locally taken vp into heavẽ, so that his body remained not, nor now remaineth on earth but in heaven, whence he shal visibly returne to iudgment. He is not therfore in the bread. Or thus we may vrge the reasõ. Christs body is finit, as being a true body: But it is now in heaven. Therfore Christs body is not in the bread. The maior is proved out of the Article of his ascension into heaven *VVhile they beheld him, he was taken vp. Seeke the things vvhich are above,* Act. 1. 9. Colos. 3. 1. *where Christ is*. The maior also is evident. For if the true and very bodie of Christ be infinite, it is also invisible & insẽsible. Therfore that which

was

was ſeene, ſuffered, & wrought on earth, was no true body of Chriſt, but apparant and phantaſtical: becauſe it cannot agree, no not to the godhead it ſelfe, to be at one time finite & infinite, ſenſible and inſenſible: & ſo al thoſe things, which are ſpoken of Chriſt in the Articles of our beliefe, ſhould not have beene done indeed, but only ſhould haue ſeemed and appeared to bee done; and ſo wee ſhould as yet remaine in death. [Now heere are two things to be noted. 1. *That by this argument drawne from the aſcenſion, Chriſts body is not cleane takē out of the ſupper, as ſome cavill, but only out of the bread.* For the diſtance of heaven & earth onely hindereth the exiſtence of Chriſts body both in heaven and in the bread togither, but not his preſence in the ſupper to bee ſpiritually eaten by faith. For our faith in the word of the promiſe annexed to the bread and wine beholdeth & embraceth the body and bloud of Chriſt, & al his benefites there preſent. 2. *That the argument of the Aſcenſion (not alone, but togither with the former argumēt of the truth of his humane nature) overthroweth the opinion of a corporall preſence of Chriſt in the bread.* For if Chriſtes humane nature might be everie where, or preſēt in many places: his aſcenſiō could not hinder, but that he might at once be both in heaven, & in the bread. But wheras the humane nature is finit, not preſēt in many places, nor every where: hence it is that the argument borrowed frō the article of his aſcenſiō preſſeth moſt powrefully: and as in the firſt ſupper the conſequēce derived frō the property of his humane nature thus. *Chriſtes body ſitteth at the table, Therfore it is not in the bread or in the mouth of his diſciples*; is ſoūd & good: ſo now we neceſſarily conclude out of the truth of his aſcenſion thus; Chriſts body is in heaven, Therefore it is not in the bread, or elſe where on earth. Ob. *It is humane reaſon alone that iudgeth Chriſts corporall preſence in the bread cōtrary to theſe articles of faith: therfore they are not indeed contrary.* Ant. We deny the Antecedēt. For not reaſon only, but the Chriſtiā faith, & gods word teacheth vs, that Chriſts body is a true humane and finite body, & not conuerſant at once in all or many places, & that now, ſince it aſcended into heaven, it is not in the earth, but remaineth and abideth in heaven, vntil he returne thēce to iudge the quicke and the deade. That Chriſts body then ſhould bee preſent at once in heaven and in the bread, is repugnāt not to humane reaſon only, but alſo to Gods word. This indeed is a principle vncontroverſed, that *mans reaſon in divine matters oppugning Gods vvord is*

How farre forth wee are not to listen to mans reaſō in divine matters

not to be regarded, but ought to be ſubiect thervnto. Notwithſtanding it is not ſimplie to be caſhie ed or diſeharged, no not in controverſies of divinity, as if we were to bring a meere brutiſh and blockiſh ſence to the ſifting of the truth of Gods word: but we are to vſe reaſon aright, to diſcerne therby truth from faſhood. For to this end was reaſon given to vs men, that we ſhould diſcern by the light of the vnderſtāding contradictory opinions, and fully conceiving what is conſonant vvith Gods word, & what iarreth therwith, ſhould applaud, & embrace the one, & reiect the other. If this be not grounded & ſetled in vs, ther wil be no opinion ſo abſurde & impious, there wil be nothing in the polluted ſinkes of al heretiques ſo filthy & monſtrous, which may be confuted by holy ſcripture. For heretiques & deceivers wil alwaies except againſt vs, that their opinions impugne not the truth of Gods worde, but that they ſeeme only in mans reaſon ſo to doe. Repl. *The ſcripture attributeth to Chriſts body many properties and prerogatives ſupernaturall, or above & beyond nature, which are not incident to our bodies, as, to walke on the waters, to bee transfigured, to bee caried vp into heaven, to pierce & paſſe through a ſtone & cloſed doores, to bee vnited to the Godhead perſonally, to be made a ſacrifice for our ſins, &c. Therefore it is no abſurdity to attribute vnto it preſence in heaven & in the bread both at once, or even Vbiquity it ſelfe.* Anſ. In the Antecedent are many vntruthes mingled with ſome truthes. For the penetration of Chriſts body through the ſtone, and through the dores, is no where expreſſed in ſcripture, & therfore we deny it. The reſt of the prerogatives are there expreſſed indeed, but they abrogate not the truth of the humane nature. For Peter alſo walked on the waters, & wee ſhal be transformed, & lifted vp: but Vbiquity & preſēce of Chriſts fleſh in al, or many places is no where extant in ſcripture, & it ſuffereth not Chriſtes fleſh to be any longer a creature, much leſſe a true body. For, To bee every where, or in divers places at once in it owne ſubſtance is the property of the vnmeaſurable deity a'one: but every creature is finite, and by his finitenes is diſcerned from his creator. Nowe that which is finite cannot be in moe places thē one. Hence is it that the ſcripture, & doctors of the ancient church produce this property of preſence in many places as a certeine argument of true and ſole divinity: as Chriſt himſelfe ſpeaking of himſelfe ſaith: *The Sonne of man vvhich is in heaven.* And Didymus ſaith: *The holy Ghoſt himſelfe, if hee were a creature, ſhould at leaſt*

God onely is every where becauſe he is infinite

Iohn 3. 13.

Lib. 1. cap. 9 de ſpiritu ſancto.

least have a circumscribed or limited substance, as all things else which are made: For although the invisible creatures bee not circumscribed in place, yet they are finite in the property of their substance. But the holie Ghost being in many, hath no circumscribed or limited substāce. Tertullian also saith: *If Christ be man only, how then is he present where soever he is called on: sith this is not the nature of man, but of God, To be present in every place.* Our adversaries therfore thus reasoning that those prerogatives are the cause of his presence every where or in many places, which verely are no causes heereof, commit the fallacy of alleadging a false cause. For indeed the reason of those prerogatives, & the vbiquity, are very divers.] Lib. de Trin.

3. *From the article of the communion of Saints.* 1. Such is the communion of Saints with Christ now, as it was of olde ever sinc the beginning, and shal be ever heereafter; aswell of those who vse the sacraments, as of them who are by necessity excluded from them: not ther is but one only cōmunion of saints with Christ, because we are al one body with Christ. But this communion of saints with Christ was alwaies *spiritual*, as the Apostle doth shew: *Heer that is ioyned to the Lorde is one spirit. Heereby know we that we dwell in him, & he in vs, because he hath geven vs of his spirit. He is the vine, we are the branches. He is the head, we the members: He is the bridegrome, & wee (with the whole Church) are his spouse.* Or the argument may be thus formed. Al the saints have the same communion with Christ both in the olde and New Testament, (as wel they who have power to approach & partake of the supper, as they who have not:) & we cānot eat christ any other wise, than his disciples did eate him in the first supper: But they did eate him *spiritually*. Therfore we eate him also *spiritually*. *Out of the selfe same article*, we thus argue. 2. Such is our eating of Christ, as is his abiding in vs. But this is spiritual, therfore our eating of him is spiritual. The maior is out of question, because he is therfore eaten, that he may remaine in vs, & we in him, not that being once eatē, he should forthwith vanish away; *he which eateth my flesh, & drinketh my bloud, abideth in me, & I in him.* The Minor, namely that Christs abiding in vs is spiritual, is sufficiently proved & perceived by this, in that such is his abiding in vs, as is his Fathers: *If any man love me, he will keepe my word, & my father will love him, and wee will come vnto him, and will dwell with him.* But how doth the Father *dwell in vs* or abide with vs? truely by his holie spirite. Therefore Christ also so abideth with vs, or dwelleth in vs.

1. Cor. 10: 3 4: Ephes. 4. 4. Rom. 8: 9. 1. Cor. 6. 17. 1. Ioh. 4. 13. Iohn. 15. 5. Eph. 1: 22. & 4: 15. & 5. 30 31. 1. Cor. 10. Ephes. 4. Romans 8.

Iohn 6. 56.

Iohn. 14: 23.

Heere-

Hereunto belong those saiengs: *By this we know that hee dwelleth in vs, & we in him, because he hath given vs of his Spirit. That Christ may dwell in your hearts through faith. I am the vine, ye are the braunches, hee that abideth in me, & I in him, the same bringeth forth much fruit.* 3. * Christ abideth in vs perpetually. Therfore that abiding or presence is not corporal: becaus̄e, as touching his humane nature, he saith, *Me ye shall not have alwaies.* Therfore he is not eaten of vs corporally, nay he cannot be eatē of vs corporally, except he be in vs corporally, & that also perpetually. *

[4. *From the article of remission of sinnes.* If Christ be corporally in the bread, & be reached out & delivered vnto vs by the hād of the minister, then we are to crave remission of sins at Gods hands, for his sake, who is in the bread, & whō the Minister handleth, whether the bread stil remaine together with him, or no. For remission of sins is most especially to be craved then, when we celebrate the supper. So then every Communicant must thus pray: *I beseech thee, O heavenly Father, to be gracious and mercifull vnto me for this thy sons sake, vvho is heere present in this bread, & whom the Minister handleth, & whom I eate with my mouth.* But this is that horrible Idolatrie, which is practised in the Popish Masse, which without doubte is so abominable in the sight of God, that it were better for vs to suffer a thousād deathes, thē once cōmit the same. For the Gospel teacheth vs to begge of God remission of sinnes, not for that Christs sake, who is in the bread, & is caried about in the Ministers hands, & eatē with mens mouthes; but for that Christs sake, who suffered & died for vs, who is now in heaven at the right hād of his Father, and maketh intercession for vs. So then thus we reason. *That which establisheth the horrible Idolatry of the Masse, is to be avoided of the true professors of the Gospel: But the corporall presēce of Christ, & the eating of him with our mouths in the bread establisheth the horrible Idolatry of the Masse: Therfore it is to be avoided by all true professors of Christs Gospel.*]

5. Vnto the former may be adioined also arguments taken *from the sacrifice and adoration of Christ.* Whersoever Christ is present *corporally*, whether it be after a visible or invisible manner, there he is to be adored, to wit, by our mindes, & the motions of our bodies converted and turned thither: But hee is not thus to bee adored in the Supper. Therefore he is not present in the supper *corporally*, either in the bread, or

or in the place of the bread. The Minor, *that he is not to be adored in the supper*, is easily proved: because in the new testament since Christs ascension it hath not beene, nor is lawful to tie & binde invocatiō to any certaine place or thing, without the expresse commaunde and permission of God, except we will commit open idolatrie. For all adoration bound and restrained to any certain place or thing on earth, is abrogated & cancelled by Christ. *The houre commeth when yee shall neither in this mountaine, nor in Hierusalem worship the Father. Yee worship that which ye know not: wee worship that which we knowe: for salvation is of the Iewes. But the houre commeth, and now is, when the true worshippers shall worship the Father in Spirite & truth: For the Father requireth even such to worship him. God is a Spirit, and they that worship him, must worship him in spirit and truth.* Ioh 4: 21. 23. 24. Againe, if Christ be so to be adored & worshipped in the Supper, by our windes and motions of body converted vnto the bread, that whole oblation & sacrifice shoulde consist in the hands of sacrificing Masse-Priests, because they offer the Sonne vnto the Father, to obtaine remission of sinnes: and so were his crucifying to be reiterated. [Ob. *Christ commanded not himselfe to bee offered or adored, but to be eaten. Therefore we establish not the Papists offering vp of Christ to his Father, or their vvorshipping of him in the bread by that corporall presence which we vphold. Ans.* This their reasoning is two waies faulty. *First they begge that which is in question*, whilest they say that Christ cōmanded vs to eate him in the bread: for this is no where found in scripture. 2. *They shift and seeke to slide from the question* in averring that Christ cōmāded not himselfe to be adored. For we haue a general precept of adoring Christ in these words: *Hee is the Lorde thy God, and thou shalt worship him. And let all the Angels of God worship him.* Psal. 45: 13: Psal 97. 7. Heb. 1: 6. This general precept without any special exception or expectation of any particular iniunction, should no lesse binde vs all vnto obedience and to the adoring of Christ in the bread, if we had any evident proofe of his invisible existence therein; than if we beheld him present with our eies. Thus Thomas expecteth not some special expresse warrant, but doth well in worshipping towardes the place where he seeth Christ standing, saying, *My Lord, and my God.* Ioh. 20. 28. Wherefore as long as the opiniō of corporal presence standeth, so long the Papists idolatrous adoration, and oblation, and their whole Masse must needes stand also. For the Papists themselues wil not that we vnderstād their offering of

Christ.

Christ in the Masse of any slaughtering or murthering him, but only of a publicke shewing him being their corporally present, & of a craving & obteining remission of sins for his sake, whome the Priestes beare in their hands, & present vnto God the Father.]

4 *The fourth sort of arguments drawne from like places of scripture, where namely the same thing is delivered in words wherof there is no controversie.*

1 Like phrases have a like sence and interpretation. But al these phrases are accounted for like, namely, for sacramental formes of speech, wherein the names or proper effects of the things signified are attributed to the sign: as, *Circũcision is the covenant of God. The Lambe is the Passeover of the Lord. The Sabaoth is the covenant of the Lord. The levitical sacrifices are an expiation or doing away of sin. The bloud of sacrifices is the bloud of the covenant. The covering of the Arke is the Mercy seate. The rocke was Christ. The bread is the body of Christ. The cup is the* NEW *Testament. Baptisme washeth away sins. Baptisme is the washing of the new birth. Baptisme saveth us. &c.* Therfore their interpretatiõ is alike. NOW GOD himselfe interpreteth some of them thus: *Circumcision is a sign of the covenant. The Lamb is a sign & memorial of the Passeover. The Sabaoth is a sign of the covenant.* Therfore we may iustly interprete the rest on the same maner. *The levitical sacrifices signify the attonemẽt for sins made by the Messias. The bloud of sacrifices is a sacrament or sign cõfirming the covenãt; or a sign of Christs bloud, wherby the covenãt was established. The covering of the Arke signifieth the* MERCY *seate. The rocke signifieth Christ. The bread is a sacrament of the body of Christ. The cup is a sacrament sealing the New covenant. Baptisme is a sacrament of the washing away of sins, & of our regeneration, & salvation.*

Ge 17 10:11. Exod: 12:11 & 31:16: Levit 1:4: Exod 24:8: Exo. 26 34. 1. Cor. 10 3 Mat. 26: Luk 22. 20. Act. 22: 16: Tit. 3. 5 1. Pet 3. 21 Gen 17:11. Exod: 12:13 14 & 13. 9: & 31:17:

2. As the cup is the New Testament so is the bloud of Christ the NEW TESTAMENT. The cup is the New Testament sacramentally, that is, it is a signe of the NEW TESTAMENT. Therfore Christs bloud is a sign of the New Testament. The Maior is apparant because without doubt the wordes of Luke and Paule, *This cuppe is the Newe Testament in my bloud*; and the wordes of Matthewe and Marke, *This is my bloud of the Newe Testament* have all one meaning. The Minor is proved before in the first argumente, and cannot bee taken otherwise.

For

For the Newe Teſtament is no external thing or ceremony, but a free reconciliation with God, promiſed in the Goſpel, through the bloud & death of Chriſt. The cup then is either the thing promiſed, or the ſeale of the promiſe: But it is not the promiſe, nor the thing promiſed: Therfore it is the ſeale of the promiſe.

3. *The bread which we breake* (ſaith the Apoſtle) *is it not the communion of the body of Chriſt?* As bread is the communion of the body of Chriſt, ſo alſo is it the body of Chriſt. The reaſon is cleere, becauſe Paules wordes and Chriſtes have both one meaning; ſeeing Paule interpreteth Chriſt. But the breade is the communion of the body of Chriſt *ſacramentally*, that is, it is a ſacrament or ſigne of our ſpirituall communion with Chriſts body. For properly and literally bread cannot be termed *a communion*. Therfore bread alſo is Chriſtes bodie *ſacramentallie*, that is, it is a ſacrament or ſigne of Chriſtes bodie. NOW that the communion or communication of CHRISTS bodie is ſpiritual, is thus proved: 1. Paule ſpeaketh of ſuch a communion, as vvhereby wee beeing many are made one bread, one bodie. But wee beeing many are one bodie *ſpiritually*. Therefore the communion mentioned of Paule is ſpiritual. 2. The communion of Chriſt wherof he ſpeaketh cannot ſtand with the communion of devils. *Yee cannot* (ſaith he) *drinke the cup of the Lord & the cuppe of the devills: ye cānot bepartakers of the* LORDS *table, & of the table of* DEVILS. [The argumēt is not deduced frō an incōvenience or an vndecēcy, as ſome fōdly tel vs, but frō an impoſſibility, as that of Chriſt: *Ye cānot ſerve* GOD *&* MAMMŌ. Where the words ὐ δύνασθε, *ye are not able*, or, *yee have no poſsibility* are likewiſe vſed, as wel as in this place: and as that of the ſame Apoſtle elswhere: *VVhat concord hath CHRIST vvith Beliall? or vvhat parte hath the beleever vvith the Infidell*. 3. This communion of the ſaints with Chriſt, and Chriſt with the Saintes is ſpiritually expounded in ſcripture. *Our fellowſhip is with the Father & with his Son Ieſus Chriſt. If we ſay that we have fellowſhippe vvith him, and vvalke darkeneſſe, vve lye, and doe not truely. But if vvee vvalke in the light, as hee is in the light, vvee have fellovvſhippe one vvith another, & the bloud of Ieſus CHRIST clenſeth vs from all ſinne*. Neither doe vvee in the Creede beleeve anie other cōmunion of the Saintes vvith Chriſt, & Chriſt with the Saintes, but that vvhich is *ſpirituall*. 4. Laſtly Chryſoſtome interpreteth Paules vvoordes of a ſpirituall communion.

1. Cor. 10. 21

Math. 6. 24.

2. Cor. 6. 15.

1. Iohn. 1. 3. 6. 7.

Hom:24: in 1:Cor:10: *VVhy said he not participation? That he might manifest vnto thee somewhat more excellent then it, to witte, the strongest & nigheſt vnion that can be.* And a litle after, *VVhy cal I it cõmunion? Yea we are the ſelfe ſame body of Christ. VVhat is the bread? even the body of Christ. VVhat are they made who receive the body of Christ? not many bodies, but one bodie. For as the bread is kneaded of many graines, ſo we alſo are icined with Christ.*

Iohn 6:62: 4. Out of the words of Christ: *VVhat then if ye ſhould ſee the Sonne of man aſcend vp where he was before? It is the Spirit that quickeneth, the fleſh profiteth nothing: the wordes that I ſpeake vnto you, are ſpirite & life.* In theſe wordes Christ expreſſely reiecteth al eating of his fleſh with our mouthes, and overthroweth it by two arguments which wee have heeretofore declared & on the other ſide he approveth and confirmeth our ſpiritual eating his fleſh. Wherfore we may not forge any corporal eating of Christs bodie in the ſupper, when ſuch a kind of eating is preciſely reproved in the Goſpel. Ob. *The ſixte chapter of Iohn treateth not of the ſupper. Therfore this teſtimony maketh nought againſt the eating of Christs body with our mouthes inſtituted in the ſupper.* Anſ. Here our adverſaries deceiptfully argue frõ the denial of a part, to the denial of the whole. This chapter, we graunt, perteineth not to the ceremonie of the Supper: But hence it followeth not, that ſimplie it perteineth not to the ſupper. For it concerneth the promiſe; *This is my body, which is given for you*; becauſe this promiſe is deſumed out of this Christs ſermon regiſtred in this ſixt of Iohn, & is ratified & confirmed by the ſignes of bread & wine. Wherefore it cannot be vnderſtood of any other eating of Christs body in the ſupper, thã of that which is delivered in the 6 of Iohn, which is ſpiritual. For bodilie eating is in that ſermon condemned. Repl. *It is not ſimply the eating with the mouth that is there condemned, but a Capernaiticall eating.* Anſ. Al eating with the mouth is Capernaitical. For a Capernaitical eating is not a bloudy rẽting onely and tearing of Christes fleſh, and chewing it betweene the teeth, but ſimply any eating with the mouth. For the Capernaites ſaie not among themſelves: *How can this man give vs his fleſh* to devoure,

Iohn 6:52: to gnaw on with our teeth, to rend a ſunder &c? but they ſay: *How can this man give vs his fleſh to eate?* Neither doth Christ recall them from a *groſſe* eating with the mouth to a *ſubtile* kind of eating with the mouth, but to his aſcenſion into heaven which ſhould ſhortly come to paſſe, & therby his body ſhould be far removed frõ their mouthes,

and

and traineth them to a ſpirituall eating which is vvith the hearte by faith.]

5. Out of the ſame 6. chapter of Iohn. To eate Chriſts fleſh, and to drinke his bloud, ſignifieth, *To beleeve in Chriſt, To dvvell in Chriſt, &, To have Chriſt dwelling in vs*, as appeareth, becauſe he attributeth the ſame effect of eternal life to both, namely, to the eating of his fleſh, & to faith in him: But in the ſupper this eating is authorized: (For no other purpoſe beſides this can be ſhewed in the whole Goſpel, for ſealing whereof the ſupper was inſtituted.) Therfore, To eate Chriſts body, &, To drinke his bloud, is, To beleeve in Chriſt, To dwel in Chriſt, and, To have him dwelling in vs. Ver. 54. 56

6. *By one Spirite are we all baptiſed into one bodie, vvhether we bee Iewes or Grecians, vvhether vvee bee bonde or free, and have beene all made to drinke into one Spirite.* Hence wee drawe two arguments. 1. Such as is the drinking of Chriſt, ſuch is the eating of him in the ſupper. The drinking of him is *ſpirituall*. Therefore the eating of him is *ſpirituall*. 2. The eating of Chriſtes bodie, and drinking his bloud, is common to all the faithfull even to the Fathers of the old Teſtament. *For vvee have all beene made to drinke into one Spirite.* But the eating with the mouth is not common to al the faithful: (For the Fathers before Chriſtes birth could not, and at this daie Infantes, and many of ripe yeares having not liberty to partake of the ſupper, cannot eate his fleſh with their mouths.) Wherfore this mouthy eating of Chriſts fleſh vrged by our adverſaries, is not that true eating which the Goſpell promiſeth, & which the ſupper ſealeth. 1 Cor. 12. 13

The teſtimonies of Fathers in this point.

VNto theſe arguments drawne out of the ſacred ſcripture, and the ground of our faith, may be added teſtimonies of the Fathers & the purer church, who, if we looke into their writings, wee ſhal finde that they plainely teach the ſame doctrine touching the Lordes holy Supper, which we doe. [Among many we wil produce onely ſome fewe notable and cleere in this point. Ireneus ſaith: *The earthly bread taking his name from the vvord of GOD is no longer common bread, but becommeth the Euchariſt or Sacrament, vvhich conſiſteth of two things, an earthlie, and an heavenlie thinge.* Tertulian. *The bread which* Lib. 4. c. 34.

Lib. 4. Cont. Marcion. Pedag. lib. 2 cap. 2. Lib. 2. Ep. 3.

he tooke and distributed among his disciples, he made it his body: saying, this is my body, that is, THE FIGVRE OF MY BODY. Clemens of Alexandria: *This is to drinke Christs bloud, to be partaker of the Lords immortality.* Cyprian *Neither can his bloud, wherwith we are redeemed & iustified seeme to be in the chalice, whē the wine faileth in the chalice, wherin Christs bloud is* SHEVVED, *which is spoken of in every sacrament and testimony of Scripture.* Againe the same Father saith: *As often as wee doe this, we sharpen not our teeth to bite withal, but we breake & part the sanctified bread vvith a sincere faith, whilst wee distinguish & seperate that which is divine from that which is humane, & ioining them againe after their seperatiō, confesse one God & man: yea we our selves are made his body by this sacrament, & knit & vnited to our head by the thing signified by the sacrament.* The Canon of the Nicene counsel: *Againe herein also in the Lords table let vs not childishly cleave to the bread & wine set before vs, but lifting vp our mindes on high by faith let vs consider, that on that table is set the Lambe of God taking avvaie the sinnes of the vvorlde, vvhich is offered of the Priests vvithout killing: and let vs truelie receiving his precious bodie and bloud, beleeve that they are SIGNES of our resurrection. For therefore vve receive not much, but little, therby to acknowledge that it is not received to satisfy, but to sanctify vs.* Basile: *VVe have sette on the Table the figures of thy sacred body & bloud.* Hilary *The bread & wine received, & dronk, effect & worke that both we are in Christ, & Christ in vs.* Gregory Nazianzene: *The Figures of the precious body & bloud of Christ.* Ambrose. *Because wee are delivered by our* LORDS *death, beeing mindefull thereof, in eating, and drinking vvee Signifie, or Represent the flesh and bloud that were offered vp for vs.* Againe, *This oblation is the* FIGVRE OF THE BODY AND BLOVD *of our* LORD Iesus CHRIST. Augustine: *Our Lord doubted not to say, This is my bodie, when he gave a* TOKEN *of his body.* Againe: *The Lord admitted Iudas to that banquet, vvherin he ministred & gave to his disciples the* FIGVRE *of his body & bloud.* The same Father saith: *Vnles sacraments had a certein likenes of the thinges, wherof they be Sacraments, without question they were no sacraments. And in consideration of this likenes oftentimes they beare the names of the things themselves. As therefore the Sacrament of the bodie of* CHRIST *is* AFTER A CERTEINE MANER *the body of Christ; & the sacrament of Christes bloud is Christes bloud:*

Sermide cœna.

De divina mensa, & quod

In liturg: De Trin: l: 8 Orat. de pas:

In 1. Cor: 11

De Sacr. lib: 4: cap. 5:

Cont: Adimant: cap 12 Jn: Psal 3: Epist. 23. ad Bonifacium.

so-

so the sacrament of faith is faith. Againe: *As then the celestiall bread, which is Christes flesh, is IN SOME SORTE called Christes body, whereas indeed it is a Sacrament of Christs bodie, namely that visible, palpable, & mortall bodie which was nailed on the crosse, & the sacrificing of his flesh done by the hands of the minister is called Christs* PASSIO, *death, & crucifying, NOT IN THE TRVTH OF THE THING, but in a mystery* SIGNIFYING *it: So the sacrament of faith, by which is meant baptisme, is faith.* Also: THESE, *my brethren, are therfore called sacraments, because in the one thing is seene, another vnderstood. That which is seen hath a bodilie form: that which is vnderstood, hath a spiritual fruit or benefit.* Chrysostom: THIS *is my bloud, which is shed for the remission of sins; which Christ said, to shew that his Passion & crosse was a mysterie, & to comfort his disciples.* Theodoret: *Our saviour verely changed the names of the signs & the things signed, & gave the same name to the body, which is proper to the sign: & that to the sign which is proper to the body. The cause of this change is manifest to the which are entred in the first principles of divin mysteries. For he would that they who vse the sacraments should not bend & set their minds on the nature of the things which are seene, but for the alteration of the names should beleve that alteration which is made through grace. For he who termed that by the name of corn & bread, which is by nature a body, & called himselfe a vine, he honoured the signs, which are seene, with the title & name of his body & bloud, not by changing the nature, but by adding grace to the nature:*] Macarius the Monke hath a famous saying to this purpose. *Bread & wine are a correspondent type of his flesh, & they who receive the bread which is shewed, eate the flesh of Christ spiritually.* Other testimonies for briefenes sake we omitte.

In sentent. Prosper. de assec. dist: 2. hoc est

Serm. ad infant.

In Matth. Hom. 83.

Dialog. 2.

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Hom. 27.

OF TRANSVBSTANTIATION.

NOw it is easie to see what we are to thinke of TRANSVBSTANTIATIO, even that is an impious invention & devise of the Papists, which also we wil shew & prove briefly by divers reasons. [But first we must declare in a word what the Papists properly meane by their *Transubstantiation.* They suppose that by force of *Consecration*, that is, of vttering these words vpon the creatures of bread and wine, *This is my body, This is the cup of the new testament in my bloud*, the bread & wine is substantially converted or turned into the body and bloud of Christ, the fourmes onely or accidentes of bread and wine remaining:

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namely, the shape or figure, the heate, the taste, the weight &c. They therfore cal these words of *Consecration, operatory & effective*, able to worke and effect the conversion or change, & they say that the chāge is fully accomplished in the very last instant of vttering the syllable * DY, *This is my boDY*: & then there is no longer bread & wine, but the body & bloud of Christ is present, & is contained vnder the formes of bread & wine, & is eaten & dronke in the Euchatist or Supper by the mouth of the Communicants. *Concerning the manner of the change*, it is not agreed on by al. Some say, that the *substance* of bread & wine is by *Transubstantiation* changed into the *substance* of Christes body & bloud: so that the breade & wine is essentially made the very body and bloud of Christ, the externall formes only remaining; and this they tearme a *substantiall change*, or change of substāce. Others are of opinion that the substance of bread & wine is not changed, but vanisheth *by annihilation* or by being brought to nothing, and that then the substance of Christs body & bloud succeedeth in place thereof, so that the substaunce of Christs body & bloud after the consecration commeth vnder these formes & accidents, vnder which before was the substāce of bread & wine: & this they cal *a formal change* or a change of formes. Lombard in his Sentences expounde th both these opinions, and seemeth to approue the former alone. Howbeit they cal both these chaūges by the name of *Transubstantiation*. They affirme also that the particle *THIS* in the words of Consecration, doeth note some indeterminate substance in general, (as they vse to speake) without quantitie, or quality, contained vnder those accidents, so that it demonstrateth vnto vs neither *bread*, nor *Christes body*, but only some thing contained vnder the formes & accidents, which before Consecratiō was bread, but by vigor & force of the words of Consecration began to bee the body of Christ; so that the meaning is on this wise; *This is my body*, that is, *that which is cōtained vnder this or these formes, is my body*. Touching the Accidents, where they are grounded & seated, whether in the body of Christ, or in the aire, or in the surface of the bread and wine, or in nothing, they curiously and diversly dispute; & the common received opinion is, that they are existent without any subiect. This is the doctrine of the Schoole men & al Papistes, whereof (as we see) there are two maine heads: one of *Transubstantiation*, another of *eating Christs body with the mouth*. But each of them is a false profane forgery, vt-

terly

*The Latine particle was VM *hoc est corpus me* VM, which I chose rather to resemble by the English forme of Consecration.

What the Papists call a substantiall change

What they call a formal chāge. *Lib 4. dist. 11 Thom: Aqui: p: 3: q. 78: a 5*

Their vaine questions where the Accidentes in Trāsubstantiation may be grounded

terly repugnant with the words of Christ. As for the latter of these it is overthrowne and refuted by the same argumentes whereby wee haue already proued the spiritual eating of Christes body; & Transubstantiation is thus oppugned: 2

Arguments against trãsubstantiation.

1 *That which is Christs body in the Supper, remaineth, & is not there intransformed, nor reduced to nothing*: els Christs body should not remaine, nor be present in the Eucharist: *But in the Supper the breade is Christs body*, (namely, *sacramentally*, as before wee haue made euident demonstrance.) *Therfore bread remaineth in the Supper, & is not trãsformed, or reduced to nothing*. The Minor is already proued, and is confirmed: 1. By the authority of Luke & Paule in these words: *This cuppe is the New Testament*: &, *The bread is the cõmuniõ of the body of Christ*. 2. Farther proofs are deduced also out of these words thus: *what Christ brake, that he called his body: But he brake bread, not some vncertain substance, nor the meere accidents of the bread. Therfore the bread is the body of Christ*. Againe: *The Article THIS demonstrateth and pointeth out either the bread, or the meere accidents, or the body of Christ, or some vndeterminate thing or substance whatsoeuer. But it cõcerneth not any indeterminate substaunce*; Because Christ brake not an vndeterminate thing, that is, I know not what, but determinately & precisely it is said, *he brake bread. It concerneth not Christes visible or invisible body*; for his *visible* body sate & talked with his disciples: & an *invisible* body christ neuer had: & moreouer the Papists themselues confesse that Christes body is not yet present vnder the forme of breade, when the Priest beginneth to pronounce the particle *THIS*, but then, when once the change is made; and the change (say they) is made in the last instant of consecration, at the pronouncing of this last syllable DY in these words, *This is my boDY*. Lastly *it concerneth not the accidẽts only of the bread*; for Christ brake not bare and meere accidents. Wherefore the Article THIS intimateth nothing else but the breade; and Christes wordes, *This is my body*, haue no other meaning then this, this bread is my body.] 1

Proofes that the bread in the sacrament is Christs body.

2 *Christ brake bread: But he did not then breake his body. Therfore the bread is not really his body.* 2

3 *Christes body was given for vs: The bread was not given for vs: Therefore the bread is not really Christs body.* 3

4 *Christ saith not, as the Transubstantiaries say, Vnder these formes* 4

is my bodie, or *My body is contained vnder these formes*: Therefore the Transubstantiaries retaine not, but pervert Christs words.

5 5 Christ said not, *Let this bee made*, but, *This is my body*. Therefore Christes wordes turne not the bread into the substaunce of his bodie, but they teach only that the bread in this vse is Christes body, to wit, *sacramentally*.]

6 6 Paule expresly calleth that which is taken, *breade*, both *before* and *after* the eating: Therefore the breade is not reduced to nothing, nor changed into the substance of Christes bodie, but continueth breade.

7 7 Two thinges there are in every Sacramente: *the signe*, and *the thing signed*, or, as Irenee speaketh, *the earthlie and the heavenlie thing*; and without these two, no Sacrament can consist or stand. But transubstantiatiō taketh away the *signe* or *earthly thing*, namely bread & wine from the Euchatist. Therfore it taketh away the whole essence or nature of a Sacrament.

8 8 A bare imagination of breade and wine cannot confirme the faith of heavenly thinges, but will mocke and deceiue it, as beeing a vaine thing, and not that which it seemeth: But the signe in the Lords Supper must confirme the faith of heavenly thinges, to wit, that we are as certainely fed with the body and bloud of our Lorde, as we are sure we receiue the bread and wine. For Sacraments were instituted to confirme faith by visible signes. Fare-wel then Transubstantiation, which transformeth the signe into a shaddow and imagination.

9 9 Transubstantiation taketh away the *analogie* or proportion of the signe and the thing signed, whereof Saint Augustine saith, that *The bodie is feedeth the soule, as the breade nourisheth the bodie; and as corne-breade is one masse made of many graines: so manie are made one breade, and one bodie, which partake of one breade*. For the bare accidentes of breade and wine cannot vpholde and beare this Analogie, seeing they nourish not; neither can you saie, *As the accidentes of breade and wine nourish the bodie to the mainetenaunce of this life, so Christes bodie nourisheth my soule to life eternall*: For then the comparison will be betweene a true, and a false thing: wherefore the verie analogie of the signe and the thing doe sufficientlie refute Transubstantiation.

Ep. 23. ad Bonifacium.

OF

OF CONSVBSTANTIATION.

[THe Papistes feigned that two great miracles were wrought in the Eucharist by the vertue of Consecration, namely, the *chãging of the substances* of bread and the Lords body, & the *subsisting of Accidents without any subiect*: of which two, the former subverteth the Analogie of the whole Christian faith; the latter cõtradicteth all sound Philosophie. And that force of Consecration, they boast of, is nothing els, but a magical devise of the devill, and an invention of mans braine. This when of ancient some Doctors espied, to avoide these so absurde miracles, insteede of Transubstantion they coined Consubstantiation: that is, *The coëxistence of two substances in one place*, or, *The presence of Christs body and bloud, not vnder the formes of bread and wine, but vnder the bread and wine it selfe*. These therefore were of opinion that the signes were not *transubstantiated*, that is, changed not their substãce, but *consubstãtiated*, that is, that the bread and wine remained, but *with, in*, and *vnder the bread and wine* Christs body and bloud were *really* and *substantially* present, & eaten & dronken with the mouth of the receivers. This opinion Lombard relateth, and testifieth that it was before his time maintained by some; but hee calleth it a paradoxe, a strange or wonderfull opinion. Guitmund fathereth it on Berengarius after his recantation, and tearmeth it *Impanation*. Others impute it to one Walrame, against whõ Anselme hath two books extant. Some fasten it on Rupert *Abb. Tuit.* who lived not long after Guitmund about the year of our Lord, 1124. Petrus de Aliaco Cardinal of *Cambray*, saith that he would rather defende *Consubstantiation* then *Transubstantion*, vnlesse the Church of Rome had defined the cõtrary. He lived about the year of our Lord, 1416. At lẽgth Luther approoving the iudgment of this Cardinal of *Cambray*, as himselfe witnesseth, first thought it no article of faith to beleeue that the substãce of bread remaineth, or remaineth not; but either point might be helde without heresie. Afterwardes it seemed more probable vnto him, that the bread shoulde remaine, and the body of Christ shoulde be *vnder, in*, and *vvith* the breade. And this is nowe their opinion, who name themselues Lutheranes. Wherfore they interpret Christs words, *This is my body*, thus; *In this, with this, vnder this bread is my bodie*: and they glorie and boast no lesse then the Papistes, that they retaine the letter vvithout any trope or figure. And so haue they rancked

What consubstantiation is.

Lib: 4: Dist: 11: c: Quidã

The age & parentage of Consubstantiatiõ.

In lib: 4: sent: q. 6. art: 2:

Lib: de Capt: Babyl:

rancked themselves, that, if they combate with Papists, then the particle THIS noteth with them *bread only*, & the bread it selfe is the body of Christ: if they bend their forces against vs, whome they call Sacramentaries, then the particle THIS shal not signifie breade onely, but *bread with the body of Christ lodged invisibly therein*, and the sense shalbe *This is my body*, that is, *This bread, and my body lieng hid in this bread, is my body*. They illustrate this their glosse with vulgar similies, as they cal thē: that Christ, when he gave his invisible body in the bread, in like manner saide, *This is my body*; as the country-man saith of the graine in his sacke, *This is corne*, pointing at the sacke: or the Merchant, of the mony in his purse, *This is monie*, pointing at his purse: or the Mother, of the Infant in his cradell, *This is my childe*, shewing the cradel only: or the Vintner, of his wine, *This is Rhenish wine*, when he reacheth out the goblet. These formes of speech are noted and observed out of their books & disputatiōs. But (good men) they have that lucke which the Poet allotteth vnto fooles: *Fooles when they seeke to avoide an inconveniēce, fall into an evill.* For in place of that absurde miracle, *of the subsisting of Accidents without any subiect*; they have induced another more absurde *of the penetration of two bodies*: &, whether we respect the letter, or the sence, they have wādered & departed farther from Christs words, than the Papists. For the letter thus lieth; *THIS*, that is, *This bread is my body*: the sence standeth thus; *The visible bread broken & distributed is my true & essentiall body, given for you*. It is my *true bodie*, not by any change of *essence* & nature, as the Papists would have it: (for bread was not assumed by the WORDE for vs, neither was bread given & crucified for vs) but it is my true body in a mystical sence & sacramental kind of speech, according to the interpretation of the sounder antiquity, of Paule, yea & of Christ himselfe. The Transubstantials glosse is farre wide of this the letter and meaning of Christes wordes. As then the Papistes reteine not the letter, when, insteed of christs words *This is my body*, they annex this seraphical or superangelical glosse: *This thing or substance whatsoever, vndeterminate, cōteined vnder these formes, is my body*: so much lesse do these reserve entire the letter & sence of Christs wordes, when insteed of thē they place their owne, saying: *My bodie is in, with, vnder the bread*: or, *The bread, and the bodie lieng hid invisibly in the bread is my bodie*. For neither is the bread alone, nor the bread with the body inclosed therein, properlie

Horat. Serm. lib. 1. sat. 3.

Christs

Christs body: as an emptie, or ful purse is not properly & without al figure of speech termed *monie*. Now the phrases they vse, are too improper, & too much vnfitting that they would expresse. For as for the instãces produced by them, we know, as soone as the Country-man, Marchant, Mother, or Vintner speaketh, that graine is in the sacke, mony in the purse, an infant in the cradle, and wine in the goblet. But whẽ these men tel vs, *This is Christs bodie*, we know not forthwith that Christs bodie is in the bread, neither can it be proved, because an Article of the Christian faith testifieth that it is in heaven.

Of the Schisme of the Consubstantials.

LVthers foundation & maine ground at first was those words only of Christ, *This is my body*. Afterwards in a disputation had with the adversaries of his opinion the 27. & 28. yeere he retired & fled to the Vbiquety, & for that one foundation or ground aforenamed he assumed foure other. 1. *The personall vnion of the natures in Christ*. 2. *The right hand of God, which is every where*. 3. *The truth of God, which cannot lie*. 4. *The threefold manner of the existence of Christs bodie in a my place*. But being at length repulsed from these holdes, hee betooke himselfe againe to Christs words, and desired that al disputation of Vbiquety should quite be revoked. Notwithstãding, since his time, some, Lutherans by profession, finding no sufficient warrant for their cause in Christs words, have set Vbiquety on foote againe, & at this day account it the best stake in their hedge; though others vtterly disclaime it. Hence arose a faction & division among the Consubstantials: Some are * *simply Lutherans*, who by Christs words only defend the beeing of Christs body in the bread, & the eating it with the mouth: Some are * *multipresentiary & omnipotentiary Lutherans*, that is such as thinke Christs body to be present at once in many hostes, by reasõ of the omnipotency really communicated therwith. Lastly some are *omnipresẽtiary Lutheranes*, who, to assoile the presence of Christes body in the bread, lay hold on the shield of Vbiquety, and teach that Christs bodie is every where present by vertue of the *vnion with the VVord*, & therfore is present in the bread both before, & after the vse thereof in the supper; and that the rite of consecration doth effect only that it be eaten in the bread. Of this our young divines for the vnderstanding of this

three sorts of Lutherans
1. *Simplices*
2. *Multipresentiarij, Omnipotentiarij*
3. *Omnipræsentiarij, Vbiquetarij.*

The two principall grounds of Consubstãtiation.

this controverſie may not be ignorant. For hereby they perceive, that at this day there are two maine columnes or pillers erected to vnderproppe Conſubſtantiation, namely, 1. *The Vbiquety*: 2. *the vvordes of Chriſt*. *The Vbiquetie* hath beene at large diſcourſed of before in expoũding the Articles *of the perſonal vniõ of the two natures in Chriſt, of his aſcenſion into heaven, & of his ſitting at the right hand of God the Father*, & the difficulties therein diſcuſſed, fullie reſolved, & Vbiquety it ſelfe confuted. *Chriſts words* (witnes the Papiſts themſelves) neither intimate Conſubſtantiation, neither can beare that interpretation. Which the Vbiquetaries alſo in their writings diſſemble not; and have therfore deviſed & invented the Vbiquety, becauſe they ſawe that the ground & foundation of their opiniõ, if it were laied on Chriſts words onely, were to ruinous, & like to have a ſpeedy downe-fal. Chriſt ſaid, *This is my body, which is given for you*: which words the Conſubſtãtials reteine not, neither literally, nor according to their ſence & meaning. We neede not therfore any argument to refute Conſubſtantiation, but Chriſts very words, whervnto we recal thẽ, & thus reaſo against them: *Chriſt ſaid not, In this bread is my body, but, This is my body: neither is the ſence of both theſe propoſitions all one; ſeeing the former declareth what is in the bread, & where Chriſts bodie is, the latter, what the bread it ſelfe is in the Euchariſt: therfore the Conſubſtantials who teach that In the bread is Chriſts body, reteine neither the letter, nor the meaning of Chriſts words.*

Conſubſtãtiation ouerthrown by Chriſtes very words

A refutation of obiections framed to confirme Conſubſtantiation.

Schmidline his argument in the conference at Muſbr. Lat. Pag. 159.

OB. 1. *It is an vſual kind of ſpeech when two thinges are ioyntly given, the one apparent, the other in covert, that that onely bee named, which appeareth not: as we ſay of purſes fraught with monie, This is mony: of a caſke of wine, This is wine. But Chriſt in his ſupper delivering in the ſame maner two things iointly at once, namely, the bread & his body, named that onelie, which appeared not, vnder the bread, ſaying, Take, This is my bodie: Therfore Chriſtes manner of ſpeech is moſt vſuall & proper, neither needeth it any explication at all.* Ans. To the maior we anſwere, that it is a form of ſpeech moſt vſual &c, but with this li-

limitation, *when it is certain that the thing which is named, though it be not apparent, yet it is contained in that thing which is apparent*; as it is certaine, that mony is in the purse, & wine in the caske. Otherwise it is no vsual, plaine, or true forme of speech, to say of an empty purse, *this is mony*. But hitherto it is not cleere, neither haue the Consubstantialls as yet proved, that Christs body lay hid in the bread, when Christ said thereof, *This is my body*; as it ought to bee evident, that mony is in the purse, & wine in the vessel, whē it is said, *This is mony, This is wine*. Yea & we avouch the contrary; to wit, that Christs body in the first supper lay not hid in the bread, but sate at table, & nowe is in heaven, vntill it thence returne to iudgment. Therfore this forme of reasoning, is a begging of that which is in controversie betwixt vs. *Ans.* 2. The Minor also is false. For Christ delivering vnto his disciples, not his body, but bread take frō the table, & brokē, said: *Take, eat, This (that is, this bread) is my body*. Which expositiō is proved. 1. Because it is said of the cup: *this cup is the New Testament*. 2. Paule expoundeth the particle *THIS* of the bread, saying, *The bread which wee breake is the communion of Christes body*. 3. Because the bread & body of Christ (both togither) are neither properly, nor figuratiuely Christs very body, & hereby a *Tautology* or a vaine & childish iteration of the same thing shoulde bee fathered on Christ, in saying, *My bodie is my body*. 3. We deny also the Consequēce, because their Conclusiō cōpriseth more then their premisses enforce. For they cōclude that it is a most *vsual & proper* speech. But these two *vsuall & proper* are not in force & signification alike. For the most vsual forme of speech may be figuratiue, as those very trivial & yet *Synecdochicall* speeches vrged by them, *This is mony, This is wine*, who is so mad, as to think the purse alone, or the purse with the mony is *properly* mony. So was that Sacramentall speech of the Passeover frequent, and wel knowne vnto the disciples of Christ: *Where wilt thou that we prouide the Passeover?* Yet speake they not *properlie, but figuratiuelie*, attributing to the signe the name of the thing signified, by a sacramentall Metonymie or chaunge of names. That which followeth therefore out of the premisses is onlie this, that *CHRISTES wordes were triviall, plaine, and knowne to the disciples*, but not that they were vnderstoode *properlie, literallie*, and *without all trope or figure*.]

Ob. 2. *Christ saide, This is my bodie. But Christ is true. Therefore*

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we must beleeue him, setting apart all philosophicall subtilty & sharpnes, and so by consequent, bread is not a signe of his body, but his body, as the words lie, which are simply & literally to be vnderstood. Ans. Here they alleadge vs that for a cause, which is indeede no cause of the matter in hād. For Christs truth is a cause only that his words are *true*, yea *most true*, to which we ought to giue credence setting apart all philosophical subtilty: but it is no cause why his words should be *proper*, and literally taken. For he which speaketh figuratiuely may also speake truely: as Christ himselfe was no lesse true, yea truth it selfe, when hee saide, *I am the light of the world, the doore of the sheepefold, the good shepheard, the true vine, my Father is an husbandman, yee are the braunches*: then when hee saide, *this is my body*. And they deserue to bee hissed out of schooles, who presume to tearme figuratiue speeches by the name of lies. 2. We retort their Minor thus: *Christ is true: Therefore he said not that his body lay hid in the bread, when all his disciples saw that it sate at table.* 3. We retort their conclusion on them thus: *Christs wordes must be vnderstood simply: Therefore yee may not cloake and colour them with your glosse which perverteth the letter, when yee say that in, with, vnder the bread is Christs body; or that the bread is the closet of Christs body.*

Ob. 3. *Christ is omnipotent. Therefore hee can effect that his bodie should be really in the bread. Ans.* The reason is of no force, which will conclude a thing *to be done*, because it *may be done*. [The question is not what Christ can doe, but what he will. He no where promised the presence of his body in the bread or in the place of the bread. Therefore we derogate nothing at all from his omnipotencie, when we beleeue no such presence. Rep. *Bread is present in place of the Supper: Breade is Christs body: Therfore Christs body is present in place of the Supper. Ans.* The Minor of this Syllogisme is figuratiue, by the confession of the aduersaries themselues. For Iacobus Andreas in a disputation holde at Mulbr. when he could no way els escape, expressly confessed that this proposition is figuratiue: *Bread is the body of Christ.* The same Andreas afterwardes wrote, that this phrase, *Bread is Christes body*, is proper, & to be vnderstood, without any trope or figure. Is not this to blow hote and cold out of the same mouth? to say one thing, & to vnsay it again?]

Protocollat: pag. 160.

Behold the spirit of cōtradiction.

Ob. 4. *Christs wordes are not to be changed. Christ vsed the worde IS. This is my body: Therefore there may not be put in place thereof the worde SIGNIFIETH. Ans* 1. We graunt the whole. For we place not the word

word *signifieth* in steed of the word *is*, neither do we chaunge Christes words, but retaine them as they were pronounced by Christ. But we say that this is the true and natural sense of those words; namely, that the bread is the body of Christ Symbolically, that is, as a Symbole or token of it, or that it signifieth Christs body: or so Christ himselfe construeth them saying, *Doe this in remembrance of me*. So Paule interpreteth them: *This cup is the New Testament in my blood*. [And Tertullian saith: *The bread which hee tooke and distributed among his disciples hee made it his bodie, saying, This is my body, that is the figure of my body.* And Ambrose: *This oblation is the figure of the body and blond of our Lorde.* And Austen: *Our Lord doubted not to say, This is my body, when he gaue a token of his body.* 2. We retort the argument on our adversaries thus: *Christs words are not to be changed: Therfore the Trāsubstantials glosse is false averring thus, Vnder these Formes is, or is contained my body: & likewise the Consubstantials glosse; In, with, vnder this bread is my body invisibly present.*] 3. Lastly, *The wordes are not to be changed*, to wit, into another sense, than Christ will haue. But otherwise they are often to be changed: that is, interpreted aright, as whē it is said: *Plucke out thine eie. To him that taketh awaie thy coate, giue thy cloake also.* For wordes are to be vnderstood according to the nature of things.

[Ob. 5. *The wordes of testaments are to be vnderstood properly, least occasion of striving about the will of the testator fall out: The Supper is the New testament. Therefore the words therein are properlie to be vnderstoode. Ans.* To the Maior we make answere, that the wordes of Testaments are properly to be vnderstood, if they be properly spoken; & figuratiuely, if they be figuratiuely vttered. If they say, *All wordes of Testaments are properly to be vnderstood*, we deny their Maior. For it is sufficient that the words of testaments be cleere & plaine, though oftentimes they be not proper, but figuratiue. For when wee are sure of the Testators wil, what it is, in vaine doe we then dispute of the letter. So God in the old time spake figuratiuelie of Circumcision, of the Paschal Lamb, of the sacrifices. And Christ in the New Testament spake by a figure, *Take, drinke, this cup is the New testament in my blood.* For here is a double figure. 1. A Synecdoche, when he biddeth thē *Drinke of the cup*, that is, of the wine in the cup. 2. A Metonymie, when he calleth the cup *the New testament*, that is, the reconciliation of mankind with God, sealed by his bloud.]

[Lib. 4. cont. Marcion. Lib. 4. ca. 5. de sacr. Con. 4. dim. cap. 12.

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Ob.

Ob. 6. *The eating of bread is done by the mouth: But the eating of the body is the eating of bread. Therefore the eating of the body is done by the mouth.* *Ans.* The Minor is either figuratiue, or false: it is figuratiue, if you vnderstand it thus; *The eating of the body is the thing signified, and sealed by the eating of bread.* And so, the manner of predication or affirmation being changed, nothing is proued. If it be properly vnderstood it is false. For the eating of the bread is external, corporal, and visible: but the eating of the body is internal, spiritual, and inuisible. Wherefore they are not properly one kinde of eating; but as the thing signified is distinguished from the signe, so the receipt of both of them is distinct, though both be at once in the lawful vse of the Sacrament.

Ob. 7. *That which quickneth & nourisheth vs, must needes be receiued into vs: The body & bloud of Christ do quickē vs; therfore they must needs be receiued into vs: that is, be eaten & dronkē with the mouth.* *Answ.* The Maior is but meere particular, & therfore false in general: for, not whatsoeuer quickneth & nourisheth vs, must necessarily be receiued into vs. That only must be receiued into vs necessarily, which quickneth & nourisheth *naturally*, that is, by a ioint-touching of our body. This meate, which so nourisheth vs after a natural māner, doth not nourish vs, except therby the substance of our body be increased. But we speak far otherwise of the nourishing of the soule, which is spirituall. Christs body doth not at al nourish vs naturaly: for it doth not, being receiued into vs, quickē vs, by working in vs new corporal qualities, like as a medicine doth: but the body of Christ nourisheth & quickneth vs after a māner diuers frō that natural nourishing: & accordingly as this māner of nourishing & quickning vs requireth, so receiue we Christes bodie.

The māner how christs body and bloud nourish vs.

The māner whereby Christ body & bloud nourish vs, is 1. *The respect of his merit.* For, for vs Christs body is giuē, & his bloud shed for vs, & for the body & bloud of Christ, we haue eternal life giuē to vs. After this māner thē the body & bloud of Christ quickneth vs, *as it is a merit* deseruing for vs this blessing. 2. *His body & bloud quickneth or norisheth vs, when we receiue that merit of Christs body & bloud*: that is, when we beleeue with a true faith, that for it we shal haue eternal life. This faith resteth & hangeth on Christ hanging on the crosse, not corporally dwelling in vs. 3. *It nourisheth vs, whē the same spirit vniteth vs by faith vnto Christ, & worketh the like in vs, which it doeth in Christ.* For except we be graffed into Christ, we do not please god. For he wil on that cō-

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dition receiue vs into favor, & pardō vs our sins, so that by faith through the working of the holy Ghost, we bee ioined with Christ & engraffed into him. Seeing thē this is the manner, whereby the body & bloude of Christ quicken and nourish vs, there is no neede of any descending of the body and bloud of Christ into our bodies to quicken vs.

[Rep. *Not only our soules, but our bodies also are fed with Christ bodie & bloud vnto eternall life: Therefore our bodies must eate as vvell as our soules: But our bodies eate & drink by the mouth. Ans.* The Maior heere omitted proceedeth thus, *what soever is fed with Christs body eateth it:* and is false being vniversally proposed. For doth thy thigh, or thine elbow therfore eat, because it is nourished by the meat, which thou conveiest in by thy mouth? It sufficeth that eating is by the mouth, an instrument framed by nature to this end, to minister nourishment to the whole body. So it is not necessary that our bodies should eat Christes body with their mouthes, therwith to be fed vnto eternal life: but it sufficeth that the mouth of faith taketh the spiritual meate, that spirituall nourishment & life may be transfused throughout the whole man.] [ ]

Quest. 79. *VVhy then doth Christ call bread his body, & the cup his bloud, or the new Testament in his bloude: & Paule also calleth bread & wine, the communion of the body and bloud of Christ?*

Ans. Christ not without great consideration speaketh so: to wit, not only for to teach vs, that as the bread & wine sustain the life of the body, so also his crucified body, & bloud shed, are indeed the meate & drinke of our soul, wherby it is norished to eternal life: [a] But much more, that by this visible sign & pledge he may assure vs, that wee are as verily partakers of his body and bloud through the working of the holy Ghost, as wee doe receiue by the mouth of our bodye these holie signes in remembrance of him: [b] and further also, that that his suffering & obedience is so certainely ours,

[a] Ioh. 6. 55.

[b] 1. Cor. 10. 16.

as though we our selues had suffered punishments for our sinnes, and had satisfied God.

The Explication.

WHereas neither Transubstantiation, nor Consubstantiation are signified by Christs wordes; the question is why the bread is called Christs body, & the cuppe Christes bloud, that is, why the things signified are attributed to the signes, and the signes called by their name. There are two causes alleadged hereof. 1. *For the naturall Analogie or likenes* which Christs body and the breade haue betweene themselues. 2 *For the certainety* or confirmation of the ioint exhibitiō of the signe & the thing signified in the true vse. *The similitude* & proportiō of the bread and Christs body especially consisteth in these points. 1. As the bread & wine nourish our bodie vnto this life; so the body & bloud of Christ nourish vs vnto everlasting life. 2. As the bread & wine are received by the mouth, so Christs body & bloud are received by faith, which is *the mouth of the soule*. 3. As the bread is not swallowed whole, but eatē, being broken; so Christs body is received being sacrificed, & broken on the crosse. 4. As the bread & wine profite not him that eateth without appetite, but we must bring hunger & thirst vnto the Table: so Christs body & bloud profit none but thē who hunger & thirst after righteousnes. 5. As of many cornes is made one loafe; and of many grapes one wine: so we by participation or cōmunion of these signes, though many, yet are made one body, & grow vp into one body with Christ, and betweene our selues. The *certainty* also or assurance of faith is a cause why we affirme that of the signs which is proper to the thing signified. For the signes testifie that Christs sacrifice is accomplished, and that indeed for our behoose & salvation, as verily, as we haue the signes; yea that we are fed with Christs crucified body, & bloud shed and powred out, as truely, as wee receiue these sacred symboles of his body and bloud.

Two causes why the things signified are attributed vnto the signs
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The Analogie or proportion betweene the breade and Christs body in the vse of the Supper.
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2
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4
5

ON THE 30. SABBOTH

Quest. 70. *What difference is their betweene the Lordes Supper and the Popish Masse?*

Answ.

Anſ. The Supper of the Lord teſtifieth to vs that we haue perfect forgiuenes of al our ſinnes for that only ſacrifice of Chriſt, which himſelfe once fully wrought on the croſſe: [a] Then alſo that we by the holy Ghoſt are graffed into Chriſt, [b] who now according to his human nature is only in heavē at the right hand of his Father, [c] & there wil be worſhipped of vs. [d] But in the Maſſe it is denied, that the quicke & the dead haue remiſſiō of ſins for the only paſſion of Chriſt; except alſo chriſt be daily offred of them by their Sacrificers. Farther alſo it is taughte, that Chriſt is bodily vnder the formes of bread & wine, & therfore is to be worſhipped in thē. [e] And ſo the very foūdatiō of the Maſſe is nothing elſe then an vtter denial of that only ſacrifice & paſſion of Chriſt Ieſus, and an accurſed Idolatry. [f]

[a] Heb: 10: 16 12: & 7: 27: & 9: 12: 15 Ioh: 19: 30 Mat: 26: 28 Luk: 22: 19
[b] 1. Cor: 6: 17: & 10: 16 & 12: 13:
[c] Coloſſ 3. Heb: 1. 3. & 8: 1:
[d] Mat 6: 20: 21: Ioh: 4: 21: 23 & 20: 17: Luk. 24: 51 Act: 7: 55. Coloſſ. 3: 1 Phil: 3: 20: 1. Theſſ: 1: 19
[e] *In Canone Miſſæ, & de conſec. diſt. 2. Concil. Trid. Seſſ. 13. 5.*
[f] Heb: 9: 16 & 10: 12: 14:

The Explication.

THis queſtion is neceſſary, by reaſon of errors which by the Maſſe haue crept into the Church. It is otherwiſe demanded, *Why the Maſſe is to bee aboliſhed.* But heere this queſtion is alſo contained & cōprehended: becauſe theſe differences & cōtrarieties of the Lords Supper & the Maſſe, are the cauſes why the maſſe is to be aboliſhed. For whereas it hath ſo many abuſes in it flat repugnant to the Lords Supper, it may not bee confounded therewith, nor bee thruſt on the Church in place thereof, nor be permitted & tolerated in the Church by godly and religious Magiſtrates, but it ought to be vtterly abandoned & put down. Firſt then let vs ſpeak a few words *of the name of Maſſe*, or, *Miſſa*. The worde *Miſſa* ſeemeth to haue his name derived from the Hebrewe *Maſah*: that is, a tribute, or voluntary offering, which was wont to be paide of every one. The worde is founde *Deut.* 16. 10. *Miſſach, nidbath,*

The original of the word *Miſſa*, which we call the Maſſe,

The origigal of the word missa, which we call the Masse.

Deut. 15.8.

nidbath, iadecha, a free gift of thine hand. Now that offering was called so, being as it were a yeerely tribute, which yet was no exaction, but given freely. Others interprete it to be *a sufficiency*, which is, that there should be given so much as was sufficient, & perhaps this is the truer: because the Lord commanded the Israelites, that they shoulde *open their handes vnto the poore, and should lende him sufficient for his neede.* This the Chaldee Paraphrast interpreteth to be *missah*. Hereof these our men thinke that it was called Missa, as if it were a tribute, & free offering, which shoulde bee every-where offered to God in the church, for the living & the dead. But this is not of any likelihood to be true. It is manifest indeed that the church hath borrowed some words from the Hebrews, as *Satan, Osanna, Sabaot, Halleluia, Pascha*, & such like. But those words came not to the Latine church, but by the Greeke church, & those words are foūd in the Greeke testamēt, whē first it was writē in greeke. And therfore we have no Hebrew words derived vnto our church, which the Greek church had not before vs. If also we seeke the Greeke Fathers, the word *missa* wil never be foūd to have bin vsed by them. Therefore I thinke not that the vvoorde *Missa* was taken from the Hebrewes. But *Missa*, which doubtlesse is a Latine word by originall, seemeth to have beene taken from the Fathers, who vsed *Remissa* for *Remissio*, as Tertullian: *VVee have spoken* (saith he) *of* [a] *remission of sinnes*. And Cyprian: *Hee that vvas to give* [b] *remission of sinnes, did not disdaine to be baptised.* And againe hee vseth the same word: *Hee that blasphemeth against the holie ghost, hath not* [c] *remission of sinnes.* Wherefore as they say *Remissa*, for *Remissio*; so they seeme also to have saide *Missa*, for *Missio*. But heerein againe they much vary. For some will have the word *Missa* to be vsed as it were *Missio* from an auncient custome of Ecclesiasticall rites and actions which came from the Greeke Churches to the Latine, because Sermons and Lectures being ended, before the communion a Deacon did sende foorth, that is, did commaund the Catechumenes, the possessed with spirits, and the excommunicated persons to depart, crying with a loude voice; *If any Catechumene bee yet abiding vvithin the Church, let him departe*: and so the vvoorde *Missa* seemeth to bee vsed as it vvere a *Mission* or sending away, because it was the last part of divine service. Others will have it to bee so called from a *Dimission*, or from the manner of dimissing the congregation, because

Tertul lib. 4 contra Marc. Cypr. de bono patient. & Epist. 44. 3.

[a] De Remissa peccatorum.

[b] Daturus remissam peccatorum.

[c] Remissam peccatorum non habet.

becauſe, ſervice being ended, a Deacon demiſed thē with theſe words, *Ite, Miſſa eſt*: that is, Goe, you may departe: or as others interprete it, Goe, now is the collection or almes, which they wil haue to bee called *Miſſa*, of the ſending it in, (as we may ſo ſpeake) or throwing or caſting it in for the poore. [Lombard hath a new conceipt hereof: *It is called the Maſſe* (ſaith he) *becauſe an heavenly Meſſenger cōmeth to conſecrate Chriſts quickening body, according to that praier of the Prieſt; Almightie God, command that this be caried by the handes of thine Angell into thy high altar, &c. Therefore vnleſſe an Angell come, it cannot rightly bee called a Maſſe.* Loe the folly of the man. Againe, *The Maſſe is ſo called, either becauſe the hoſt is ſent; vvhereof mention is made in that ſervice: vvhence it is ſaide, Ite, Miſſa eſt: that is, Follovv the hoſt, which is ſent vp to heaven, trace yee after it: or, becauſe an Angel cometh from heaven to conſecrate the Lordes body, by whom the hoſt is caried and conveied to the heavenly altar. VVhence it is alſo ſaid, Ite, Miſſa eſt: Go, it is ſet.* we reiect both the name & the thing.] For this word *the maſſe* doth not agree to the Lords ſupper, becaus the Lords ſupper hath nothing common & agreeing with the name of *Miſſa*, albeit it was vſed of the ancient writers. *Moreover we haue no need of this name.* For we haue other words for this purpoſe extant in Scripture, where it is called *The Lords Supper, The Lords Table, Breaking of bread, &c.*

Li. 4 diſt. 15 [

Li: 4: diſt 12]

Now let vs ſee *the differences of the Supper, & the Maſſe*, and thoſe moſt contrary one to another, & ſuch, as in reſpect whereof, the Maſſe ought to be aboliſhed. They are eſpecially three & are deſciphered in the Catechiſme. [1. The Lords Supper teſtifieth vnto vs *that wee haue ful remiſſiō of ſins, & iuſtification freely by faith, for Chriſts one & only ſacrifice finiſhed on the croſſe*: according to theſe ſayings of Scripture: *The bread is the body of Chriſt giv̄e for vs. The cup is the bloud of Chriſt, ſhed for vs for remiſſiō of ſins. Do this in rem̄brance of mee. Shew forth the Lords death til he come That did he once whē he offred vp himſelf. By his own bloud entred he in once into the holy place, & obtained eternal reāeption for vs. For thē muſt he haue of tē ſuffered ſince the foundation of the world, but now in the ende of the worlde hath he appeared once to put away ſinne by the ſacrifice of himſelfe. By the which wil we are ſanctified, evē by the offring of the body of Ieſus Chriſt once made. This mā after he had offred one ſacrifice for ſins, ſitteth for ever at the right hād of God. VVith one offring hath he conſecrated for ever them that are ſanctified.*

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Heb: 7: 27: Heb: 9: 12: 26. Heb: 10: 10: 12: 14:

Contrariwise the Masse denieth *that hath quicke & dead have remissiõ of sins by & for Christs oblatiõ except also he be daily offered by the Massing Priestes to God his Father*. For thus hath that their Canon, which they cal the lesse: *Holie Father, almighty & eternall God, receive this immaculate host or sacrifice, which I thy vnworthy servant offer to thee my living & true God for my innumerable sins, offences, & negligences, and for all that stand about me heere present, yea & for all faithfull Christias quicke & deade, that it may be profitable to me & them to everlasting salvation.* And their greater Canon hath: *Remember Lord thy servants & handmaides N. & al heere present, whose faith & devotiõ is well known vnto thee, for whõ we offer, or who offer vnto thee this sacrifice of praise for themselves, & al that are theirs, for the redemptiõ of their soules, for the hope of their safety & salvation.* What need was there that Christ should offer himselfe at al, if the oblation of a petty Masse-Priest may serve for the redemption of soules.

2. The Lords Supper witnesseth vnto vs *that Christ* (according to the Articles of faith) *as cõcerning his humanity is in heaven at the right hand of his Father*, and is not shrouded vnder the bare accidents of the elements or signes in the supper, & that hee exhibiteth vntõ vs in the Supper his body & bloud, to be eaten & dronken by faith, & that he engraffeth vs into himselfe by his holy spirit, that wee may abide in him, & have him abiding in vs, as it is said: *He that is ioined vnto the Lord is one spirit. The bread which we breake, is it not the communiõ of the bodie of Christ. We have such an high Priest that sitteth at the right hand of the throne of the maiesty in heavens. For he were not a Priest, if he were on the earth.* Contrariwise the Masse teacheth vs *that bread & wine by force of cõsecration is changed into Christs body & bloud, & that this his body & bloud in the act of consecration is conveied by an Angel into heaven, lieth corporally vnder the formes of bread & wine, is really caried vp & downe in the hands of the Minister, & received by the mouth of the Communicants.* These forgeries are repugnant to the Articles of faith, the Incarnation, the Ascension, and Intercession, and the Returne of CHRIST vnto iudgment: and to the nature of sacramentes, in which the signes must needes remaine, and not loose their nature.

1. Cor. 6. 17 & 10. 16. Heb 1. 3. & 8. 1. 4.

3. The Lords supper teacheth vs *that Christ is to be worshipped in heaven at the right hand of his Father*. For it overthroweth not, but establisheth

bliſheth and ratifieth the articles of faith, and doctrine of the whole Goſpell, which ſheweth that Chriſt is to bee ſought and worſhipped ABOVE. *Seeke the things which are* ABOVE, WHERE *Chriſt ſitteth at the right hand of God.* And Stephen when hee was ſtoned, ſaw Chriſt, and worſhipped him ABOVE, *ſtanding at the right hand of God.* The ancient Church alſo ſang in their Liturgy or common ſervice & praier, SVRSVM CORDA, *we lift vp our heartes vnto the Lord.* On the other ſide, the Maſſe telleth vs *that Chriſt is to be worſhipped in the bread*; which adoratiõ & worſhip queſtionles is idolatrous.] For, *To worſhip Chriſt in the bread*, is, to direct our worſhip in ſoule, minde, cogitation, &, as much as may be, in the motion of our bodies, to the place in which the bread is; and turning heereto, to yeelde reverence vnto Chriſt, as if he were preſent there, more then elſe-where. So of olde they worſhipped God at the Arke, turning thereto with their mindes, & as much as might be, with their external grace and inclination of body. That this is idolatry we prove. 1. Becauſe no creature hath power to tie the worſhip of God to any thing or place, wherein God hath not commaunded by expreſſe word himſelfe to bee worſhipped, and wherin GOD hath not promiſed to heare vs. And heereby is the cauſe of that difference plainely ſeene, why the Iewes directing their praier to the propitiatorie or Mercie-ſeate, did notwithſtanding withal in ſpirite worſhip the true God, & were by promiſe from him aſſured to be heard: but worſhipping in Dan, & in Bethel, & in the high places, & in the temple of Samaria, were Idolaters, not knowing what they worſhipped, & the cauſe of this thing is more at large declared 2. King. 17. 9. 2. Becauſe in the new teſtament all worſhip which is tied to any certeine place on earth, is vtterly taken away, & ſpiritual worſhip onely required, ſtirred & kindled by the holy ghoſt, & done with a true faith & knowledge of God. So Chriſt teacheth: *Ye worſhip that which ye know not, we worſhip that which we know. But the houre cõmeth whẽ ye ſhal neither in this mountaine, nor at Ieruſalem worſhip the Father. But the true worſhippers ſhal worſhip the Father in Spirite & truth.* Wheras Chriſt ſaith *in ſpirite, not in this mountaine, nor at Ieruſalem* he doth plainly take away worſhip tied & reſtrained to any certein place on earth. Wherefore wee muſt alſo take away and have in deteſtation this impious invention of Chriſtes corporall preſence in the Maſſe, or in the bread and wine, which is the foundation of Idolatrous Adoration or worſhippe. For

Coloſſ. 3. 1.

Act. 7. 55.

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Exod. 25. 22 & 29. 42. 1. King. 8. 33. & 12. 29. 30. 31. Dan 9. 11. 2 King 12. 13. Amos 4. 4.

Iohn 4. 21. 22. 23.

this being put that CHRIST is in body presẽt in the bread (whether it bee saide to bee done by transubstantiation, or consubstantiation) the Popish adoration standeth fast. For as in auncient times before the ascension it was not onely lawful, but behoouefull also to worship CHRIST whersoever hee was: so nowe also if hee bee in the bread, he must bee worshipped in the breade, whether hee bee there seene, or not seene. For much more were we to beleeve the voice of GOD than any sense of ours, if it expressed and specified anie such matter. Likewise of the contrarie side, the presence of Christs body in the bread is taken away, if we take away by Gods commandement this foule & shameful Popish adoration of Christs bodie lieng covertly by their iudgments vnder the forms of bread & wine. [Here the Vbiquetaries except against vs on their behalfe, that *Christ is present in the bread, not to bee worshipped, but to be eaten, & that hee commanded not himselfe to be adored, but to bee eaten*. Aunsw. In both these assertions they conclude no more than that which is in controuersie. For Christ commanded neither of these. If he be in the bread, he must there be worshipped, because of the general commandement: *Let all the holie Angels of God worshippe him. Thou shalt vvorshippe the Lord thy God*. They therefore imagine Christ in the bread, and yet say it is not lawful to worship him; which is an open deceipt and mockery. Wherefore Musculus, & others, to salve this sore, are content to fall downe before the bread, and worship Christ therein. But Hesshusius replieth against vs thus. *The divinity is not adored in al the creatures, though it be preset in al. Therfore neither is it necessary that the humanity should be adored in the bread, though it be corporally preset therin.* Ans. The examples are not alike. The adoratiõ of the divinity is not tied to al creatures; but it is tied to the humanity assumed as to a proper or peculiar tẽple. Wherfoever thẽ Christs humanity is, there the divinity wil be worshipped in it, & with it. And indeed by this their owne maine argument the Vbiquety of Christs manhood is quite overthrown. For seing the manhood is not to be worshipped in al creatures, and everywhere; it followeth that it is not preset in al peares, apples, ropes, cheeses &c. as the Vbiquetaries write therof.

The Vbiquetie of Christs mã hood confuted by the Vbiquetaries own argument.

These differences did D. Vrsine in the yeere of our Lorde 1569. thus enlardge & deliver. 1. The supper testifieth, that *Christes onely sacrifie iustifieth*. The Masse-Priests say that *the Masse iustifieth for the very*

very worke done; as they vse to speake, that is, through the external rite and action. 2. The supper teacheth vs that *Christ redeemed vs by offering himselfe for vs*: The Masse-Priests say, that *vve are redeemed by Christ offred by them*. 3. The supper telleth vs, that *our saluation is perfited by Christs one sacrifice*: the masse-mongers report that *it is perfited by infinite numbers of Masses*. 4. The supper instructeth vs how *we are engraffed into Christ by faith, by meanes of the holy ghost*. The Masse falsly feigneth, that *Christ entereth into vs corporally*, or, *vve are engraffed into Christ by his corporall conveiance into vs*. 5. The supper teacheth vs that *Christ having ended his sacrifice ascended into heaven*: Our Masse-mongers tel vs, that *he in his body is on the altar*. 6. In the supper *bread & wine remain, & chãge not their substãce*; because sacramẽts reteine, and change not the substance of the signe: The Masse-Priestes declare vnto vs that *the substance of bread and vvine is quite abolished, and the accidents onely remaine*. 7. The end of the supper is *the confirmation of faith in Christ & his one onely sacrifice*: The end of the Masse is *a confirmation of that opinion of workes meritorious for their very working and performance, & a denial of Christs sacrifice*. 8. The supper teacheth vs that *Christ is to be adored aboue in heauen*: The Masse-mongers *adore him vnder the formes of bread and wine*. These differences prove that the Popish Masse, in the foundation and ground therof is nothing els but a denial of Christs onely sacrifice, and an horrible Idolatrie. They further pointe out vnto vs many causes, for which the Popish Masse ought to be suppressed, abolished, & abandoned far out of the church: of which are these heere expressed.

9. Causes why the Masse is to be abolished.

1. The Popish Masse is a manifold corrupting, or rather abolishing of the whole rite instituted by Christ. For it taketh away the cup from the people, and admitteth many childish toies, vnknown to the Apostles, & never practised by religious antiquity, whereas notwithstanding no creature hath any power to institute any sacraments, or to change & abolish the constitutions and ordinances of God. 1

2. The Masse taketh away the signe & Sacrament it selfe, because it transformeth the sign into the thing signified. For it denieth that there is any bread & graine remaining, but saith, it is the flesh and bloud of Christ substantially; which is flatt repugnant to the nature of a sacrament, which admitteth not that the substãce of the signs be abolished, nor requireth a physical connexion of the signs & things signified, and therfore no Transubstantiation or corporall presence in the Supper; 2

but

but leadeth vs vnto Christ crucified, and now reigning in heaven, and thence communicating himselfe vnto vs.

3 The opinion of *Merite in the worke done* is grouńded on the Masse. For the Masse-Priestes feigne that the Masse is a *propitiatory sacrifice*, which for it owne worth doth merite, even *by the work it self wrought*, (that is, through the external rite & action) both for him that celebrateth, and for others, remission of sins. Whereas even Moses sacrifices had not this property or power, but the only sacrifice of the son of God once offered for vs, wherevnto the Lords Supper leadeth & directeth vs, & from which the Masse withdraweth vs. The Fathers indeed sometimes call the Supper a sacrifice, and so it is, but an *Eucharisticall* or thāksgiving sacrifice, not a *propitiatorie* sacrifice, as the Papists dream. And the Supper verily is evē that same sacrifice which Christ offered, in such sort, as the bread is that body which Christ gaue for vs, but *sacramentally*. But our Masse-Priestes will haue the Masse to bee not the same sacrifice which Christ offered, but divers and different from it. For they tearme it a *sacrifice without bloud*, wherby is obtained remission of sins. Therefore in very truth they deny Christs *bloudy sacrifice*, whilest they deny that Christ hath perfectly merited remission of sins, & invent another sacrifice for the purging of sin; howsoever in words they professe that they offer no other sacrifice than that which Christ offered. For it is one thing for the same sacrifice to bee often offered, which cannot be verified of Christs sacrifice: & another thing for one sacrifice to be once offered, and that sufficient to take away all sinnes, which the Scripture affirmeth of Christs sacrifice. For these speeches are contradictory; *This sacrifice alone is sufficient for remission of sins.* &, *This sacrifice with others is offered for sins.*

In what sense the Fathers cal the supper a sacrifice.

[4. In this error, another lurketh, whereas they beare vs in hande that by their Masses they are able to obteine *remission of sins*, & *redēption of soules* for such as are absent, dead, or in purgatory: though gods word contrariwise teach that we shal be cloathed in heaven, if wee be found cloathed and not naked on earth; and that wee shall bee iudged such as we are found in our departure out of this life. *For* (saith Cyprian) *when we are once deceased & have departed this life, there is no place for repentance, no effect of satisfaction: here life is either lost or gained, heere wee procure eternall salvation by our worshippe of God, and fruite of faith.*]

Co. 1. Demet

5. Hereof also is hatched another fancie, seeing they feigne that by that worke of offering the sacrifice in the Masse, they do not only merit remission of sinnes, but other benefites also: as, healing of sick men, sheepe, horses, oxen, swine, &c. Wherefore they feigne that in the Masse corporall blessings, and different in kinde from those which are promised in the Gospell, and sealed by the Sacramentes, are imparted vnto men. 5

6. *The Masse is repugnaunt to Christes Priesthoode*: because hee is the only High-Priest, who hath power to offer himselfe. The Pope with his companions most impudently pulleth this honor to himselfe. For these deceivers and lying men feigne with great contumely, and despite to Christ, that they offer againe Christ vnto the father, & that they alone are worthy men to offer Christ vnto his father: when yet no man, no Angell, neither any creature is of that dignity and worthines, as that he may sacrifice the Sonne of God. For the Priest is above the sacrifice: they therefore who wil be the Priestes to offer Christ, mount & lift themselues aboue him. Ob. *The Priests slaie not, but offer onlie & present the Son vnto the Father, that for his sake he may remit vs our sins, and so they onlie applie that one and onlie sacrifice of Christ.* Answ. It is inough that they say, *that they offer Christ with their handes.* For it remaineth that they make themselues Priests, and so place themselues aboue Christ the Sonne of God. Neither is it material, that they deny that they slay Christ. Many things were offered of old by the Priestes which were not slaine, neither were of that quality, but were only offered, as cakes, and liquid offrings, and burnt offrings, and such like. The Iewes indeede slew Christ, but they did not sacrifice him: but Christ himselfe was willingly slaine, and therefore sacrificed himselfe. *Christ through the eternall spirit offered himselfe without spot to God:* and verily he offred himselfe once a sacrifice vnto his father for vs. *Christ was once offred to take away the sinnes of manie; and to them that looke for him, shall hee appeare the second time without sin vnto salvation. Christ after hee had offered one sacrifice for sinnes, sitteth for ever at the right hand of God.* Now the Papists (cõtrary to these manifest places of scripture) wil haue Christ to be often offred in the Masse. For they say, they sacrifice him indeed, but slaie him not. But a propitiatory sacrifice cãnot be without slaughter. For, *Without shedding of bloud is no remission.* 6

Heb. 9. 14.

Heb. 9. 28.

Heb. 10. 12.

A propitiatory sacrifice cannot be without bloud.

Heb. 9. 22.

7 The

7 The Masse is repugnant vnto the articles of our faith concerning the true humanity of Christ, concerning his true ascension into heavē, & his returning from thence at the day of iudgment. For it fashneth on Christ a body made of bread: it feigneth that Christ lieth hid corporally vnder the formes of bread and wine.

8 *The Masse is contrary to the communion of saints with Christ.* For it imagineth an execrable invention, which is, that Christs body doth descend into our bodies, & remaineth as long within our bodies, as the formes remaine of bread & wine. But the supper teacheth that we are made members of Christ by the holy Ghost, and engraffed into him.

9 *The Masse is repugnāt to the true worship of God*, because it maketh Christ to be there *corporally* present, and so by consequent there to bee worshipped. Even as of old before his ascension it was not only lawful, but in duty required, that Christ should be worshipped in whatsoever place he was, and so also did his Disciples alwaies worship him, when he was present, as also when he ascended from them: but after his ascēsion, they did not frō that time adore & worship him, turning vnto any one particular place more than other. Wherfore, seeing the Papists in their Masse tie the worship & adoratiō of Christ to a thing, whervnto Christ himselfe by expresse word hath not tied it; *they professe thēselus to be idolaters*, & do no lesse absurdly and impiously in this, than if they should worship Christ at a wal, or if they shoulde worship a pillar, falling downe before it.

[Hence it is evidēt that the Masse is an Idol made by Antichrist out of divers, & those horrible errors & blasphemies, & substituted in place of the Lords supper, & for this cause is iustly & rightly suppresst. Ob. 1. *The Masse is an applicatiō of Christs sacrifice. Therfore it is not to be takē away Ans.* I deny the Antecedēt because we apply Christs merit by faith only, as it is said: *That Christ may dwell in our hearts by faith.* Ob. 2 *There must be a perpetuall sacrifice in the Church, because Esay foretold that it should be from Sabaoth to Sabaoth: and Malachy: They shall offer a pure offering. Ans.* The sacrifices of the new Church of the Gentiles is the sacrifice of thāksgiving; & the prophets insinuate vnto vs such a sacrifice perpetual & pure. Such a sacrifice of thāksgiving the Fathers termed *the Eucharist*: 1. *Because it is a remēbrāce of Christs sacrifice.* 2. *Because almes were giuē in the primitiue Church after the supper was ended, which were a sacrifice.* But that the supper should be a propitiatory sacrifice, the Fathers never so much as once dreamed.

Ephe. 3. 17.
Isa. 66. 23.
Mal. 1. 11.

Quest.

Quest. *VVho are to come vnto the Table of the Lord?*

Ans. They only who are truely sorrowful, that they haue offended God by their sins, & yet trust that those sinnes are pardoned thē for Christs sake: & what other infirmity they haue, that those are covered by his passiō & death, who also desire more & more to go forward in faith & integrity of life. But hypocrits, & they who do not truly repēt, do eat & drink dānation to thēselus, [a]

[a] 1. Cor: 11: 28: & 10: 19 20: 21: 22.

The Explication.

Heere are three things to be handled and declared.

1. *VVho ought to approach vnto the Lords Supper.*
2. *VVhat the wicked receiue if they come.*
3. *VVhat is the right and lawfull vse of the Supper.*

1. *VVho ought to approach vnto the Lords Supper.*

THese are distinct questions, *VVho ought to approach vnto the Supper*: and, *who ought to be admitted to the Supper*. The former concerneth the duty of the Cōmunicants; the latter the duty of the Church and Ministers. The former is stricter, the latter larger & more general: for touching the former, the godly alone ought to come; touching the latter, not the godly only but Hypocrites also, who are not knowne to be such, are to be admitted by the Church vnto the supper. Wherfore *all that ought to come, ought to be admitted*; but on the other side, *not all that ought to be admitted, ought to come*, but they only ought to approach vnto the supper. 1. Who acknowledge their sins, and are truely sorry for them. 2. Who haue a confidence that they are pardoned & forgiven them by Christ, and for his sake. 3. Who haue an earnest purpose and desire of profiting and going forwarde more and more in faith, & purenes of life: that is, they only ought to approach and draw neere vnto the Lordes Supper, and are worthy guestes of Christ, who liue in true faith and repentaunce: Heerein a mans true proofe and examination consisteth, whereof Saint Paule speaketh,

Who ought to come vnto the Lords Supper.

Let

1. Cor. 11. 28 What it is to prove himselfe.

Let a man examin himselfe, & so let him eate of this bread. To prove thy selfe, is, *To examine whether thou have faith & repentance*, according as it is said: *Prove your selues whether ye are in the faith, whether Christ dwell in you.* But how shal a man know that he hath these things? 1. By a confidence and tranquillity of conscience: because, *Being iustified by faith we have peace towards God: Hope maketh not ashamed: because the loue of God is shed abroad in our harts by the holy ghost, which is giuē vntous.* 2. *By effects*; that is, by the *beginnings* of true outward & inward obedience, and by *an earnest purpose* to obey God according to al his cōmandements. They who have & perceive this in themselves ought to draw neere & partake of Christs supper, namely, *who so have faith & repentance, not in possibility only but also actually.* Therfore Infants are not capable of the Supper, because they have faith onely *potentially* and in possibility, not actually; they have an inclination to faith, or they have faith only by inclination, but they have not an actual faith. But heere is required an *actuall faith*, which is both a *knowledge*, and *confidence* or assurance on Christs merite, a beginning of new obedience, and a purpose of living godly: also an examination of himselfe, & commemoration or remembrance of the Lords death.

2 Cor. 13. 5 How wee may be assured that we have true faith and repentance: Rom. 1. 1. 5.

[4. Causes why wicked men & Hypocrites ought not to approch vnto the Supper:

[It is not lawful for the wicked to approach vnto the supper. 1. Because Sacraments are instituted only for the faithful and those which are converted, to seale to them the promise of the gospel, & confirme their faith. The word notwithstanding is common to the cōverted & vncōverted; that the converted may heare it, be cōfirmed by it, & that the vnconverted also may heare it, and therby bee converted. But the sacraments perteine to the faithful alone, and Christ instituted his supper for his disciples alone: as he said, *I have earnestly desired to eate this Passeover with you.* Wherefore frō the nature & subiect of sacramēts is drawne this demonstrative proofe: *What God hath institute for his household and children, that hypocrites & aliants from the church ought not to receive.* 2. Paule interdicteth al the wicked without any exception from comming vnto his holy supper, by wordes authentique; in which namely he cōmandeth that *every man try & examine himselfe, and so eate of that bread, & drinke of that cup.* 3. Because when Hypocrites and wicked men presse and thrust forwardes themselves vnto this mystery, they eate and drinke their owne iudgment, and become guilty of Christs body and bloud. For *he that eateth and drinketh vn-*

1 Luk. 22. 15.

2

wor-

worthily, eateth & drinketh his owne damnation.] 4. Vnto these may be adioined also generall testimonies of Scripture, whereby vnbeleevers are forbidden to come vnto the supper, and the vse of the sacramentes frequented by irrepentant and impenitent men condemned. *Leave there thine offering before the altar: first be reconciled to thy brother, & then come and offer thy gifte. He that killeth a bullock is as if hee slew a man. If thou be a transgressor of the Law, thy circumcision is made vncircumcision.* [Ob. 1. *God commandeth that all vse the sacraments; and Christ saith: Take, drinke yee all of this: therfore if wicked men approach vnto the Lords table they offend not.* *Ans.* To the Antecedent we answere, that God indeed inioyneth al men the sacraments, namely, the the lawful and right vse, which is not without faith & repentance. He commandeth that al be baptised, and resort vnto the Supper, but hee commandeth farther that al beleeve, and repent. *Repent & bee baptised. Let every man examine himselfe.* Ob. 2. *We are all vnworthy. Therfore all must absteine.* Aunſ. To the antecedent. *By nature*, and in our selves wee are all vnworthy, but wee are made worthy *by the grace of Christ*, if we bring faith and a good conscience. Augustine saith: *Come with boldnes, it is bread, & not poison.* No mans vnworthines therfore ought to withdraw and withhold him, because al that bring faith and repentance are worthy. *To him will I looke that is poore, & of a contrite spirite, & trembleth at my wordes.*] Ob. 3. *They who avoide the prophaning of the Lordes supper, doe well: But they who refrain from the Lords supper in respect of some hatred they beare to others, or for some other sinnes, avoide the prophaning of the supper: Therfore they do wel.* Ans. The Maior must be distinguished. *They vvho avoide the prophaning of the supper doe vvell*, if they avoide it in such sort as they ought, namely by repenting themselves of those sinnes which have beene the causes of their refraining: but they doe very ill, who avoide it persevering in their sins, hypocrisie & hatred. For these men heape sin vpon sin, and adde contempt to their former prophanatiō; & the rule is found, that, *Evill is not to be done that good may come therof.*

4

Mat. 5. 24.

Isa. 66. 3.

Rom. 2. 25.

[

Act. 2. 38.

1 Cor. 11. 28.

In Iohan. tract. 26.

Isa. 66. 2.

]

2. *What the vvicked receive in the Lords Supper.*

[The wicked & Hypocrites cōming to the Lords Supper receive not the *thinges signified*, to wit, Christs body and bloud, but the

bare

8. Proofes that the wicked receive nothing but the bare signes in the supper.

bare signes of bread and wine, and those to their iudgment & damnation. This is proved. 1. *From the definition of eating. To eate Christ is through faith to be made partakers of his merite, efficacy, & benefites:* as it is saide: *He that eateth mine liveth by me: dwelleth in me, & I in him.* But the wicked and vnfaithful are not partakers of Christ. Therefore they eate not Christ. 2. *From the manner & instrument of eating.* Christs body is eaten by faith alone. For we apprehend Christ with his benefites by faith only; & Christs body is the meate & foode of the soule, not of the belly; of the hart, not of the mouth; as it is wel expressed in Luthers Catechisme: *These words,* FOR YOV, *require beleeving or faithful harts.* But the wicked & Hypocrites are destitute of faith. Therefore they receive not Christs body. 3. *Christ in the supper offreth his body to be eate of thē only, for whom he offred himselfe on the crosse.* But he offered himselfe on the crosse for the faithful only, not for the wicked & Hypocrites: *I pray not for the world, but for them which beleeve. This is my body, which is given for you.* 4. *Christs body is the quickening bread which whosoever receiveth, receiveth life therwithall.* For Christs spirit is not seperate from his body. *He that eateth my flesh, dwelleth in me, & I in him.* But the wicked receiving the signes, receive not life. Therfore the wicked receive the signes without the things signified.] . *The vnfaithfull eate & drinke their owne damnation. Therfore they do not eate & drinke Christs body & blood.* The argument is of force by the rule of *Cōtraries.* For, *To eate their owne damnation is, through incredulity and abusing of the sacraments, to be abalienated & repelled from Christ & all his blessings: or, through abusing of the sacraments being received without faith & repentance grievously to offend God: & so to draw vpon themselves temporall & everlasting punishment, except they repent.* Contrariwise, *to eat Christ, is, through faith to be made partakers of his merite, efficacy, and benefites.* For no man can eate Christ, and not withal be made by faith partaker of his merite, efficacy, & gifts. No man therfore can both *eat Christ,* & withal *eate his owne damnation.* [6. When Paule saith, *Ye cānot be partakers of the Lords Table, & of the table of devils,* then bereveth he the wicked of some thing in the Lords Table, wherof they can have no part. But they are bereft to be partake of the signes bread and wine. Therfore he depriveth them of the participation of Christs body and bloud the thinges signified. Obiect. *Yee cannot; that is, with a good conscience and to salvation.* Aunsw. This is a false glosse.

1 Iohn 6. 56: 57.

2

3

Iohn 17 9.

4

Iohn: 6. 56.

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5

What it is to eate his owne damnamnation

What it is to eate Christ.

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6

1. Cor. 10: 21

For

For the Apoſtle reaſoneth not from an *inconvenience*, but from an *impoſsibility*. Ye ought not to partake with them that ſacrifice to Idoles: why? becauſe this is to partake with devils. But it is impoſſible that ye ſhould be partakers of the table of devils, and of the Lordes Table, becauſe, ſoothly, it is impoſſible to ſerve two Maſters, as Chriſt ſpeaketh; *No man can ſerve two Maſters: yee cannot ſerve GOD and Mammon*: ſo the Apoſtle alſo ſpeaketh in the ſame ſence; *Ye cannot be partakers of the LORDS Table, and of the table of devils*. 7. Chriſt ſaith: *It is not meete to caſt the childrens bread vnto dogges*. But Chriſts body is the childrens bread, that is, the bread of the faithful. Therfore Chriſt caſteth not his body to dogges, to wit, to the wicked, contrary to his owne doctrine, *Give not holy things to dogges, nor caſt pearles to ſwine*. 8. From the Authority of Fathers, who have preached the ſame doctrine, Auſtine & Proſper. Ambroſe ſaith; *Although the ſacraments or ſignes ſuffer themſelves to bee taken and touched by the vnworthy, yet theſe men cannot bee partakers of the ſpirite, whoſe infidelitie or vnworthineſſe contradicteth ſo great holineſſe*. And a little after: *But as for thoſe who in worde onely with drie heartes and mindes* (that is, without affection and without vnderſtanding) *are preſent at theſe ſacred myſteries, or farther be partakers of the gifts therin; they indeed licke the rocke, but they neither ſucke hony thence, nor oile: becauſe they are not quickned with any ſweetnes of charity, or fatnes* of ſanctity *of the holy Ghoſt: they neither iudge themſelves, nor diſcerne the ſacraments, but vnreverently frequent & vſe theſe holy giftes and bleſſings, as common meates: and impudently intrude themſelves into the Lords Table in a filthy garmẽt, for whõ it had bin better with a milſtone about their neck to have bin drowned in the ſea, thã with an vnclean cõſciẽce to have takẽ one morſel at the Lords hãds, who to this very day createth, ſãctifieth, bleſſeth, & divideth to godly receivers his true & ſacred body*.

Math. 6. 24

7 Mat. 15. 26

Matth. 7. 6

8 *Auguſt. l. 21 c. 25. de Civit. Dei. & in Jo. Tract 26. & 59. & in ſentẽt. Proſp. c. 339 Ambroſ. Serm. de cœna.*

Now for theſe cauſes the wicked eate vnto themſelues, & drawe on themſelves damnation. 1. Becauſe they profane the ſignes, & by conſequẽt the things ſignified: by laying hold on thoſe things which are not inſtituted for them but for the diſciples of Chriſt. 2. Becauſe they profane the covenant and teſtament of God, by taking vnto themſelves the ſigns & tokens of the covenãt. They wil ſeeme to be in league with God, when as they are in league with the Devill, and not vvith God,

1 The cauſes for which the wicked are ſaid to eate vnto themſelves damnation.

1

2

whome by this meanes they would, as much as in them lieth, make the
3 Father of the wicked. 3. Because *they discern not the Lords body, & tread vnder foote the bloud of Christ.* His benefites indeed are offered vnto them, but they receive them not with faith, and so mocke God, while they professe that they receive the benefits of Christ, when as they do, or mind nothing lesse, and adde this new offence to their other sinnes. 4 *Because they condemne themselves by their owne iudgment.* For approaching vnto the Lords table, they professe that they accept of this doctrine, & doe beleeve no salvation to be without Christ; and yet in the meane season are conscious vnto themselves, that they are Hypocrits, and so condemne themselves. Therfore false is their obiection, who say thus: *The vvicked eate damnation vnto themselves. Therefore they eate Christs body.* [Ans. Nay rather the contrary followeth: They eate damnation, therfore not Christs body. For, *To eate Christ*, &, *To eate damnation*, are contraries, which cannot stande together. Rep. 1. *They eate vnworthely, Therfore they eate.* Ans. I grant they eate, but they eat not Christ. For the text saith expressely, *whosoever shall eate this bread vnworthely.* Rep. 2. *Christ is not a Saviour only, but a Iudge also.* *Ans.* He is a Iudge not of them by whom he is eaten, but of them of whom hee is despised & reiected. For of them which eate, he saith: *He which eateth me, shall live by me.* But of them which despise him, he proclaimeth: *Depart from me, allye that worke iniquity.* As therefore the gospel, being beleeved, is the savor of life, vnto life; and, being despised, is the savor of death, vnto death: So Christ being eaten quickneth, but being contemned iudgeth the eater. But he is then despised, whē in the word & sacraments he is offered to the vnfaithful, but is refused or reiected through infidelity. Rep. 3 *They are guilty of Christs body. Therfore they eate it.* Ans. The cause of their guilt is not the eating of Christ, but the eating of the bread without Christ: because it is said: *He that eateth of this bread vnworthely.* The abuse then of the signe, is the contempt of Christ: as the defacing of a Kings Charter or seale, is an iniury to the prince himselfe, & a matter of treasō.] Rep. 4. *But how eat the wicked dānation vnto themselves, seing it is a good worke to receive the sacrament? Ans.* It is a good work by it selfe, but not vnto the wicked. The receiving of the sacramēts is a good work, whē the true & right vse is adioined: otherwise it is made not a commaunded but a forebidden worke, as also God saith: *Hee that killeth a bullocke is as if hee slewe a man.* So likewise

1 Cor. 11. 27
Iohn 6. 57.
Math. 7. 23
Isa. 66. 3.

Paule

Paule: *This is not to eate the Lordes body.* And againe, *If thou be a transgreſſor of the law, thy circumciſion is made vncircumciſiõ.* Els might we thus conclude: The receiving of CHRISTS body is a good worke: Therfore the wicked by that receipt cannot be made guilty of Chriſts body. 1 Cor 11.20 Rom.2.26.

3. *What is the right & lawful vſe of the Supper.*

[THe right & lawful vſe of the ſupper is, *whẽ the faithful receive in the church the Lords bread & his cup, & ſhew forth his death to this end, that this receiving may be a pledg of their vniõ with Chriſt, & an application of the whole benefit of our redemption & ſalvation.*] It conſiſteth in three thinges. 1. *When the rites & ceremonies inſtituted of Chriſt are reteined & obſerved*; yet ſo that they be not obſerved of one or two privately, but in a convenient and lawfull aſſembly of the church, whether great or ſmal: & the rites inſtituted are *that the Lords bread be broken, diſtributed, & received; & the Lordes cup given to all that communicate, in remembrance of Chriſts death.* 2. When the rites are obſerved *of thoſe perſons, for whome Chriſt did inſtitute them*; that is, when the bread and wine is not diſtributed & received of others, than of whom the Lord would have it received: namely, not of his enemies, but of his diſciples, which are the faithful. For the obſerving of the rite without faith & repẽtance, is not the vſe, but the abuſe of it. 3. When the ſupper is received, and the whole action directed to the *right end appointed by Chriſt*; Which is, *in commemoration and remembrance of the Lords death, & for confirmation of our faith, & to ſhew our thankefulneſſe.*

Queſt. 82. *Are they alſo to bee admitted to this Supper, who in confeſſiõ & life declare thẽſelves to be infidels & vngodly?*

Anſ. No. For by that meanes the covenant of God is prophaned, & the wrath of God is ſtirred vp againſt the whol aſſembly, [a] wherfore the Church by the commandement of Chriſt & his Apoſtles, vſing the keies of the kingdome of heaven, ought to drive them frõ this ſupper, til they ſhal repẽt & chang their maners.

[a] 1 Cor. 11. 20. 34. Iſa. 1. 11. &c. & 66. 3. Ier. 7. 21. Pſal. 50. 16. &c.

The Explication.

Who are to be admitted to the supper.

1 Luk 22.19: 1:Cor:11. 26:28:



They are to be admitted of the church to the Lords supper, 1. *VVho are of a fit age to prove themselves, & to recal to mind & meditate on the Lords death,* according to that commandement: *Do this in remembrance of me. Let a man examine himselfe, & so let him eate of this bread. Shew forth the Lordes death till hee come.* Therefore the infantes of the church, though they be reckoned among the faithful, yet they are exempted from the vse of the sacrament. 2. *VVho are baptised, & by baptisme made members of the church.* For in the supper the covenāt, plighted with God in baptisme, is renewed. Therefore in olde time none might eate of the Passeover, except he were first circumcised. So that Turkes, Iewes, and other aliants from the church, are to bee debarred of the supper. 3. *VVho in words & deeds professe true repentāce & faith, or they who expresse & shewe a profession of faith & repentance in the actions of their life,* whether they doe this truely and sincerely, or of secret & hidden hypocrisie. For of things concealed the church iudgeth not. Therfore it admitteth al whom it may iudge to be Christs mēbers; that is, whome it heareth & seeth professing faith and repentance in publique confession & outward actions; whether they be truly godly, or hypocrites not yet vnmasked. But they are not to bee admitted, whosoever simply do avouch that they beleeve al thinges, and yet live wickedly: for he that saith he beleeveth, and hath not workes, is a liar, and denieth indeede, that which hee affirmeth in wordes, according to that of the Apostle: *They professe that they know God, but by vvorkes they deny him, and are abominable, & disobedient, & to every good worke reprobat.* So Saint Iames sheweth, *That faith which is without workes, is deade.* The reasons, why they are to be admitted onely, who both by their profession & life professe faith & repentance, are these, 1. *Because the Church should prophane Gods covenāt, if it should admit vnbeleevers and men impenitent.* For he that doth a thing, and he that consenteth vnto it, are both obnoxious to the same law. *To prophane the covenāt of God,* is, to commend & acknowledge thē for the cōfederats or friends and fellowes of God, who are Gods enemies, & so to make God such a one, as hath entered a covenant, and is in eague with hypocrites and wicked men. Now the covenant of God is *two waies* prophaned: namely as wel *By communicating & imparting the sign* of the covenāt to them,

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Tit:1:16: Iames 2.20. Why they onely who professe faith & repentance are to bee admitted to the Supper

Prophaning of Gods covenant. What it is to prophane Gods covenant.

God's covenant two waies prophaned.

vnto

vnto whome God promiseth nothing, as, *by receiving and vsing the signes* without faith & repentaunce. For not only they prohane the covenant, who, being as yet impenitent, *take* the signs of the covenaunt vnto them, but they also, who wittingly & willingly *giue* the signs vnto those whom God hath shut from his covenant. They make therefore God a fellow & friend of the wicked, and the sonnes of the devill they make the sons of God, whosoever reach the signs to the wicked. 2. They are not to be admitted to the supper, who professe not faith & repentance both in life and confession: becaus *if such should be admitted, the church should stir vp the anger of God against her selfe: as of whom wittingly & willingly this should be committed.* Now that by this means the wrath of God is stirred vp against the church: the Apostle sufficientlie witnesseth, saying: *For this cause many are weake & sicke among you, and many sleep. For if we would iudge our selues, we should not be iudged.* God therfore is angry with the cõsenters or winkers at the profanatiõ of the sacrament, & so punisheth thẽ, because he punisheth the wicked, whõ, they consenting therto, admitted: for by both the supper of the Lord is alike prophaned. 3 *Christ hath cõmanded that the wicked be not admitted.* And if any deny that any such cõmandement is extant, yet the substance & tenor of the cõmandement shal be easily proved. For Christ instituted his supper for his disciples, & to thẽ alone he said, *I haue earnestlie desired to eat this Passeover with* YOV. *Take this, & part it among* YOV: *This is my bodie, which is giuẽ for* YOV. *This cup is the new testamẽt in my blood, which is shed for* YOV. Wherfore the supper was instituted for Christs disciples only, al others for whõ Christ died not, are excluded. [To these three reasons wee may here adde a fourth. 4. This is an evident demonstration: *They who denie the faith, are not to be accounted for members, no not of the visible church. But al that refuse to repent, deny the faith;* according to that saying of the Apostle: *They professe that they know God, but by works they deny him & are abominable & disobedient, & vnto every good work reprobate.* Therfore they who refuse to repent, are not to be reckoned mẽbers, no not of the visible church; and therfore are not to be admitted to the Sacramẽts of the church, but to be secluded, as aliants, from them, vntil they repent, & change their evill maners.] But yet for al this, those hypocrites are to be admitted together with the godly vnto the supper, who are not as yet manifested, because they professe in confessiõ & outward actions faith & repẽtãce.

2. Feare of Gods wrath

1. Cor. 11: 31

3. Christs commãdement.

Luk. 22: 15. 17: 19. 20.

[

Tit. 1: 16.

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But none ought *to approch* thither, but true beleevers. For these onely excepted, al others, yea even those Hypocrites, which are not as yet manifested, eate and drinke vnto themselves damnation, & prophane the Lordes sacred Supper. [Obiect. *The Church prophaneth the covenaunt by admitting Hypocrites: therefore neither doth it profane the covenaunt if it admitte the impenitent*. Aunsw. To the Antecedent we aunswere, that the Church sinneth not in admitting hypocrites, to wit, as yet concealed, and not vnmasked to the viewe of the worlde; seeing the Church is forced to acknowledge them for sincere members, who confesse with their mouthes, and counterfeite repentance. It should sinne indeed, if wittingly and willingly it admited open and professed hypocrites, which in worde or deede deny faith and repentance. Repl. *But many impenitent persons intrude themselves, and prophane the covenaunt, especially where excommunication a part of church discipline flourisheth not; & these the Church admitteth without sinne. Therfore it offendeth not in admitting others vvhich deny repentance.* Aunsw. The Church heerein sinneth not, not because it is no sinne to admit the vnrepentant, but because it admitteth them without knowledge that they are such. But the impenitent persons themselves, who presse vnto this Table, profane the covenant, not to the impeachment of the church or them that communicate with them, but of themselves. For they procure vnto themselves damnation. Nevertheless it is the duety of the Church to observe diligently what manner of men it admitteth, and the Minister of the Church is there excused, where excommunication is not authorized: yet so, that hee give not willinglie the sacrament to the abusers thereof, but be instant in warning & reproving them, and wish them to take heede of, and avoide their abuses. For, *Blessed are they that hunger & thirst after righteousnes*. Matth. 5. 6. But the sinne shall lie on others, even on them who commit the abuse, and on them who winke with both eies thereat.

OF THE PASSEOVER.

Seeing it is afore-said that the Lords supper succeeded the Passeover, it shall not be impertinent to declare heere in briefe the doctrine of the Passeover. The questions concerning the Passeover are these.

I. *VVhat*

1. *VVhat it was.*
2. *VVhat were the endes & vſes therof.*
3. *VVhat are the Allegories or reſemblances of the rites of the Paſchall Lambe.*
4. *VVhether it bee novv abrogated, and vvhat ſucceeded in place thereof.*

1. *VVhat the Paſſeover was.*

THE Paſſeover was *a ſolemne eating of a Lamb, inioyned the Iſraelites by God, that this ceremony being yeerely performed throughout every houſe, might be a memorial vnto thē of their deliverāce out of Ægypt, but ſhould eſpecially ſignifie vnto the faithful their ſpirituall freedome from ſin & death by Chriſt which was to be ſacrificed or ſlaine on the croſſe, & to be eaten by faith.* Or, it was *a ſacramēt of the ancient church which by Gods cōmandement was to bee celebrated with the yeerely ſlaieng & eating in every family of the Iewes a Lamb of a yeere olde, to be a remembrance vnto them of the benefit of their delivery out of Ægipt, & a ſeale of the promiſe of grace touching remiſſiō of ſins for the ſacrifice of the Meſſias.* *Paſcha* the greeke word cōmeth frō the Hebrew *Peſath* a Paſſeover, derived of *Paſach* which ſignifieth, *To paſſe over.* This ſacrament & whole ſolemnity had his name from the paſſing over of the Angel, who ſeing the bloud of the Lamb on the Iſraelites vpper doore-poſtes, paſſed over, and ſpared their firſt borne, when he ſlew al the firſt-borne of the Egyptians. The hiſtory of the inſtitution of the Paſſeover is extant Exodus 12. GOD commanded that the killing of this Lambe ſhoulde bee executed with certeine and diverſe ceremonies. For *a Lambe of a yeere olde, a male, vvithout blemiſh, vvas to bee ſeperated from the flocke the tenth day of the firſt moneth called Niſan or Abib, according to the number of the families, for everie houſholde a Lambe; and vvas to bee ſlaine foure daies after, that is the fourteenth daie at even; and the poſts and lintles or vpper cheekes of the doores of their houſes vvere to bee beſprinkled vvith his bloude; then vvas hee to bee roſted, and eaten vvhole, and in haſt, with vnleavened bread and ſowre hearbes;*

The rites & ceremonies of the Paſſeover.

and they that did eate it, stood with their loines girte, their shoes on their feete, & their staves in their hands. Of this ceremony saith God: *It is the Lords Passeover. The blould shal be a token for you upon the houses where ye are, that when I see the blould I may passe over you.* This feast God would have to be yeerely, that is, once every yeere seven whol daies celebrated with great solemnity. *And this day shall be vnto you a remembrance: & ye shall keepe it an holy feast vnto the Lorde, throughout your generations: ye shall keepe it holy by an ordinance for ever. Seven daies shall ye eat vnleavened bread: &c.* Looke Exod 23. 15. Levit. 15. 5. Deut. 16. 1.

Ex. 12. 11. 23.

Exod. 12. 14 15.

2. *What were the ends & vses of the Passeover.*

FIue endes of the institution of the Passeover are specified. Exod. 12. 1. That the bloud of the Lambe sprinkled on the postes might be a signe of the Angel which should passe over the Israelites, & save their first borne: As it is saide Verse 13. *And the bloud shall bee a token for you vpon the houses vvhere yee are, that vvhen I see the bloud, I may passe over you.* This end after the first performance of the rite, and execution of the Passeover, ceased forthwith, although the Analogie thereof remaine for ever. For God both heretofore spared, and novve spareth the faithful for Christs bloud shed, that is, for it remitteth their sinnes, as in the second ende is declared. 2. That it might be a figure of the Messias sacrifice to come, or a signe of deliverance to bee performed by Christ, and of Gods grace towardes his church. This was the principal end of the yeerely Passeover. This is thus proved: It is saide, *Ye shall not breake a bone therof*; This figure Iohn saith was then fulfilled, when Christs bones were not broken on the crosse. Therefore the Lambe was a type of Christ, and of his sacrifice. Againe, *Christ our Passeover is sacrificed for vs*: Therfore the Paschal Lambe signified Christ, and the sacrificing therof represēted the sacrificing of Christ. Besides, The Church vnderstood the significations of other sacrifices that they were types of the sacrifices of the Messias (for the Fathers of the olde Church were not so brutish, a to hope for remission of sinnes by the bloud of bulles:) much more therefore did they by faith beholde the Messias and his sacrifice in the Paschall Lambe. Finally Iohn calleth Christ *the Lambe of God*: &, *the Lambe vvhich was slain from the beginning of the world*, to wit, because he was prefigured by

1 To be a confirmation of the promise of the Angels Passeover, and of the saving of the Israelites first-borne.

2: To be a type of Christ.

Exo. 12. 46 Iohn. 19. 36

1. Cor. 5. 7.

Revel. 13. 8.

by that Lambe which was slaine to bee the Passeover. 3. To bee a memorial of the first Passeover, and of the delivery out of Ægypte. For God would that the memory of so great a benefite should be preserved among his people, least their posterity should waxe vnthankful. *Seven daies shalt thou eate vnleavened bread, even the bread of tribulatiō: for thou camest out of the lād of Ægypt in hast, that thou maiest* REMEMBER *the day whē thou camest out of the land of Ægypt, al the daies of thy life.* 4. That it might be a bond of publicke assemblies and maintenance of Ecclesiastical ministerie. *In the first day shal be an holy assembly.* 5. That it might be a sacrament wherby to distinguish Gods people from other natiōs. *No stranger shall eate therof. But if a stranger dwell with thee, & will observe the Passeover of the Lord, let him circūcise al the males that belong vnto him, & then let him come & observe it; & hee shall bee as one that is born in the land: For none vncircumcised person shall eate thereof.*

3. For a remembrāce of their delivery out of Ægypt. Exod. 12. 15 Deut. 16. 3.

4. To be an occasion of publique concourse to praise God for this benefit. Exod 12. 16

5 To distinguish Israel from other people. Exod 12. 43 48.

The allegories or resemblances betweene Christ & the Paschal Lambe.

FOr confirmation & illustration of the principal end of the Passeover, the consideration of the resemblances of such rites, as God prescribed to bee observed in the killing and eating the Paschall Lambe, may much availe.

A Collation of the type, & the thing signified by the type.

THE TYPE WAS,	THE THING SIGNIFIED IS,
1. A Lambe out of the flock,	1. Christ very or true man, Isa 53. Iohn 1.
2. Without blemish, set apart,	2. Without sinne, Isa 53 Heb 7.
3. To be slaine & rosted,	3. Who suffered & died, 1. Corinth 5.
4. Without breaking any bone,	4. Without having his bones broken Iohn 19.
5. About the evening,	5. In the end of the world Hebrews 1. & 9.
6. The posts were to be sprinkled with his bloud,	6. His satisfaction was imputed vnto vs, Isa 53. Rom. 3.
7. That the destroier might passe over the Israelites houses:	7. That we might be delivered from everlasting death Heb. 2.
8. He was to be eaten, & that in every familie,	8. There must be in man an applieng of this death of Christ to himselfe by faith: Rom. 1. Iohn. 6.
9. He was to be eaten ALL,	9. This application must be according to All the Articles of faith: 2. Tim. 3.
10. Without leavened bread,	10. Without Hypocrisie, 1. Cor. 5.
11. With lowre herbes,	11. With patience of the crosse, Matthew 10.
12. Hastely, & in the habite of travelers,	12. With a desire of profiting, & an expectation of an heavenly life: Matthew 13 Hebrewes: 13
13. Of the circumcised alone.	13. The regenerate onely eate him, and he is profitable to them alone, & they onely take not the sacraments to their condēnation, Ioh. 6. Heb 13: Cor. 11

4. *VVhe-*

4 Whether the ancient passeover be now abrogated.

THat the anciēt Passeover is now by Christs comming abrogated, with all other types whatsoever prefiguring the Messias to come, is cleare. 1. *Out of the whole disputation of the Apostle to the Hebrewes touching the abolishment of the Legall shadows, which abolishmēt is now performed in the new Testament. If the Priest-hood be chaunged, then of necessity must there be a change of the law. In that he saith a new Testament he hath abrogated the old.* Heb. 7. 12. 2. *From the fulfilling & performaunce of those Legall shadowes. These things were done, that the Scripture shoulde be fulfilled: Not a bone of him shall be brokē. Christ our Passeover is sacrificed for vs.* Ioh. 19. 36. 1. Cor. 5. 7. 3. *From the substituting of the new Testament in place thereof.* For Christ when he was ready to dye, and to sacrifice himselfe as the true Passeover, ended the ceremony of the Paschal Lamb with a solemne banquet, & thenceforth instituted & ordained a Supper to bee obserued by his church in place thereof. *I haue desired to eat this Passeover with you before I suffer. Do this in remēbrance of me.* Where he cōmādeth that we celebrate & solemnise the Supper in memory of him, not the ancient Passeover. As then Baptisme succeeded circumcision: so the Lordes Supper succeeded the Passeover in the New Testamēt.] Luke. 22. 15. 19.

CERTAINE CONCLVSIONS OF THE SVPPER.

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1 THe supper of the Lord is a sacrament of the new testamēt, wherin, according to the commandement of Christ, bread and wine is distributed and receiued, in the assemblie of the faithfull, in remembrāce of Christ: which is, that Christ might testifie vnto vs, that he feedeth vs with his body & blod delivered & shed for vs, to eternal life, & that we also might for these his benefits, giue solēne thanks vnto him.

2 *The first & principall end & vse of the Lord Supper is*, that Christ might therein testifie vnto vs, that he died for vs, and doth feed vs with his bloud and body vnto everlasting life, that so by this testification he might cherish and encrease in vs our faith, and so consequentlie this spiritual food and nourishment. *The seconde ende* is thankesgiving for these benefites of Christ, and our publique and solemne profession of them, and our dutie towardes Christ. *The thirde* is, the distinguishing

of

of the Church from other sects. *The fourth*: That it might be a bonde of mutual loue and dilection. *The fift*, That it might be a bonde of our assemblies and meetings.

3 That first end & vse, which is the cõfirmatiõ of our faith in Christ, the supper of the Lord hereof hath, because Christ himselfe giveth this bread & drinke by the hands of his ministers to be a memorial of him; that is, to admonish and put vs in remembrance by this signe, as by his visible word, that he died for vs, and is the food of eternall life vnto vs, while he maketh vs his members: both because he hath annexed a promise to this rite, that hee will feede those, who eate this bread in remembraunce of him, with his owne bodie and bloud, when hee saieth, This is my bodie, and also because the holie Ghost doth by this visible testimonie moove our mindes and hartes more firmely to beleeue the promise of the gospel.

4 There is then in the Lords Supper a *double meat* & drinke, one *externall*, visible, terrene, namely, bread & wine, & another *internal*. There is also a *double eating* & receiving: an *externall*, and *signifying* which is the corporal receiving of the bread & wine, that is, which is performed by the hands, mouth, & senses of the body: & an *internal, invisible*, and *signified*, which is the fruition of Christs death, & a spirituall engrafting into Christs body: that is, which is not performed by the handes, and mouth of the body, but by the spirit & faith. Lastly there is a *double administer* & dispencer of this meat & drink: an *external*, of the external, which is the minister of the church, delivering vs by his hand bread & wine: and *an internall*, of the internall meate, which is Christ himselfe feeding vs by his body and bloud.

5 Not the body and bloud of Christ, but the bread & wine are the signes which serue for confirmation of our faith: for the body & bloud of Christ are received, that we may liue for ever. But the bread & wine are receiued, that we may be cõfirmed & assured of that heavely food, and daily more and more enioy it.

6 Neither is the breade chaunged into the bodie of Christ, nor the wine into the bloud of Christ: neither doth the body & bloud of christ succeed in their place, they being abolished: neither is christs body substantially present in the bread, or vnder the bread, or where the bread is: but in the right vse of the Lordes supper, the holy Ghost vseth this Symbole, as an instrument to stir vp faith in vs, by which he more and

more

more dwelleth in vs, engraffeth vs into Christ, and maketh vs through him to be iust and righteous, and to draw eternal life from him.

8 Now when Christ saith, This, that is, this bread is my body, &, this cup is my bloud, the speech is sacramētal, or metonymical, because the name of the thing signified, is attributed to the signe it selfe: that is, it is meant, that the bread is the sacrament or signe of his bodie, & doth represent him, & doeth testifie that Christs bodie is offered for vs on the crosse, and is given vnto vs to be food of eternal life, & therefore is the instrument of the holie Ghost to maintaine & encrease this foode in vs, as S. Paul saith, *The bread is the communion of the body of Christ, that is, it is that thing, by which wee are made partakers of Christes body.* And elsewhere he saith: *We haue beene all made to drink into one spirit.* The same is the meaning also, whē it is said, that the bread is called Christs bodie, for a similitude which the thing signified hath with the signe, namely, in that Christs body nourisheth the spiritual life, as bread doth the corporal life: and for that assured & certaine ioint-receiving of the thing & the sign in the right vse of the sacrament, and this is the sacramental vnion of the bread, which is shewed by a sacramental kinde of speaking, but no such local coniunction, which is by some imagined.

1 Cor. 10.

9 As therfore the *bodie* of Christ signifieth both his proper and natural body, & his sacramental body, which is the breade of the Eucharist; so the *eating* of Christs bodie is of two sorts: one *sacramētall* of the signe, to wit the external & corporall receiving of the bread and wine: the other *reall or spiritual*, which is the receiving of Christs very body it selfe. And, To beleeue in Christ dwelling in vs by faith, is, by the vertue & operation of the holy ghost, to be engraffed into his body, as members to the head, & branches into the vine: & so to be made partakers of the fruit of the death & life of Christ. Whence it is apparaunt, that they are falsly accused, who thus teach, as if they made either the bare signs only to be in the Lords Supper, or a participatiō of Christs death only, or of his benefits, or of the holie Ghost, excluding the true, reall, and spiritual communion of the verie body of Christ it selfe.

10 Now the right vse of the supper is, whē the faithful obserue this rite instituted by Christ, in remembrance of Christ: that is, to the stirring and raising vp of their faith and thankfulnes.

11 As in this right vse, the body of Christ is sacramentallie eaten: so also without this vse, (as by vnbeleevers and hypocrites) it is eaten sa-

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cramentally indeed, but not really, that is, the ſacramentall Symboles or ſigns bread & wine, are received, but not the thinges themſelues of the ſacrament, to wit, the body and bloud of Chriſt.

12 This doctrine of the Supper of the Lord is groũded vpõ verie many, and thoſe moſt ſound & firme reaſons. Al thoſe places of ſcripture, confirme it, which ſpeake of the Lords Supper; and Chriſt, calling not any inviſible thing in the bread, but the very viſible & broken bread it ſelfe his body deliuered or broken for vs: which whereas it cannot bee meant properly, himſelfe addeth an expoſition, that that bread is truly receiued *in remembraunce of him*: which is as if he had ſaid, That the bread is a ſacrament of his body. So likewiſe he ſaith, the ſupper is the new teſtament, which is ſpiritual, one, and everlaſting. And Paule ſaith, it is *the communion of the body and bloud of Chriſt*, becauſe all the faithful are one bodie in Chriſt, who cannot ſtande togither with the cõmunion of the devils. Likewiſe, he maketh one and the ſame engraffing into Chriſts body by one ſpirite to bee both in Baptiſme & in the Lords ſupper. Moreouer, the whole doctrine & nature of ſacraments confirme the ſame, al which repreſent to the eies the ſame ſpiritual cõmunion of Chriſt to be received by faith, which the worde or promiſe of the goſpel declareth vnto the eares. Therfore they are called by the names of the things ſignified, & in their right vſe haue the receiving of the things adioined vnto them. The articles alſo of our faith confirme it, which teach, that Chriſts body is a true humane body, not preſent at once in many places, as being now receiued into heaven, & there to remain vntil the Lord returne to iudgment: & further, that the cõmunion of Saints with Chriſt is wrought by the holy Ghoſt, not by anie entrance of Chriſts body into the bodies of men. Wherfore this ſentence & doctrine is of all the purer antiquity of the church, with moſt great and manifeſt conſent held and profeſſed.

13 The ſupper of the Lord differeth from Baptiſme, 1. In the rite & manner of ſignifying, becauſe the dipping into the water, or waſhing ſignifieth a remiſſion & purging out of ſin by the bloude and ſpirite of Chriſt, & our ſociety and fellowſhip with Chriſt in his afflictions and glorification. But the diſtributing of the bread and wine ſignifieth the death of Chriſt to be imputed to vs vnto remiſſion of ſins, & our ſelues engraffed into Chriſt to become his mẽbers. 2. They differ in their ſpecial vſe, becauſe Baptiſme is the teſtimony of our regeneration, and

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of the covenant made betweene vs & god,& of our receiving into the church: But the Lords ſupper teſtifieth, that we are ever to be nouriſhed by Chriſt remaining in vs,& that the covenāt made betweene god and vs, ſhal ever be eſtabliſhed & ratified vnto vs, and that we for ever ſhal abide in the church & body of Chriſt. 3. They differ in the perſons, to whom they are to be given. Baptiſme is given to al thoſe, who are to be accounted for mēbers of the church, whether they be of yeares & vnderſtanding, or infants. The Lords ſupper is to be given to them onlie, who are able to vnderſtand,& celebrate the benefits of Chriſt, and to examine themſelues. 4. They differ in the often celebrating of thē. Baptiſme is to be received but once only, becauſe the covenāt of God being once made, is alwaies firme and of force to the penitent: But the ſupper is often to be received, becauſe an often renuing and recalling of that covenant to our remēbrance, is neceſſary for our faith. 5. They differ in the order which is to be obſerved in the vſe of them. Becauſe baptiſme is to be given before the ſupper, and the ſupper may not bee given vnto anie, except he be firſt baptiſed.

14 They come worthily to the Lords ſupper, who examin thēſelues, that is, are endued with true faith & repentaunce. They who finde not this in themſelues, ought neither to come without it, leaſt they eate & drinke their owne iudgement; nor to differ repentance, wherwith they ſhould come, leaſt they draw vpon themſelues hardneſſe of heart and eternal paines.

15 The Church ought to admit al thoſe vnto it, who profeſſe themſelues to embrace the ground & foundation of chriſtian doctrine, and to haue a purpoſe to obey it: but thoſe muſt bee repelled, who will not deſiſt either from their errours and blaſphemies, or from manifeſt ſins againſt their conſcience, being admoniſhed by the church, and convicted for error.

16 The Pope hath corruptlie taken away the breaking of the bread frō the rite of ſupper, & bereaved the people from the vſe of the cup. Corruptly alſo hath he trāſformed the ſupper of the Lord, with adding ſo manie ceremonies not delivered by the Apoſtles, into a theatricall or pageant-like Maſſe, that is, into a Iewiſh ſuperſtition and ſtage-like rounds and conveiances. But more wicked and idolatrous inventions are theſe: That the Maſſe is a propitiatory ſacrifice, wherein Chriſt is offered by the Maſſe-Prieſts for the quick and dead, and is by the force

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consecration substantially present & abideth so long, as those formes of bread and wine remaine vncorrupted, and further doth bestow the grace of God, and other benefits, vpon thē for whom he is offered: of whom also he is eaten with the mouth of their body, yea though they haue no good inward motion in them: & lastly is, being treasured and laid vp, and caried about vnder those formes, to be worshipped. In respect of those foule monsters, it is necessary that the Masse be quite & cleane and abolished out of the christian church. In summe, they are these. 1. Transubstantiation. 2. Bread-worship. 3. Sacrifice. 4. Maiming of Christs supper.

THE APPENDIX OR ADDITION ADIOINING VNTO THE FORMER TREATISE OF THE SUPPER.

Certaine principall argumentes of the consubstantiaries against the syncere doctrine of the Lords Supper, and the sacramentaries, as they cal thē: togither with a refutatiō of thē.

1 *THe errors of the sacramentaries* (say they) *are, that there are but bare signes and symbols only in the Supper.* *Ans.* We teach that the things signified are togither with the signs in the right vse exhibited and communicated, albeit not corporally, but in such sort as is agreeable vnto Sacraments. 2. *The sacramentaries saie, that Christ is present onlie according to his power & efficacie.* *Ans.* We teach that he is present and vnited with vs by the holy Ghost, albeit his bodie be far absent from vs: like as whole Christ also is present with his ministery, though diversly according to the one nature. 3. *The sacramētaries*, say they, *affirme that an imaginary, figuratiue, or spiritual body of Christ is present, not his essentiall bodie.* *Ans.* We never spoke of an imaginary bodie, but of the true flesh of Christ, which is present with vs, although it remaine in heaven. Moreover, we say, that we receiue the bread and the body, but both after a manner proper to each. 4. *The sacramentaries*, say they, *affirme, that the true bodie of Christ, which hung on the crosse, and his verie bloud which was shed for vs, is distributed, but is spirituallie received of those onlie who are worthie receivers: as for the vnworthy they receiue nothing besides the bare signes vnto their condemnation.* *Ans* All this we graunt, as beeing agreeing vnto the worde of God,

God, the nature of ſacraments, the analogy of faith, and the communion of the faithfull.

Certaine arguments of the Conſubſtantiaries, wherby they go about to overthrow our doctrine of the Lords Supper; togither with the refutation of them.

1 *THe words of the inſtitution are open & plain, This is my bodie, this is my bloud.* *Anſ.* They alleadge theſe words againſt themſelues. For they ſay, *That the body of Chriſt is receiued reallie in, vnder, vvith the bread*: when Chriſt ſaith, *that the verie bread is the bodie.* Wherefore they dō a double iniury vnto the Church: Firſt, while they thruſt vpon the Church their owne words for Chriſts. Secondly, while they imagine that the church perceiveth not theſe ſpeeches to be diverſe, *In the bread is my body*, &, *The bread is my body.* They accuſe Chriſt alſo for a liar: for they deny that the bread is his body, but that his body is in the bread. Let them looke therefore vnto it, how they will anſwere Chriſt at the laſt iudgement for this blaſphemy and reproach. The Papiſts alſo do more retain the very words of Chriſt. But theſe retain not the words but follow the ſenſe & meaning. Wee muſt ſee therefore which part followeth it. Ours ſhal be proved in the end. Rep. *Chriſt addeth an expoſition of his minde, VVhich is given for you*, and, *VVhich is ſhed for you.* *Anſ.* Firſt this is a begging of that which is in queſtion. For they take as graunted, that the bread is properly called the bodie, which yet lieth vpon them to proue. For it is a ſacramental manner of ſpeaking. Secondly, we returne their own reaſon vpon them, by inverting it thus. The body of Chriſt properly ſo called was giv̄e for vs. But the bread was not given for vs: therfore the bread is not the body properly ſo called. Likewiſe, as the bread is the body brok̄e; ſo the breaking of the bread is the breaking of the bodie. But the breaking of the bodie is the crucifying thereof. Therefore the bread broken is but ſacramentally and by repreſentation, the body broken.

2 *They reaſon from the autor, who ſaid it, and is true.* *Anſ.* This is alſo a begging of that which is in queſtion. They muſt proue, that Chriſt ſaid, *his bodie was in, vnder, with the breade.* And further a man may ſpeake figuratiuely, and yet ſpeake perſpicuouſly and plainely. Rep. *He is alſo omnipotēt. Therfore he is able to be every-where, & ſo in the bread.*

Anſ.

Aunſw. Albeit he were able to bring to paſſe, that two flat repugnant things ſhould be true togither: yet wil he not do it. Againe: God is not able to work cõtradictories, or things flat repugnãt becauſe he is true. Now, to wil thoſe things which are cõtradictory, argueth a liar. Wherfore we deny not the truth & omnipotẽcy of God: but theſe mens lies: nay rather we defend Gods truth, affirming that God doth that which he ſpake. But they oppugne it, making contrary wils to be in God. Repl. *Chriſtes body hath many prerogatives not agreeable to our bodies: as that he was born of a Virgin, walked on the ſea, was at one time & togither in the grave, in hell, and in Paradiſe: & paſſed through the gates, when they were faſt ſhut.* Aunſ. Theſe examples are partly not matches, & partly falſe. For this may agree vnto a creature, *to walk on the waters*, as it did to Peter: *to paſſe through the gates ſhut*, as it is agreeable to the nature of a ſpirit. Again, theſe examples are not matches nor of the ſame qualitie with that which is in queſtion. Becauſe theſe do not imply a contradiction. For when he is ſaid *to be borne of the Virgin*, he is not ſaid withal, *not to be borne of a Virgine*. But *to be both finite and infinit* (as they wil have Chriſts body, who conſubſtantiate it with the bread) theſe imply a contradiction. Now it is falſe, that they ſay, *that he paſſed through the gates ſhut*, wheras the gates might yeeld & open vnto him, as alſo, *that he paſſed through the doore or ſtone of the grave*, whẽ as it is ſaid, that the Angel did opẽ it: & laſtly, whẽ they ſay, *that Chriſts body was once & togither in mo places*: which they ſeeme to have of Auſtin. But Auſtin ſaid, *That his body was in the graue, his ſoule in hel, his godhead every where.*

3. *They reaſon from a circumſtance of the time: the ſame night in which he was betraied.* No *man which ſpeaketh ſeriouſly ſpeaketh figuratively, Chriſt inſtituting his ſupper ſpake ſeriouſly. Therfore without any figure.* Anſ. I deny the Maior: becauſe by that poſition no mã that ſpeaketh ſeriouſly ſhould ſpeake figuratively, which is moſt falſe. God ſpeaketh in al ſacramẽts, though figuratively, yet ſeriouſly. *I have earneſtly deſired* (ſaith chriſt) *to eat this paſſeover with you*. Wherfore I anſwere, that he vſeth not ieſting or obſcure figures. This figure is perſpicuous, becauſe it is vſual, & his diſciples ſpeak ſo: *Where wilt thou that we go, & prepare that thou mayſt eat the paſſover.* It is vſual alſo in al ſacramẽts It is forcible & emphatical, becauſe it expreſſeth the ſimilitude of the ſigne & the thing ſignified, & the certainty of the cõiunctiõ of both in the right vſe & adminiſtration: Again we invert their reaſon, and ſaie,

Because Christ spake seriously, therfore he vsed a figure, which doth wel expresse and declare the thing. Reply. *Christ said, This cuppe is the new testament. In wils and testaments men speake properly. Christ here instituteth a sacrament: therfore he speaketh properly.* Aunſ. I deny the Maior, and invert the reason: for seing he would institute a sacrament, therefore hee spake figuratively, called the supper the new Testament; which is figuratively to bee vnderstoode for these two reasons. 1. Because otherwise there should be two covenants, the one proper, & the other the supper. 2. Otherwise also they should be shut out from Gods covenant, who cannot come to the Supper; and al who come to the supper, should be in the covenant. Ob. *CHRIST saith, In my blond, therfore the real blond of Christ is in the supper, & is drūke by the mouth.* Ans. We conclude the contrary rather by those words of Christ. Because the new testamēt was made by Christs bloud shed on the crosse, and applied vnto vs by faith, not druncke by the mouth: for otherwise they should be excluded from the testament and covenant, who were not able to come to the sacrament. Repl. *There is a great force in the word, New. That which was done in the olde testament typically, is done in the new really.* Aunſ. If they adde, Therefore done by the mouth of the body: they bring in more in the conclusion, than was in the antecedēt. For there was no type in the olde testament which did signifie the eating of Christ with the mouth. 2. We invert their reason. Christes body was not otherwise eaten in the new testament, than in the old: but in the olde it was eaten spiritually only: therfore in the new also it is so eaten. Repl. *The new testament differeth from the olde, because in that were types, in the new is the body it selfe.* Ans. this difference of the old and new testament is no where set down in holy scripture, that Christ is eaten in the old *not really*, & in the new *corporallie* by the mouth. In the places which are alleadged out of the Apostle, *the bodie* signifieth that the *shaddow* was only of the old testament, & was accomplished & fulfilled by Christ. Because there the body is opposed to those shadowes: & further, because he calleth it *the body of Christ*: which kind of speech sheweth that by Christ was wrought accomplishment and fulfilling of the types or shadows of the old Testament. Moreover, albeit we have Christ exhibited in the new testament, & he is there borne a man, yet notwithstanding it doth not therfore follow heereof, that his body is in the bread, but only that it is in the new testament.

Col. 2. 17. Heb 9.

4. *They*

4. *They reaſon from the conſent of the Evangeliſts & S. Paule. Matthevv, as Theophylact calculateth, vvritte his goſpell eight yeares after Chriſts aſcenſion: Marke, ten yeares: Luke, fifteene yeares: Paule, twenty yeares. And all vſe the ſame words. A ſpeech that is often vttered vvith the ſame words is not figurative. Such is the ſpeech of the Lordes ſupper. Therfore it is not figurative.* Anſ. It is falſe that a ſpeech often vttered in the ſame words is not figurative: becauſe when a figure is conſpicuous, knowen, and forcible, as this, it is reteined. Again, the Evangeliſts repeat the words of Chriſt becauſe he ſpake figuratively. Oftē, though it be figurative, is this repeated. *He ſhal baptiſe you with the holy ghoſt, & with fire.* Moreover, we deny that this ſpeech of Chriſts ſupper was repeated by all in the ſame words. 1 Becauſe Matth. & Mark ſay, *This is my bloud of the new teſtamēt.* Luke ſaith, *This cup is the new teſtamēt in my bloud.* 2 Matthew & Mark ſay. *This is my body.* Luke addeth, *which is given for you:* Paul, *which is broken for you.* 3. Paul ſaith, *That the bread is the communion of the body of Chriſt.* And albeit in this place he ſpeaketh not purpoſedly of the ſupper, yet he ſtirreth vp & exhorteth vnto it. Repl. *It is the ſame ſente & meaning.* Anſ. The queſtion is not now of the ſence & meaning of the words, but of the identiry of the wordes, that is, whether they be the ſame words. Repl. *VVhere there is no mention at all of any figure, there is no figure.* Anſ. This is falſe. For fooliſh were it, & men ſhould ſeeme to make ſhew & oſtentation of their skill & art, if they ſhould ſay, that they vſed a trimme figure. And the ſcripture alſo often ſpeaketh figuratively, & yet doth it not adde withal that it ſpeaketh figuratively. Furtherinore they make mention hereof, whē they ſhew, that it cōſiſteth of the nature of the ſubiect & the attribute. The body was borne of the Virgine, crucified, & ſo forth. The bread is made of meale. Secondly Chriſt willeth *this to be done in remembrance of him.* Therfore the bread is called his body, as a memorial of his body. Thirdly, Matthew & Marke ſaie, *This is my bloud of the newe teſtament*, Paule and Luke ſaie, *This is the Newe Teſtament in my bloud*. Nowe the Newe Teſtament is the bloud whereby GOD hath bounde himſelfe to receive the faithfull and repentant into favour, and they binde themſelves to yeelde faith and obedience vnto him. Fourthly Paule ſaith, *That the breade is the communion of CHRISTES bodie*, vvhich is not any corporall eating. 1. Becauſe the faithfull are thereby one bodie in CHRIST. 2. Becauſe

Mat h. 3. 11. Ioh n 1. 33.

he compareth it with the *Communion* of the altar in the old testament, which was not corporal. 3. Because it can agree but to the faithful only, and not to the wicked. 4. *Iohn* sheweth that communion: *If we walk in the light, we have fellowship one vvith another, & the bloud of Iesus Christ his sonne cleanseth vs from all sin.* And further, this *communion* wherof Saint Paule speaketh, is our vnion with Christ, and fruition of al his benefits by faith. Hither belongeth the similitude of the body & the members, the vine and the braunches; which have nothing to doe with any corporal eating. This *communion* was and is common to all the faithful from the beginning vnto the worldes end. But they could not eate the body of Christ corporally by their mouth. *That we might grow vp vnto him, by whom al the body is coupled & knit together. He that is ioined vnto the Lord, is one spirit. And by one spirite are we al baptised into one body. Heereby know we, that we dwell in him & he in vs: because he hath given vs of his spirit.* This vnion therefore is that *communion*, which is wrought by the holy ghost. Wherfore it is spiritual. For bread cannot be this communion, but by a figure, as it is a signe. Rep. *He that is guilty of the body of Christ, eateth it. They vvho receive unvvorthilie, are guiltie of the body of Christ therfore they eate it corporally: for spirituallie they cannot: because if they could so eate it, they should not bee guilty.* Ans. The Maior is false, For he is guilty of Christs body, who by his sins hangeth it on the crosse again, & despiseth Christs benefits. For any real eating is not required to to this guilte, but hee that wil not receive Christ offered by faith, is therby made guilty. So the iniury done vnto the Arke, is said to be done vnto the Lord. Repl. *They that discern not the Lords body, eate it. But the guilty discerne it not. Therfore they eat it.* Aunt. If the Maior be taken sacramentally, as of the bread, which is called, and is the body of Christ, it is true: but if properly, it is false. For, *not to discerne his body*, is not to give due honor to it, to contemne it, yea not to receive the thing signified. So, *They are saide to tread vnder foote the Son of God, & to count the bloud of the testament as an vnholie thing*, who contemne him.

1. Iohn. 1: 7:

Eph. 4: 15: 16.
1. Cor. 9: 17
1. Ioh. 4 13:

Heb. 10: 29:

5. They reason *from the testimony of the fathers, & the godly of ancient times in the purer state of the church.* Ans. The sayings of the fathers, are to be vnderstood sacramentallie, or of our spiritual communion. Repl. *Austine saith, thou shalt receive this in the bread, vvhich hung on the crosse: & this in the cup, which was shed out of Christes side.*

Ans.

Anſ. In the bread, as in the ſigne, that is, togither with the ſigne thou ſhalt receiue the thing ſignified. When we receiue the bread, wee are certaine that we haue Chriſt. 2. Rep. *Cyril vpon Iohn ſaith: By naturall participation, not onlie ſpirituallie, but alſo corporally: not only according to the ſpirit, but alſo according to the fleſh, corporallie & eſſentialie. Anſ.* Cyril ſpeaketh not of the manner of eating, but of the thing which was to be eatē. He ſheweth that we are made partakers not only of Chriſts ſpirit, but alſo of his humane nature. Now he vnderſtandeth a ſpiritual *communion*, 1. Becauſe he citeth thoſe places concerning it. *Ioh. 6.* & 1. *Cor* 10. where no mention is made of corporal eating. 2. Hee ſpeaketh of the preſence of Chriſt, not in the bread, but in vs, 3. He proueth the abiding of Chriſt in vs, by the vſe of the ſupper, not by anie corporall eating, 4. He ſo deſcribeth it, that he ſaith, *It ſhall continue in the life to come.* 5. He ſpeaketh *of that communion, which is proper vnto the Saints* Now this is ſpiritual, for otherwiſe it ſhould befal alſo to the wicked.

The ſhiftes of Conſubſtantiaries, whereby they goe about to elude and ſhift off certaine of our obiections, not all; for moe are obiected againſt them.

1 WE *make not*, ſay they, *any Capernaiticall eating. Anſ.* We demand of them whether Chriſt be eaten by the bodilie mouth; be it after a groſſe, or after a finer māner. But how euer they anſwere, in that opinion which they hold, there is to to much idolatry. For chriſt refuting the capernaits; doth not diſtinguiſh the eating of him, into a groſſe and a finer māner, but ſaith ſimply, that his body cannot be eaten with the bodilie mouth: for he ſaith, *that hee muſt aſcend.* And *that the words which he ſpeaketh, are ſpirit and life.*

2 *We maintain not Vbiquity. for there is not a word thereof to be foūd. Anſ.* Here is to be obſerved the diſſenſion of the adverſaries about Vbiquity. But neither is a word to be foūd hereof, that the body of chriſt is togither in two places. And further of this their opinion followeth Vbiquitie. For he that is togither and at one time in moe places, muſt needes be infinite, and therefore every-where.

3 *We ouerthrowe not the article of* CHRISTES *aſcenſion. Anſwere.* Yea, but they doe overthrowe it. For while they holde, that, as often as the ſupper is celebrated, *Chriſt is corporallie eaten*, they muſt needs ſay that he remaineth and is inviſible on earth.

But he is said *to haue left the worlde, to haue ascended from a lower place into an higher, & to remain in heauen, vntill he come to iudgement.* Now, that some except, that Christ doth descend from heauen, as oft as the Supper is administred, it is already refuted.

4 *We take not away the doctrine of the properties of Christs humanitie. Ans.* They altogither take it away. For they will haue his humane nature to be such, as is not seene, nor felt, nor limited in place. Rep. *But Christ did put off these infirmities, & retained the essetial properties. An.* But these are very essetial properties, which being taken away, the verity also & truth of his humane nature is take away. Austen saith, *Take away from bodies their spaces, and they shall be no where.*

5 *We abolish not the doctrine concerning the communicating of properties of both natures. Ans.* Yea but they endevour it. For they applie those properties of his divine nature, which are affirmed of the whole person in the concrete, to both natures. *I will bee with you to the ende of the world.* This they vndetstand of both natures; which is a lone, as if, when it is said, Christ God and man was circumcised, one should thus conclude; Therefore the Godhead of Christ was circumcised as wel as his flesh. Rep *This only we adde; That those Articles belong not vnto the. Ans.* After this sort al sects may shifte off al testimonies of Scriptures. But they belong hither, & that by a double right. 1. *Because they are written of the body of Christ.* But the bodie of Christ belongeth to the Supper. Therfore these articles also belong hither. For they shew, how Christs body is to be eate. 2. They belong hither, *because no Article of faith, is at variance with another.* So belongeth hither also the doctrine of iustification, because in the Supper no other iustice or righteousnes must be sought for, but by the blood of Christ.

6 *The maner how we eat it, is not to be defined. Ans.* They commit a double fault in so saying. 1. *Whe they deny that the manner is to be defined,* & so contradict & gaine-say the Scripture, which defineth it, and sheweth that it is spirituall, and that there is wrought an vnion with Christ by faith, through the holy Ghost. 2. *They themselues define the manner,* as it clearely appeareth by their writing.

7 *The saying of Durādus is true: We heare the words; we perceiue the motions we know not the manner: we beleeue the presence. Ans.* Durandus maketh nought either for you, or against vs, or for himself, because he was a Papist. And again, if his saying be rightly vnderstood, we may

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admit it. *We declare the words, This is my bodie*: not that we eat with our mouth the body of Christ in the bread. *We perceiue the motions*: that is, we perceiue the bread to enter into our mouth, not the bodie of Christ. *We know not the māner*, that is, not perfectly, to wit, after what manner the holy Ghost is every where whole in Christ, and in all the Saintes, and how hee vniteth vs in Christ. *Wee beleeve the presence*: namelie, such, as is the eating, and as is the vnion of the members and the head.

8 *We teach this only, That the body & bloud of Christ is truly, substantially, & naturallie exhibited. Ans.* We grant that we eate the true body of Christ. So then is their disputation vaine & frivolous. 1. Because they confesse that we are made partakers of the true body of Christ, & that we must not question of the manner. For this we grant. 2. Because the reasons & refutation which they bring, are of no weight or momēt.

Certaine reasons whereby is prooved, That the bodie of Christ, is not present either In, or Vnder, or At the bread of the Lords Supper, neither is corporallie eaten Vnder, With, In, or At the bread.

1 *Because he took a true human nature.* Wherupō we adde also, that we cānot eat him otherwise than his disciples did in the first Supper. 2. *He truely ascended out of earth into heavē.* 3. *Such is our eating of him, as his abiding is in vs.* 4 *All the saints of the old and new testamēt haue the same vniō with Christ.* 5. *Christ only is able to offer himselfe vnto the father.* Now it is necessary in the vse of the supper, to craue of god remissiō of sinnes. Wherfore if he be presēt at the bread, we must craue of him, & so we offer the bread. But in the new testamēt it is not lawful to direct our praier to any certain place. 6. *The blessings which are promised vnto the godly onlie, are spiritual.* Vnto these and other fore-alleadged reasons commeth the consent of the ancient fathers, *Ambrose, Athanasius, Austen, Basill, Bede, Bertram, Chrysostom, Clement Alexandrinus, the Councell of Nice, Cyprian, Cyrill, Denis, Gelasius, Gregorie the great, Gregorie Nazianzene, Hasychius, Hierom, Hilarie, Irenæus, Iustine, Leo, Macharius, Origen, Procopius, Gaza, Tertullian, and so forth.*

THE SECOND APPENDIX OR ADDITION.

Arguments, wherby the opinion of Vbiquetaries is refelled, and the truth of sound doctrine confirmed.

THE FIRST ARGVMENT.

THE Marcionites and Manichees imagined that Christ had not a true & solid body, but onely made shew of the shape of a body, so that he seemed only to have flesh & bones, whereas indeede he had them not. And further, that the very incarnation, & all the motions & operations of Christ did but onely seeme so in outward appearance, whereas in the truth of the thing ther was no such thing done. Now we the opinion of Vbiquetie, & of the real cõmunicating of the properties of both natures doth raise againe from hell that phantasticall dotary & frensie of those heretiques. Therfore it is no lesse to be abandoned and banished out of the church to hell, than that heretic of the Manichees. That this opinion of Vbiquetie doth give life again to the former, we prove. The Vbiquetaries are of opinion, and so teach, that all the properties of the godhead were presentely, from the very point of Christs conception, really effused frõ the godhead of the Word into the human nature which Christ tooke. Hence these absurdities will follow. 1. *Christ shal not be truly born of the Virgin*, if as touching the nature of his humanity hee was truelie and essentially without the wombe of his mother before he was born; & after he was born he remained no lesse truly & substantially, as touching his humanitie, in that selfe-same womb, thã before. 2. *Christ was not truely weake in his humane nature & subiect to passions*, if he were then also as touching the same nature partaker of the divine maiestie & omnipotecy. 3. *He was not truly dead*, if also in the time of his death, as touching his soule & body, he were essẽtiallie present everie-where togither with his godhead. For the soule being everie-where present, could not be really separated, in distance of places frõ the body, which also should be every-where present, & so neither could the bodie die, but only in outward appearance & imaginatiõ. 4. *He ascẽded not trulie into heaven*: but it shal be said to have bin only a vain & imaginary, and phãtastical spectacle, if he were in his body substantially there, before he visibly ascẽded thither: & after he was ascẽded thither, he remained yet, in the substãtial presẽce of the same body, no lesse truly, thã before

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on the earth, yea and in the verie bodies also of the faithful. If these things so fel out in the truth of the thing; it wil follow that the same body of Christ was indeed at once & together both weak & omnipotēt, base & glorious, subiect to suffrings & not subiect, dead & alive, limited & vnlimited; which is horrible to affirme. For avoiding therfore of these prodigious and impious absurdities, they wil except, *that he was not as touching his body, otherwise thā limited, weake, subiect to passiōs, & mortal, in the time of his humiliatiō: because he had debased himself, & would not shew forth that maiesty, communicated vnto his body before his resurrectiō.* Ans. They interpret amisse that debasing of himselfe, of all the glory & maiestie of his humanity hiddē & kept close for a time: wheras it is to be vnderstood in respect of the divinity of the Word, in that he would take the form of a servāt, that is, the masse of our nature & become man. Moreover it wil follow, that Christ did shew forth the cōmunicated power & maiesty of his flesh evē thē, whē he was indeed weake, & limited, or circumscribed in body: as when shedding teares, he raised Lazarus from the dead, and when being apprehended by the Iewes, he healed Malchus, whom Peter wounded. Now what is it else to raise the Marcionites vp againe from hell, or in the greatest matter of al others impiously to blaspheme, if this be not?

THE SECOND ARGVMENT.

THe blasphemie of Samosatenus, Arius & the late Antitrinitaries, is this: That Christ, man, is not properly & by nature God, but only by an accidentall participation of divine properties, maiesty, honor, power, and vertue. The Vbiquetaries also maintaine the same consideration of the godhead of Christ, man, while they define the personall vnion by his communicating alone of properties, wherby the flesh of Christ is made omnipotent & everywhere. So that now that man is, & is called God, not that he is properly & by nature God, but because infinite power, maiesty, and glorie is givē him frō God, & all the gifts of the holie ghost are bestowed on him without measure. Now *this accidētal bestowing of the godhead & al the properties, doth not make Christ to be properly & by nature god, but only by divin grace, or God vnproperly so called: because it is not the very essētial godhead of the Word, but a certain participatiō therof, in vertue & efficacy. And therfore the sounder Fathers obiected vnto the Arians,*

that

that they tooke away the true & eternall godhead of Christ, vvhen they made him a God not by nature, but by grace, by participation onely of dignity & maiesty. Therfore ſeing the Vbiquetaries alſo equalling our Immanuell with God, by participation of properties only, take away his true and eternall godhead: we do diſclaime & accurſe this their doctrine as blaſphemous & heretical. And that they doe this, their owne wordes & opinions witneſſe: as Brentius, & Iacobus Andræas, & others of them in their writings. VVhence we conclude, that the Vbiquetaries holde the ſame opinion with the Arrians & the Antitrinitaries, of the god-head of Chriſt, man: that is, that al eſtee me him for God not by nature, but only by grace of participation, new, tẽporary, created, adopted. If theſe things be true, Chriſt ſhal not be *God & man* but a *divine man*, ſuch as the Vbiquetaries repute him, who, as Servetus, hold this opinion: *That god can communicate the fulnes of his god-head, give his divinitie, maieſtie, power, & glory vnto man.* But we execrate & deteſt the ſame blaſphemy of both.

Brentius in recog. p. 20 Andr. theſ. 20 diſp: Tubin. & Theſ. 25: & 26. And Apol: Inge 29

lib 1. de Trinitate,

THE THIRD ARGVMENT.

NEſtorius taught, That the vnion of God the VVord with man was wrought by the participation only of equality, as touching maiesty, honor, power, vertue, & operatiõ. Neither doth he make the difference, of the dwelling of the VVord in mans nature, which himſelfe took, & in other Saints, to conſiſt in any other thing, thã in thoſe gifts & graces beſtovved by God on man. The ſelfe-ſame alſo doe the Vbiquetaries teach, becauſe they crie, that there is no difference betweene the inhabiting & dwelling of the god-head in Peter, & in Chriſt, except it be taken from the communication of the giftes or properties of the god-head: And they contend that by this means this man which was taken by the VVord, is God, becauſe the VVord doth nothing without him, but al things by him. This is nothing elſe, then to make Chriſt man, onely God by an accident. VVherfore the doctrine of Vbiquety is altogether the ſame with Neſtorius hereſie. Tertullian ſaith: *If Chriſt be man only, how then is hee preſent every-where being called vpon & invocated, ſeeing this is not the nature of man, but of God, to be able to be preſent in al places?* By this teſtimony is refuted the Vbiquety of the humane nature in Chriſt. Ob. *But the vnion of the divine & humane nature in Chriſt is vnſeparable. Therfore*

Tert. lib de Trin. p. 6. 10.

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where ſoever the divine nature is, there is alſo the humane nature. Anſ. It is true which is ſaid, *that the vnion is vnſeparable. The VVord* never forſaketh the nature once aſſumed & taken. But *the VVord* is not in the humane nature, as the ſoule is included in my body. Whereſoever my body is, there muſt my ſoule needes be, neither is my ſoule at the ſame time without my body. But the *VVord* is not ſo in Chriſt, man: but hee is ſo vnſeperably and perſonally *in* the humane nature, as that he is together alſo *without* the human nature in all the partes of the world, as he filleth al, and in holy men & Angels by his ſpeciall preſence. The perſonal vnion of both natures doth not evert the generall action and working of his preſence & maieſty, neither doth it let or hinder the the ſpecial working of his preſence: becauſe *the VVord* is effectual, & worketh forciblie in the regenerate.

The generall points wherein the churches, which profeſſe the goſpell, agree, or diſagree in the controverſie concerning the Lordes Supper.

THey agree in theſe points. 1. That as wel the ſupper of the Lord, as Baptiſme, is a viſible pledge & teſtimony annexed by Chriſt himſelf to the promiſe of grace, to this end chiefly, that our faith in this promiſe might be confirmed & ſtrengthned. 2. That in the true vſe of the ſupper, as wel as in al other ſacraments, two things are giv̄e by God vnto vs, & are receiued of vs, namely, earthly, external, & viſible ſignes, as are bread & wine; & beſids theſe, alſo heauenly, internal, & inviſible giftes, as are the true body of Ieſus Chriſt togither with al his gifts & benefits, & heauenly treaſures 3. That in the ſupper we are made partakers not only of the ſpirit of Chriſt & his ſatisfactiō, iuſtice, vertue, & operation, but alſo of the very ſubſtance & eſſēce of his true body & bloud, which was giuen for vs to death on the croſſe, & which was ſhed for vs: & are truely fed with the ſelfe-ſame vnto eternal life: & that this very thing Chriſt ſhould teach vs, & make known vnto vs by this viſible receiving of this bread wine in his ſupper. 4. That the bread & wine are not changed into the fleſh & bloud of Chriſt, but remaine true & natural bread & wine: that alſo the body & bloud of Chriſt are not ſhut vp in the bread & wine: and therefore the bread and wine are called the bodie of Chriſt his bodie and bloud, in this ſenſe, for that his body & bloud are not onely ſignified by theſe, and ſet before our eies,

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but also because as often as we eat & drinke this bread and wine, in the true and right vse, Christ himselfe giveth vs his bodie & blood indeede
5 to be the meat & drink of eternall life. 5. That without the right vse, this receiving of bread & wine is no sacrament, neither anie thing, but an emptie & vaine ceremonie & spectacle, & such as men abuse to their
6 own damnation. 6. That there is no other true & lawful vse of the supper, besides that, which Christ himselfe hath instituted, & cõmaunded to be kept, namelie this: that this bread & this wine be eaten & drunkẽ
7 in remembrance of him, and to shew forth his death. 7. That Christ in his supper doth not command & require a dissembled & hypocriticall remembraunce of him, & publishing of his death, but such as embraceth his passion & death, & al his benefites obtained by these for vs, by a true & liuelie faith, & with earnest & ardent thankfulnes, & applieth
8 them vnto those which eate and drinke, as proper vnto them. 8. That Christ will dwel in beleevers onlie, and in them, who not through cõtempte, but through necessitie cannot come to the Lordes Supper, yea in all beleevers, even from the beginning of the world to al eternitie, even as wel and after the same mãner, as he wil dwell in them, who came vnto the Lords supper.

They disagree in these pointes.

1 That one part contendeth, that these words of Christ, *This is my bodie*, must be vnderstood, as the words sound, which yet that part it selfe doth not prove: but the other parte, that those wordes must be vnderstood sacramẽtally, according to the declaratiõ of christ & Paul, according to the most certaine and vnfallible rule & levill of the articles of our christian faith. 2. That one part wil haue the body and bloude of Christ to be essentiallie In or With the bread & wine, & so to be eatẽ, as that togither with the bread & the wine, out of the hande of the minister, it entereth by the mouth of the receivers into their bodies: but the other parte wil haue the bodie of Christ, which in the first supper sate at the table by the disciples, now to be and continue, not heere on earth, but aboue in the heavens, aboue & without this visible world & heaven, vntil he descend thence again to iudgement, and yet that wee notwithstanding here on earth, as oft as we eate this bread with a true faith, are so fed with his body, & made to drink of his bloud, that not only through his passion & bloud shed we are clensed frõ our sins, but are also in such sort coupled, knit & incorporated into his true, essẽtial, human

man body, by his ſpirit dwelling both in him & vs, as that we are fleſh of his fleſh, & bone of his bones, & are more neerly, & firmly knit and vnited with him, than the members of our body are vnited with our head, & ſo we draw and haue in him & frō him everlaſting life. 3. That one part wil haue all, whoſoever come to the Lords ſupper, & eate and drink that bread & wine, whether they bee beleevers, or vnbeleevers, to eat & drink corporally, & with their bodily mouth the fleſh & blud of Chriſt: beleevers to life and ſalvation: vnbeleevers to damnation & death: the other holdeth, that vnbeleevers abuſe indeed the outwarde ſignes, bread & wine, to their own damnation, but that the faithful only can eat & drink by a true faith, & the fore-alleadged working of the holy ghoſt, the body and bloud of Chriſt vnto eternal life. ✻

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ON THE 31. SABBOTH

Queſt. 83. *VVhat are the keies of the kingdome of heaven?*

Anſ. Preaching of the goſpel, and Eccleſiaſtical diſcipline: by which heaven is opened to the beleevers, and is ſhut againſt the vnbeleevers.

Queſt. 84. *Howe is the kingdome of heaven opened and ſhut by the preaching of the Goſpell?*

Anſ. VVhen by the commandement of Chriſt it is publikely declared to al and every one of the faithful, that all their ſinnes are pardoned them of God, for the merit of Chriſt, ſo often as they embrace by a liuely faith the promiſe of the goſpel: but contrarily is denounced to all Infidels & Hypocrits, that ſo lōg the wrath of God and everlaſting damnation doth lie on them, as they perſiſt in their wickednes: [a] according to which teſtimony of the Goſpel, God wil iudge them, as wel in this life, as in the life to come

[a] Ioh. 20. 21. 22. 23. Mat. 16. 19.

Queſt. 85. *How is the kingdome of heaven opened & ſhut by Eccleſiaſtical diſcipline?*

Anſ.

Aunſ. When according to the commaundement of Chriſt, they who in name are Chriſtians, but in their doctrine and life ſhew themſelues aliens frõ Chriſt, after they having beene ſome time admoniſhed, will not depart from their errors or wickednes, are made knowne vnto the Church, or to them that are appointed for that matter and purpoſe, of the Church, and if neither then they obey their admonition, are of the ſame men by interdiction from the Sacramentes ſhut out from the Congregation of the Church, & by God himſelfe, out of the kingdome of heaven. And againe, if they profeſſe and indeede declare amendment of life, are receiued as members of Chriſt and his Church.

[b] Rom:11:7 8:9: 2Cor:12:28

[c] Mat:18:15 16:17: 1Cor:5:3:4 5: 2:Theſſ:3. 14:15: 2:Ioh:10:11 2:Cor:2:6: 7:10:11: 1:Tim:5:17

The Explication.

SEeing it hath beene ſhewed in the treatiſe nexte going before; *VVho are to bee admitted by the Church vnto the Lordes Supper*: very commodiouſly and fitly ſhal this doctrine follow, concerning the power of the keies, wherin beſides other things this chiefly is taught, *Howe they who are not to be admitted, muſt be reſtrained and excluded from the Saments, leaſt approaching vnto them they prof ane them.*

The chiefe queſtions are.

1 *VVhat the power is of the keies given vnto the Church, and what are the parts thereof.*

2 *VVhether Eccleſiaſticall diſcipline and excommunication be neceſſarie.*

3 *To vvhom that power is committed: againſt whom, and in vvhat order to be vſed.*

4 To

4 *To what endes it is to be directed, and what abuses therein are to bee avoided.*

5 *What that power of the keies committed vnto the church differeth from the civill power.*

1 *What the power of the keies given vnto the Church is, and what are the partes thereof.*

THe power of the keies of the kingdome of heaven, which Christ gaue to his Church, is the preaching of the gospell, and Ecclesiasticall discipline, whereby heauen is opened to the beleeving, & shut vp against the vnbeleeving and vnfaithfull. Or it is, the office or charge imposed on the Church by Christ of denouncing, by the preaching of the Gospell & Church discipline, gods wil; & even of declaring the grace of God and remission of sinnes vnto the penitent, that is, to them who liue in true faith, and repentance: but of denouncing vnto the wicked the wrath of God, and exclusion or banishment from the kingdome of Christ, and of casting such out of the church, as long as they shall shew themselues in doctrine and life estranged from Christ: and of receiving them againe into the church, when afterwardes they shall repent: [It is called *the power of the keies* by a Metaphore or borrowed speech, taken from the stewards of mens houses, to whom the keies are delivered in charge: and *the keies* importe a stewardship by a Metonymie or change of names betweene the *signe* and the *thing signified* thereby; as we vse to say, *The scepter*, or *crowne* of any countrie, when we intimate & signifie thereby *the kingdome* of that coũtry. Wherfore Paule saith: *The church is the house of the living God. The Ministers of the Church are Gods stewards*. For looke what a faithful stewarde is in his Masters house, ordering al things at his maisters becke; the same a faithful minister is in Gods Church. Wherfore the denouncing of Gods will in his Church, is executed by the Ministers, as the stewardes, in his name. Christ himselfe is author of this Ministery, who gaue this power and priviledge to his Church, and intituled it by the name of *the keies*, saying vnto Peter: *I will giue vnto thee the keies of the kingdome of heavē*: that is, the office or power of shutting and opening the kingdome of God:

[Why this power is called the keies.

1. Tim. 3. 15
1. Cor. 4. 1

Mat:18. 18: God:and vnto al his disciples, *VVhatsoeveryee binde on earth shall bee bound in heaven: & whatsoeveryee loose on earth, shall be loosed in heaven.* So then the keies are that power of opening & shutting, binding & loosing:and are called keies from the efficacy of this power. For the Church verily by the worde of God in Christs name (whose place the Ministers supply) doth opē & shut heaven, bind & loose men; And the holy Ghost worketh powerfully by this word, as Christ promised: *whosoever sinsyee remit they are remitted vnto thē: & whosoever sinsyee retaine they are retained.*

Ioh:20:23:

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Two partes of the power of the keies.

Now the chiefe and principall partes of this power of the keies are two: *The preaching of the gospell*, or ministery of the worde: &, *Church-iudgment*, which is called also spiritual Discipline or Iurisdictiō, whervnto excommunication belongeth. [With either of these two partes the Church shutteth and openeth, bindeth & looseth. *By the preaching of the word* it shutteth & bindeth, when it denounceth to Hypocrites & Infidels Gods wrath & eternal dānation, vntil they repent: & it openeth & looseth, when it preacheth to the faithful & penitent, remissiō of sins, & Gods favor through Christ. *By Ecclesiastical* iudgmēt it shutteth & bindeth, whē it excommunicateth outragious & refractary or stubborne persons, that is, excludeth thē frō the cōmuniō of the sacraments, the church, and kingdome of God: againe it openeth & looseth thereby, when it receiveth the same persons, vpon their repētance, as members of Christ and his church.

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Here we are to obserue a difference in the order of these two parts. For in the preaching of the gospel the keies do *first loose, & afterwards bind*: but in Ecclesiastical discipline they *first bind, & afterwards loose*. Again in the former they *bind & loose the same, or divers parties*: in the latter they *bind & loose the same persons only*.] Now *Excōmunication is the banishing of a grievous transgressour, or an open vngodly, & obstinate person, frō the fellowship of the faithful, by the iudgment of the Elders, or chiefe mē, & by the consent of the whole Church, exercised & executed in the name & authority of Christ and of the holy Ghost, to the ende that the offender being put to shame may repēt, & scādales in the Church may be prevented.* This exclusion or exile is not only frō the sacramēts, but even frō the whole cōmunion of the faithful, wherevnto the obstinate pertaine not at al. [It is twofold; *Internall*, which cōcerneth God only: & *external*, which belongeth to the Church. The *internal* excō-

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What excō munication is.

Two sortes of Excōmunication.

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munica-

munication is manifested to men on earth by the *externall*, & the *externall* is ratified in heaven by the *internal* according to Christs promise: *Whatsoever ye bind on earth shall be bound in heaven.*] Mat. 18. 18.]

2. *Whether Ecclesiastical discipline & excommunication be necessary in the church.*

CConcerning *the ministery of the word*, there is no doubt but al the Prophets, Christ, & the Apostles have preached: & wheras Ecclesiastical iurisdiction hath a necessary coherence with the ministery of Gods word, it is not to be doubted therof, in as much as God himselfe, & Christ, & the Apostle Paul have both by *precepts* & *practise* confirmed & established it. And verely if no territory, no city can stand without discipline, lawes, & punishment: the church also, which is the house of the living God, hath neede of some spiritual polity and discipline, though it much differ from civil iurisdiction. Church discipline therfore is necessary: 1. *In respect of Gods generall comandement* of preventing the profanation of his sacraments both in the olde & new Testament. In the olde Testament God woulde not that the rebellious should be reputed so much as members of his people, but would have them cut of: Much lesse would he endure that they should bee admitted to his sacraments. *The person that doth ought presumptuously, whether he borne in the land or a stranger, the same blaspheneth the Lorde: therfore that person shall be cut of from among his people. Because he hath despised the word of the Lord, & hath broken his commandemet, that person shal be vtterly cut of.* God would that al should come vnto the Passeover: that is, al the members of his people: But the rebellious and obstinate breakers of his covenant he vtterly disclaimed and renounced from beeing members of his people: Therefore hee permitted them not to come thervnto. *That man that will doe presumptuously, not harkening vnto the Priest (that standeth before the Lord thy God to minister there) or vnto the Iudge, that man shall die, & thou shalt take avvay evill from Israel.* By these two places God wil have those cut of which are rebellious against his Lawe, & that even from the civil state & common wealth: neither doth hee permitte them to bee any members of his people: much lesse then vvill hee have them to bee accounted members of his visible Church, and admitted to the sacraments.

Mat. 18. 15. 2 Thes 3. 14 1 Cor. 5. 1. 1. Tim. 1. 20

Nomb 15. 30. 31.

Deut 17. 12.

The civil or iudicial law indeed is taken away, as also are the ceremonies: but that especial difference betweene the citizens of the church & [others, is not take away. [In the first of Esay is a whole sermon against the wicked which offered sacrifices vnto God, and there God will not that they shoulde sacrifice vnto him: Therefore nowe also he wil not that such men bee admitted to his Sacramentes. *Bring no moe oblations* (saith God) *in vaine*. Obiect. *GOD will that all shoulde celebrate the Passeover: Therefore heerehence hee excluded not the wicked.* Answ. God wil that al celebrate his Passeover, that is, all such as hee will have accounted for members of his Church and people, not the obstinate, whome hee commaunded to bee sequestred from his congregation. Againe Esaie the 66. hee detesteth such, as persist in their wickednesse; and yet offer sacrifices vnto him: *Hee* Isa. 66. 3. *that killeth a bullocke, is as if hee slewe a man: Hee that sacrificeth a sheepe, as if hee cutte of a doggesneeke: Hee that offereth an oblation, as if hee offered swines bloud: Hee that remembreth incense,* Ier. 6. 20. *as if hee blessed an Idoll.* In the 6. of Ieremy hee sharply reproveth those, who being defiled with their abominations yet durst appeare Ezek. 20 31 in his temple. Ezekiel the 20. he threatneth that he wil not *answere* when he is asked by them, who go after other Gods, and then present themselves in Gods temple, when they are polluted. In the same chapter he saith, that they profane his Sabbaths and pollute his Sanctuary, Vers. 24. who, when they have gone a whoring after Idols, appeare in his tẽple. Amos the 5. hee reiecteth the sacrifices and worship of transgressors: Amos 5. 21. *I hate & abhorre your feast dayes, & I wil not smell in your solemne assemblies.* Haggai the 2. he prohibiteth the vncleane in soule once to *touch holy things*, where hee speaketh of moral and ceremonial vncleannes. Prov. 15. 8 *The sacrifice of the wicked is abomination vnto the Lord.* In the Newe testament Iohn admitted them only to baptisme who confessed their Matth. 3. 6. sins and repented: *Bring forth fruites worthy amendment of life. Leave thine offering before the altar, & go thy way: first be reconciled to thy brother, & then come & offer thy gifte.* Therfore whosoever reconcileth not first himselfe vnto his brother, he is to be debarred the sacraments. For Christ wil that al submit themselves first vnto God according to al his comandementes, before they aproach to any sacrament. For by the name of *Altar* heere are vnderstood any Sacramentes whatsoever. Act. 2. 38. & 8. 37. *Amende your lives and bee baptised everie one of you. If thou beleevest*

with

with all thine heart thou maiest bee baptised. Therefore, if thou beleevest not, thou maiest not: *The things which the Gentiles sacrifice, they sacrifice to devilles, & not vnto God. Yee cannot bee partakers of the Lordes Table & of the Table of devilles. VVhosoever eateth vnworthilie is guilty of the Lordes bodie*: But the wicked eating without faith and repentance eate vnworthely: Therefore they are guilty. VVe ought not to partake in other mens sins; and, we ought not to winke at any mans destruction: therfore we may not admit the wicked to the sacraments, least they eate vnto themselves damnation. 1. Cor 10. 20. 21. & 11. 27.

2. In respect of Christ and his Apostles special commandement: *If thy brother trespasse against thee, goe & tell him his faulte betweene him and thee alone: if hee heare thee, thou hast woone thy brother. But if hee heere thee not, take yet with thee one or two, that by the mouth of two or three witneses every word may bee confirmed. And if he will not vouchsafe to heare them, tell it vnto the Church: and if he refuse to heare the Church also, let him bee vnto thee as an heathen man and a Publicane. Verelie, I saie vnto you, VVhatsoever ye binde on earth, shall bee bounde in heaven: and whatsoever yee loose in earth shall bee loosed in heavē*. But Christ wil not that his sacramēts, which he instituted for the faithfull alone, be made common with Pagans and Publicanes. And least this mandate might bee vnderstood of some private and special iudgment, it is expresselie added: *VVhatsoever yee shall binde &c.* which woordes cannot bee otherwise vnderstood but of the publique power of the keies. *I verely as absent in bodie, but present in spirite, have determined alreadie as though I were present, that hee that hath thus done this thing, when yee are gathered togither, and my spirite, in the name of our LORD Iesus CHRIST, that such one, I say, by the power of our LORD Iesus CHRIST, Be delivered vnto Satan, for the destruction of the flesh, that the spirite may be saved in the day of our LORD Iesus*. And againe: *VVith such a one eate not. Put away therefore from among your selves that wicked man. For what concord hath CHRIST with Beliall? or what parte hath the beleever with the Infidell? VVee commaund you, brethren, in the name of our LORD Iesus CHRIST, that yee withdraw your selves from every brother that walketh inordinately, and not after the instruction which hye received of us. If any man obey not our sayings, note him by a letter, & have no copany with him, that he may be ashamed.* Mat. 18. 15. 16. 17. 18. 1. Cor. 5. 3. 4. 5. Ib. 11. 13. 2. Thess. 3. 6. 14.

2.Ioh.v.10. *If there come any vnto you, & bring not this doctrine, receiue him not to house, neither bidde him God speede. For he that biddeth him, God speede, is partaker of his euill deedes.*

3 3. The power of the keies is necessary, *in respect of Gods glory.* For God is reproached & despited, if without difference wicked blasphemers go in the nũber of his childrẽ, & his kingdome & the deuis he confoũded.

4 4. *Least the sacramẽts be prophaned,* & that giẽ the wicked in the sup-

5 per, which is denied thẽ in the word. 5. *That the purity of Gods doctrine*

6 *& worship be preserued.* 6. *For the safty of the church,* which shal be pu-

nished, if she wittingly & willingly prophane Christs Sacramentes or

7 suffer them to be profaned. 7. *For the safety of the sinners,* that they be-

8 ing often admonished, & put to shame, may returne to repentance. 8. *For auoiding of offence in the church,* that others weaklings be not cor-

1.Cor.5.6. rupted by euil example. *Know yee not that a little leaven leaueneth the*

9 *whole lump?* 9. *For auoiding of offence among those that are without: least*

10 *they who are not as yet members of the church come not to it.* 10. *That the*

11 *name of God might not be blasphemed* & euil spoke of by others, and his couenãt despited & reproched. 11. *That fro the sinners the cleues punish-*

met may be auerted: because the wicked approching vnto the Lords ta-

ble, eate their owne damnation. Wherfore that his may not come to passe, the church is bound to prouide, that such approch not thither.

12 12. *They who deny the faith & doctrine of Christ are to be excluded fro the church, & fro the vse of the sacramẽts.* For the faithful or Christi-

ans are not to be cõfoũded or mingled with those who are not mẽbers of the church: or with those who are professed vngodly persõs, blasphe-

Tit.1.16. mous, reuolters to Arianism, Mahumetism, & the like. But they that de-

ny & refuse to repent, deny the faith & doctrine: *they professe that they know God, but by workes they deny him.* And he that denieth the faith, is worse thã infidels. Therfore they who persist in their wickednes, & deny to repent, are to be shut out of the church, neither are they to bee ad-

13 mitted to the vse of the sacramẽts. 13. And here hath place that saying of christ, *Giue not that which is holy to dogs.* Wherfore neither to the sa-

cramẽts are dogges to be admitted, namely those, which persist in their wickednes, and make a mocke of Gods word. For if Christ speaketh this of his *audible vvorde*, to witte, the worde preached, which yet vvas instituted for the conuerted and vnconuerted, or such as were yet to bee conuerted: much more shall this likewise bee spoken

of

of his *visible word*, namely, of the sacraments, which were ordained & instituted for the converted only.

14 *Open infidels, wicked ones, & blasphemers ought not to be baptised.* 14
For they ought not to be baptised, who beleeue not with their whole hart. Wherfore Philip saith to the Eunuch, *If thou beleevest with all thine hart, thou maiest be baptised.* So Iohn also *Baptised none but such as confessed their sins.* Now if blasphemers & vnbeleevers are not to be baptised, it followeth that they are to bee shut out of the Church, and not to bee admitted to the receiving of the Sacramentes. They who ought not to be baptised, neither ought they to be admitted vnto the Supper: For there is one and the same reason in both. Act:8:37. Mat:3:6.

15 *They who are not as yet baptised, are not to be admitted vnto the supper:* but to them who forsake their Baptisme, Baptisme is no Baptisme, according to that of the Apostle, *If thou be a transgressor of the Lawe, thy circumcision is made vncircumcision*: that is, if thou persevere in thy transgression without repentāce. Therfore they who forsake their baptisme, are not to be admitted vnto the Supper. Ob. *Then they who forsake their baptisme, are also to be baptised after their receiving into the church.* *Ans.* Their receiving into the church by baptisme, is firme & in force to them that repent, without any iteratiō of the signe. But seeing baptisme is an entrāce into the church, they who forsake it, are not in the church; & therfore as long as they cōtinue such, they are not to be admitted either into the church, or vnto the supper. 15 Rom:2:25.

16 *Vnto whom the promise of grace doth not belong, vnto thē the signe of grace ought not to be extended:* otherwise the church should deal corruptly, admitting them whom God excludeth, and should be divers & disagreeing from her selfe: for shee should absolue them by the *visible word*, whō shee condemned by the *audible word*. Wherfore the wicked & blasphemous, whom God hath reiected, & deprived of his grace, are not to be admitted vnto the sacramēts, which are the signs of gods grace. 16

17 *The institution of the sacraments, or the condition, which must be observed in comming to the sacraments, requireth faith & repentaunce.* Therefore they who shew not repentance, ought not to be admitted. This argument followeth, by a a counterposition: They which haue repentance and faith are to be admitted: Therefore they which haue not repentance and faith are not to be admitted. 17

3. *To whom the power of the keies is committed, against vvhome, and in vvhat order to bee vsed.*

VNto whom the declaration & denouncing of Gods word is committed, to them also is committed the power of the keies. The denouncing and publishing the anger and favour of God, which is performed in the preaching of the gospel, is committed vnto the *Ministers* For the preaching of the gospel is committed to them alone. *But that denouncing which is exercised in church discipline belongeth to the whole church.* For vnto the whole church doth Discipline & spirituall iurisdiction belong. *Now the denouncing & declaration which is vsed in the ministery of Gods word, is done after another maner, thã in the church discipline. In the ministery of the word,* the anger of God, the word going before, is by every Pastor alone or Minister of the word privatelie denounced against al vngodly, vnbeleeving, and vnrepenting persons: namely that they are exiled from the kingdome of Christ; as long as they repent not, neither live according to the prescript rule of the gospel: And again, if they repent, the grace and favour of God, and remission of sins is by the same Pastors and ministers signified & declared out of the word of God vnto them. Ob. *Then have men power to condemne*

How the Ministers of the word do absolve & condẽne

Ans. they have *ministerial power*, that is, the charge & function of denouncing vnto men, according to Gods word that God remitteth, or not remitteth their sins: and this is done two waies. First, & in general, *when in the preaching of the gospell, they declare, That all beleevers are saved, & that all vnbeleevers are condemned.* Secondly, *when as they exercise this function of declaring* Gods *wil privately vnto particular men, & towards every one in several:* as when remission of sinnes is promised to some certain person repenting, & whẽ likewise the anger & displeasure of God is denounced against any one person not repẽting, as long as he continueth in that minde. So Peter saide to Simon Magus: *Thou hast neither part nor fellowship in this busines.* The same is to be said in particular to every one, as often as neede requireth; neither must wee doe it at our owne pleasure, but according to the worde of God: And this is the power of the keies grãted vnto the Pastors, & annexed vnto the ministery of the word. But to execute this sentence declared, belongeth to God alone. *In ecclesiastical iurisdiction,* or church iudgmẽt, the denoũcing of the favor & wrath of God is not done by any one privately, but by the whol church, or in the name of the whol church, by such

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Act. 8. 23.

ſuch as are deputed thervnto by cõmon conſent of al. And this denoũcing is vſed for ſome certain cauſes, & towards ſome certaine perſons, having alſo companying it a debarring and excluding from the vſe of the Sacraments, when need requireth.

Now *VVho* are to be excõmunicated, is knowen ſufficiently by that which hath bin ſaid before; namely ſuch as either deny ſome Article of faith, or ſhew that they wil not repent, or ſubmit not themſelves to the wil of God according to his cõmandements, neither make any doubt of perſiſting ſtubbornly in manifeſt wickednes. Al ſuch are not to be admitted into the church, or if they have bin admitted into the church in baptiſme, yet we muſt not go forward in offering thẽ the Lords ſupper. The perſõs who are to be excommunicated.

That *order* is to bee obſerved in executing the office of the keies, which Chriſt himſelfe in the 18. of Matthew hath ſet downe. When a man hath cõmitted ſome private treſpaſſe, he muſt firſt be *courteouſlie admoniſhed by one*, according to the cõmandement of Chriſt. *If thy brother treſpaſſe againſt thee, go & tell him his fault between him & thee alone: if he heare thee, thou haſt woon thy brother.* Moreover, If being admoniſhed by one, he doth not yet repent, he muſt be againe *privately admoniſhed by thee, taking one or two with thee*. And ſuch admonitions muſt be done according to Gods word, & with ſignificatiõ of good wil towards the offender, & that not but for cauſes iuſt, weighty, & neceſſary. And if neither ſo admoniſhed by one or two he repent, *he is to bee corrected by the whole church*. Which alſo Chriſt hath cõmanded: *If he wil not vouchſafe to heare thẽ, tel it vnto the church.* Now if a man trãſgreſſe publikely by offẽding of the whol church, he muſt alſo publikely be corrected by the church, according as his treſpaſſe is: if neither yet he wil repẽt being admoniſhed & chaſtiſed by the church, whether it be he that cõmitted a private treſpaſſe, or he that cõmitted a publike offẽce, at lẽgth excõmunicatiõ muſt be inflicted by the church, as the extreme & laſt remedy to correct mẽ obſtinate & impenitẽt: evẽ as alſo Chriſt himſelfe cõmandeth in theſe words next following the place before alleadged. *If he refuſe to heare the church alſo, let him bee vnto thee as an heathẽ mã, & a publican.* In theſe words chriſt expreſly commãdeth al, whoſoever being after this ſort admoniſhed by the church, wil not repẽt, to be by the common conſent of the church excommunicated, vntil they repent. The order how they are to bee excommunicated. 1 Mat. 18. 15. 2 3

[This thẽ is the lawful courſe of reclaiming ſuch as goe aſide, and refractarie perſons in Chriſtes Church, if the degrees preſcribed be obſerved [

served in the execution. The degrees prescribed are foure: 1. *A brotherly private admonitiō*, 2. *An admonition by many*. 3. *An admonition by the church* 4. *The publique decree and sentence of the church*. The first and second degree take place in private offences, the third in notorious & grievous publique crimes or scandals, the fourth in a case of contumacy, in which only the church proceedeth to excōmunicatiō, reputing the obstinate party for an Heathen & Publican, that is, for an aliant & strāger frō the church & kingdōe of god, vntil he repēt. Wherfore necessarily before excōmunicatiō first goeth a knowledg of some slip or error, & a knowledge of obstinacy or stubbornes. If thē any mā become a *Papist*, or an *Arrian*, or a *Davidian*, or an Apostata in any other kind, he must not be reputed a mēber of the church, though himselfe professe that he is, & desire to cōtinue therin, vnlesse he abiure & detest his error, & live according to the doctrin of the gospel. The reasō is, because, *god wil have his church separated frō all other sectes & limbs of the devil. But they who revers e their oath made in baptisme, are limbs of the devil: therfore they are to be exiled the church, yea though they professe thēselves Christiās.* For in deedes they deny, what they profess in words, & therfore it is evidēt that they lie & dissemble: seing faith & a Christiā life cānot be disioyned, & they who seperate thē, mocke God & his church. Now *an Apostata is* not such a one as sometimes, or oftētimes offendeth in life & doctrin, & repenteth againe; but *such a one as who being apparētly cōvicted of opē errors & outrages, refuseth to desist frō them*. Howbeit if any professe repentance and make outward shew thereof, though inwardlie he be an hypocrite, the Church is bound to admit such a one, vntil hee betray himselfe. For the Church may not iudge of things secret & hidden.]

Who is an Apostata.

3. *What are the endes of the Ecclesiasticall discipline, and what abuses are therein to be avoided.*

CHrist hath given to his church the power of excōmunicatiō, not for the destruction of the sinner which is to be excōmunicated, but for his edification & salvatiō. [Wherfore the end of this discipline is not to establish the sovereignty and tyranny of the Ministers: Luk. 22. 25. *The kinges of the Gentiles reigne over them: but ye shall not bee so.* The Ministers themselves must most of all be subiect to this discipline, and with

with this bridle they are specially conteined within the boundes of their vocation, because the keies belong not to Ministers alone, but to the whole church: much lesse is this the end of ecclesiastical discipline, that wretched sinners should be vexed, oppressed, & drivē to desperatiō: these are the slaūders of the enemies of this discipline. But the true ends are those which the Apostle delivereth & sheweth. 1. That the rebellious by this meanes *disgraced & terrified* may bethinke thēselves & sepēt. *Let such a māe be delivered vnto Satā for the destructiō of the flesh, that the spirite may bee saved in the day of the Lord Iesus.* 2. Least other Christiās by the example & cōversatiō of wicked ones should be corrupted. For one scabbed sheepe, vnles he be cured or excluded, may infect the whol flocke; & a litle leavē leaveneth the whol lumpe, *Your reioycing is not good: know yee not that a litle leaven leaveneth the vvhole lumpe?* 3. That others may be put in feare of offending, *them that sinne rebuke openly, that the rest may feare.* 4. That the church be not defaced with scandalles, and to avoide the profanation of the Sacramentes, and Gods anger consequent thereon. *Purge out therefore the olde leaven, that ye may bee a newe lumpe, as ye are vnleavened: For Christ our Passeover is sacrificed for vs.* These then are the endes and vses of Ecclesiastical discipline, or excommunication.

The endes and vses of excommunication.

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1. Cor. 5. 5.

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1. Cor. 5. 6.

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1. Tim. 1. 20.

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1. Cor. 5. 7.

The abuses that are to be avoided in Excōmunication are. 1. That the degrees of admonition be not neglected, & that we begin not preposterously frō the last, but from the first. First therefore let private admonition take place, & let him be gently and courteously admonished which hath offēded: & let the admonitiō be a detecting & reproofe of his error out of Gods word, & an exhortation to amendement. 2. Let it be done in such sort as it ought, that is, according to Gods word, with significatiō of our brotherly love, & desire of succouring thē that erre, & that to their salvatiō. For God wil not execute anothers sētence, but his own; therfore our offēding brother must not presently be reckoned for an enemie or aliant from the church, but be admonished as a brother: according to that of the Apostle: *Yet counte him not as an enemie, but admonish him as a brother.* 3. Let it bee done on iust, weighty, and necessarie causes, and not on wrong, doubtfull, and causes of no importance. Wee may not proceede on everie suspition to excommunication, but vppon vrgent necessitie, as Phisitians, vvho come not to launcing, vntill meere necessitie enforce them.

The abuses of it.

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2. Thess. 3. 15.

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Now this necessity is thē, when errors against the foundation of faith,
4 & open outrages are obstinately maintained, and the whole cōgregation or some parties therof are endangered. 4. The cause must with circumspection be weighed by al the Elders, the decision & iudgmēt approoved of the whole church; it may not bee managed by any severall mans private authority, or swaied by the Ministery alone. For this power is not appropriated by Christ to some few, or to the Ministers onlie (howsoever the executiō be devolved by the church to a few, or to the Minister alone) but to the whole Church. *If hee will not vouchsafe to heare them and others, tell it vnto the church. The kings of the Gentiles reigne over them: but yee shall not be so.* Wherefore the consent and decree of the church is to be expected: 1. *Because of Gods expresse cāmōdement to this purpose.* 2. *That no man bee iniuried* 3 *That the processe may be better authorised.* 4. *That the Ministery of the Church growe not vnto an Oligarchy or a Papisticall soveraignty of some fewe persons.* 5. *That the condemnation of the rebellious may be the more iust.* The last
5 *abuse* to bee prevented in Excommunication is. 5. That wee kindle no schismes, nor giue occasion of scandal & offence in the church, whilst good men see many at variance betweene themselues, that greater evils follow one another on the heade, and that the Church is devided. These evils if the Ministers see, or feare, they may not proceede, but warne & exhort both privately and publikely. If they profite nothing hereby, they are held excused, *Blessed are they which hunger and thirst after righteousnes: for they shall be filled:* Others shal giue an account of their obstinacie.]

Mat 5:6:

5 *How the power of the keies committed to the Church differeth from the civill power.*

1 THe differences are many and manifest. 1. Ecclesiastical discipline is executed by the Church. The civil power by the Iudge or magistrate. 2. In the civil state iudgement is exercised according to
2 civill and positiue lawes: In the church iudgement proceedeth according to Gods laws or word. 3. The power of the keies, committed vnto the Church, dependeth on Gods word; and the Church exerciseth
3 her authority by the word, when it denounceth the anger & wrath of God against infidels and vnrepentaunt persons, and punisheth the obstinate

ſtinate with the word only; yet ſo, as that this puniſhment pierceth even vnto their conſciences: The Civil power is armed with the ſword, and puniſheth the obſtinate, with corporal puniſhmentes only. 4. The iudgement of the church hath degrees of admonition: & if repentance interpoſe it ſelfe, it proceedeth not to puniſhment. The Civill iudgement and the Magiſtrate proceede to puniſhment, though the offendor repent. 5. The end and purpoſe of the church is, that he which hath offended ſhould repent, and bee ſaved for ever: the ende and purpoſe of the Magiſtrate is, that the offendor be puniſhed, and ſo peace, and external order and diſcipline be mainetained in the common-wealth. 6. As the Church proceedeth againſt refractary and obſtinate perſons only; ſo it is bound to reverſe and retract her iudgment and puniſhmēt if there come repentance. But the Magiſtrate, when he hath once puniſhed, is not bound to recal his iudgement and puniſhment, neither is he able ſometimes to revoke and repeale it. The thiefe repenteth on the Croſſe, and is received of Chriſt into Paradiſe: nevertheles the Magiſtrate goeth on to execute this penalty adiudged vnto him, and putteth him out of the common-weale. So oftentimes the diſcipline of the church hath place, where there is no place for civil iudgment; as when the church caſteth out of her congregation the impenitent, and accounteth them no more for her members, whom notwithſtanding the civil Magiſtrate tolerateth: And contrariwiſe, the civill governmēt oftentimes exileth thoſe, whom the Church receiveth; as when the Magiſtrate puniſheth adulterers, robbers, theeues, and doeth no more reckon them for members of the common-wealth, whether they repent, or continue obſtinate: whom yet the church (if they repent) abādoneth not, but receiveth. Wherfore the difference of the *Eccleſiaſticall* and *Civill power* is apparant and manifeſt. There remaine obiections of the adverſaries of *Eccleſiaſticall diſcipline*, wherevnto we wil in few words make anſwere.

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Ob. 1. *The charge and office of the keies, is no where commāded: Therfore it is not to be ordained in the Church, and by conſequent, no mā ought to be excluded from the ſacrament.* *Anſ.* The Antecedent is falſe; becauſe frequently in ſcripture manifeſt teſtimonies of this charge and commiſſion are extant: *I wil giue vnto thee the keies of the kingdome of heaven, & what ſoever thou ſhalt binde vpon earth ſhall be bound in heaven.* Here in plaine words is expreſſed the power of the keies commit- Mat. 16. 19.

ted

ted to all Ministers of the word. Moreover, *what this office or charge of keies committed to the church is, and howe the church must discharge this charge & function*, Christ likewise plainly advertiseth & declareth. *If he will not vouchsafe to heare thē, tell it vnto the church: & if he refuse to heare the church also, let him be vnto thee as an heathē man, & a publican. Verily I say vnto you, what soever yee shall binde on earth, shall bee bound in heavē: & what soever yee loose on earth, shall be loosed in heavē.*

Mat: 18:17: 18:

These things given thus in precept by Christ, Paule also doeth in the thing it selfe confirme. *Let such a one be delivered vnto Satā, for the destructiō of the flesh, that the spirit may be saved in the day of the Lord Iesus. When ye come together into one place, this is not to eat the Lords supper. If any man obey not our sayings, note him by a letter, & haue no company with him, that he may be ashamed. Of whō is Hymenæus & Alexander, whō I haue delivered vnto Satan, that they might learn not to blaspheme.*

1:Cor:5:4: 5:& 11: 20: 2:Thess: 3: 14: 1:Tim:1:20

In the Prophets also are manifest testimonies, in which this is apparēt to haue bin commanded by God. *What haue I to do with the multitude of your sacrifices, saith the Lord? I am full of the burnt offrings of Rams, & of the fat of fedde beasts: and I desire not the bloud of bullockes, nor of Lambs, nor of goats. He that killeth a bullocke, is as if he slue a mā: he that sacrificeth a sheep, as if he cut of a dogs neck: he that offereth an oblation, as if he offered swines bloud: he that remembreth intense, as if he blessed an Idol. I spake not vnto your fathers, nor commanded thē, when I brought thē out of the land of Aegypt, cōcerning burnt offerings & sacrifices. Vnto the wicked said God: What hast thou to do, to declare mine ordinances, that thou shouldst take my covenant in thy mouth?* Wherfore Christ also saith, *Leave there thine offering before the Alter, & go thy way: first be reconciled to thy brother, and then come and offer thy gift.* There are other places also of scripture besides these, where it is commaunded, that all professed wicked persons be excluded from the Church, and the vse of the Sacramentes: as, whereloever is reprehended the vnlawfull vse of the Sacramentes: Likewise, whereloever the Ministers are commaunded to receiue only such for members of the church, as professe faith and repentaunce. Rep *God indeede forbiddeth the vngodly to come vnto the Sacramentes, but hee willeth not that the church should forbid them.* Aunsw. What God forbiddeth to be done in the Church, that wil he haue to bee avoided by the Discipline of the Church: and that God hath willed the Church to forbid and exclude professed vn-

Isi:1:11: Isi:66:3: Ier:7:22: Psal:50:16: Mat:5: 24:

godly

godly persons, is manifestly proued by the fore alledged places.

2. Ob. *Men are not able to discerne the worthy from the unworthy, they cannot know, who truelie repent, & who persist in impietie, neither can they cast anie man into hell fire. Therefore that iudgement now not committed vnto the church, whereby the godly may bee distinguished from the vngodly.* Ans. The church doth not iudge of such as are hidden or secret, but of those that are manifest, that is, of those, who shew themselues in outwarde life and profession; and this shee doeth when concerning such, shee subscribeth to the iudgement of God; that is, when shee iudgeth of them according to the prescript of Gods worde: as when out of the worde of God shee pronounceth the obstinate to be condemned, as long as they continue such; & when out of the worde of God shee absolveth them which shew repentance. But to discerne from others such as are close and hidden, as the church is not able, so neither doth shee take it vpon her.

3. Ob. *Christ saith in the Parable of tares, Let both grow together vntill the harvest. Therefore none ought to be excluded.* Ans. 1. *Christ speaketh there of hypocrites, who cannot bee discerned alwaies from the true seruers of God.* Therefore his meaning is, that hypocrites ought not to be cut off or separated from the church, as whom we know not to bee such: but that the Angels shall do this at the last day. 2. *Christ distinguisheth there the office of the Magistrat, & of Ministers. Let them grow,* that is, put not to death any which are estranged from the church. For the Ministers may not vse corporal force against any man, as may the Magistrate. Now if this difference bee put, the difference which is between the church, & the kingdom of the diuel shall not be taken away.

4 Ob. *Men are to be forced & compelled vnto good works. The vse of the sacraments is a good work. Therefore they are to be forced & compelled to the vse of the sacraments.* Ans. 1. The Minor is not true, except it be vnderstood of that vse, which is celebrated by the faithful: otherwise, whē vnbeleeuers vse the sacraments, their vse is no good worke. For the vse of the sacraments is a good worke, whē good moral works go before this vse: & then is it truely called the vse of the sacramentes, otherwise it is rather an abuse & prophaning of the sacramentes. For when the wicked take the sacraments, they abuse them; whence it is that Christ expressly dehorteth the wicked from this good worke, when as hee saieth, *Leaue there thine offering before the Alter, and goe thy waie.* 2. The

Maior

Maior proposition is to be distinguished, Men are to be compelled vnto good works, but in their order, so that there go before an enforcing to *morall* workes, and then followe after an enforcing to *ceremoniall*
Luk:14: 23: workes: and so is that to be vnderstoode, which Christ saith, *Compel thē to come in.* [If they thus vrge the Argument, *Good workes are not to bee forbidden: The vse of the Sacraments is a good worke. Therefore not to be forbidden:* If, I say, they thus argue, we grant them their Conclusiō, nor
Nom, 15.30 we forbid not the vse, but the abuse. Rep. 1. *God would that All shoulde celebrate the Paßeover.* *Anſ.* All, not notorious wicked ones, but such as were members of his people, and ought to be tolerated in a civil society: but concerning obstinate persons there was a commandement, that they shoulde bee taken from amidst the congregation. Rep. 2. *Yet neverthelesse many evils accompanie this vse, and are therein committed* *Anſ.* These evils are done by them that hinder, & will not follow this good vse, not by them that exhort therevnto. Yet, *Blessed are they that*
Matth:5 :6: *hunger and thirst after righteousnesse*: that is, which desire the performance of that which is good: which if it be not practised, it is not their fault. And we may not doe evil, or omit those good things which God commandeth, that good may come thereof. Only let vs doe our duty, and leaue the event vnto God. If that which is good be not put in practise by others, yet our conscience is cleere, & we haue discharged our
] selues.]

5. Ob. *We haue not examples of this excluding. The Prophets, Apostles, and Iohn excluded none: nay, Iohn baptised a generation of vipers: Therefore our Ministers may not exclude any from the Sacramentes.* *Anſ.* The Prophets albeit they could not exclude the wicked from the sacrifices and sacraments, yet they condemned that wickednesse of theirs in approaching thither, & made oftentimes long sermons both against the wicked, who did approach; and against the church, which admitted thē vnto the sacrifices. *But that the Apostles did exclude*, Paul alone doth sufficiently shew by his example, as wee saw before, in that he commanded the incestuous person to be delivered vnto Saran, and
Mark:1:5: to be cast out of the Church: and *Iohn Baptised them onlie who promiſed faith & repentance: he baptised a generation of vipers, whē they did*
Luk: 33: *repent.* Wherefore although they were a vipers brood whō Iohn baptised: yet were they not any longer vipers, whē they were baptised. For Iohn baptised none but such as *confeſſed their sinnes.* As also hee *preached*

ched the Baptisme of repentance for the remission of sinnes: & required of them whom he baptised that they should *bring forth fruits worthie amendment of life.*

6. Ob. *If they are to be admitted vnto the sacramentes, which professe faith and repentance, and the vnbeleevers and wicked are to be excluded: the same shall be done after the same manner, as it was done by Iohn. But Iohn by himselfe alone admitted them who professed faith & repentãce, vnto baptisme, and hee alone also reiected the impenitent: Therefore it shall be lawfull for one minister alone either to admit them who professe the doctrine and repentance, or to reiect the obstinate.* Ans. The reason is not like. For Iohn was endued with a propheticall and Apostolicke authority, which our Ministers haue not. Againe, at that time the gathering of the newe Church was respected, and not the excluding of them, who were in the Church, and had revolted from it.

Certaine Arguments assoiled, whereby some in a publique disputation held in Heidelberge Ann. 1568 *Iun.* 10. (*D. Peter Boquine being Moderator, and M. George Witthers Englishman, the Respondent*) endevored to abolish Ecclesiastical discipline, which Arguments with their solutions were taken word by word from the mouth of D. Vrsine at the Repetition of this disputation the nexte day privately made in *Colleg. Sapient.*

The THESIS proposed concerning Church-Discipline, were these two.

1 *To the syncere preaching of the word, and lawfull administration of the Sacramentes, is required an office or power of Government in the Church.*

2 *This office I thus interpret; That the Ministers with the Seniors should haue and should exercise a power of convicting, reproving, excommunicating, and executing any other point of Ecclesiasticall discipline on any offendors what soever, even on Princes themselues.*

3 *WHere the worde & Sacramentes are rightly to be administred there must the authority of discipline be established: But in the primitiue church and at this daie in well ordered churches, the authority of discipline is not established: therefore the*

word

word & sacraments are not rightly there administred. But absurd were it so to say, therefore absurde also to impose a necessity of discipline on the church. *Ans.* These words, *To be rightly administred*, are doubtful, and haue a diuers meaning. 1. *To administer rightly*, signifieth, so to administer, as that the administration wholy agree with the prescript of the Lord. 2. It signifieth, *to administer*, not according to the right, perfect, & exact obseruing of it: but so, that the administration bee pleasing to God, & profitable for the salvatiō of the church. In this whol world the sacraments are not rightly administred according to the former signification: but according to the latter signification they are. For albeit some blemishes, by reason of the churches weaknesse and imbecility, cannot be corrected & amended on a sodaine: yet the administration may please God, & profit the church. Albeit we are nevertheles to acknowledge & bewaile the defects. Mat. 5:6 *For blessed are they which hunger & thirst after righteousnes.* except these things be grāted there wil be no pure church in the world. We may seeme now to haue sufficiently assoiled this obiectiō: but yet further also we deny the minor. For the authority of discipline was, & cōtinued in the primitiue church, & shall also continue in an ill ordred church, but with great abuse, as amongst the Papists. Rep. *In our churches, & in the reformed churches excōmunicatiō is not in force. Therfore the Minor of the former obiection is true.* *Ans.* Although in some churches it be not exercised, yet is it not ill exercised: but the Minor is nevertheless infringed. Because in those churches the word and the sacraments are rightly administred, according to the other signification, wherof we spake before. Heere Vrsine alledged a saying out of Chrysostome; Chrysostome saith, *If any wicked person come vnto the Lords table, giue not vnto him the Lords sacrament, the body & bloud of the Lord: if he will not beleeue, signifie it vnto me. I will rather lese my life, than I will admit him.* Excommunication therfore was in force and was exercised in the church many hundred yeares after Christ.

2. Ob. *That doctrine which hath neither Gods worde, nor approued Examples, is not to be thrust vpō the church: But this doctrin hath neither of these: Therfore it is not to be thrust vpon the church.* Mat. 18: 17. *Ans.* It hath the word for it: *If he refuse to hear the church, let him be vnto thee as an heathenman*: It hath approued examples: 1. Cor. 5: 5. *Let such a one bee delivered vnto Satan.* And, 1. Tim. 1: 20 *Whom I haue delivered vnto Satan.*

Obie-

Obiections against the word or ſcriptures alleadged for proofe of Seniory & Excommunication.

REpl. *No mention is made of the Seniory, or of* EXCOMUNICATIO *in the place Mat.* 18. *Therfore this ſcripture proveth nothing* ANſ. I deny the Antecedent. FOr although there be not the formal words, yet the thing it ſelfe is conteined in them. For the Seniory is intimated in theſe words: TEL *it to the church*: & EXCOMUNICATION in theſe, LET *him be vnto thee as an* HEATHEN, *or publican*. Rep. 2. THE *church is not the Seniory: But Chriſt cõmandeth that ſignificanion be givẽ to the church, & that admonitiõ be givẽ by the church. Therfore not by the Seniory*. Anſ. I deny the maior: albeit the whole reaſon notwithſtanding may be granted: namely that Chriſt vnderſtandeth not *the Seniory*, but taketh properly the name *of the church*, both of the Iewiſh before Chriſt, & of the Chriſtian after Chriſt. But there muſt bee notwithſtanding ſome order in the iuriſdiction of the church: ſome muſt be appointed & ordained by the church to overſee & direct mẽs actions, elſe wil there be a cõfuſion of al things. We cãnot obſerve that which Chriſt ſaith, without defining of circũſtãces. THerfore by the church is cõprehended the Seniory, & by cõſequẽt it is vnderſtood of a coũcil or aſſẽbly of governours. Rep. 3. *It is true indeed, that ſignification cãnot be givẽ to the whole church, but to the coũcil or aſſẽbly of governors: which yet is civil: ſo that the meaning is*; TEL *the church, that is, the Senate of the city*. Anſ. NOW thẽ they confeſſe that it cãnot be ſignified to the whol church, but to ſome coũcil or aſſẽbly of governors, which yet muſt be civil, not Eccleſiaſtical. THe queſtiõ thẽ is, whether Chriſts words are to be vnderſtood of a civil coũcil, & aſſẽbly THey prove therfore that this council is civil, thus; THAT *councel which puniſheth with corporal puniſhmẽt, is civil. THe coũcil, which gave Paul power to put chriſtiãs to death, puniſheth with corporal puniſhmẽt: Therfore it was civil* Anſ. That coũcil which puniſheth ſo, according to right, is civil. BUt they, who gave that power to PAul, did it wrongfully, becauſe they had not that right & autority, but vſurped it. Which alſo is to be thought of their putting Stephẽ to death, becauſe it was done tumultuouſly: & further, the PRIESTS thẽſelves were conſenting vnto it, but vniuſtly. REp. 4. *S. Auſtin ſaith that the Iews did lie, whẽ they ſaid, It is not lawful for vs to put any mã to death*. Anſ. THe words of AUſtine are theſe. DID *they not put him to death, whõ they yeelded vp to be put to death? [BUT we muſt vnderſtãd, that they meant, they might not put any to death, becauſe of the ſolemnity of the day which they begaunt now to celebrate.*

That by the name of the church is meant the Seniory.

Ioh: 18: 31 Tract. 114. in Iohann.

Yee false Israelites, are ye so hard harted? Have ye so lost al sense through your overmuch malice, that you think your selves vndefiled from the bloud of the innocent, because ye delivered him to another to be slaine? Therfore Austine saith nōt that they lied, but only saith, that they did that nevertheles, which they saide was not lawful for thē to do.] Repl. 5. *Saint Chrysostome also saith: It is not lawful for vs: that is, because of the feast approching.* Ans. This is not true (with the good leave of S. Chrysostom be it spoken) because it is witnessed by their stories, that their civil Iurisdiction & laws were taken from thē by Herod the great: & Iosephus writeth that the whole counsel was put to death by him & Hyrcanus, one Sameas only excepted. Therfore the Iewes in effect say this vnto Pilate: Thou hast the power of the sworde: it is not lawful for vs to put any man to death: which thing Pilate also himselfe confirmeth, saying: *Knowest thou not that I have power to crucify thee, and have power to loose thee?* Repl. 6. *It is said in the gospell: Take ye him, & iudge him after your owne law.* Ans. He meaneth the law of Moses: as if he should say; If he be a blasphemer, stone him to death; you have my good leave and warrant. Repl. 7. *Iosephus saith, That their lawes were graunted vnto them by Claudius.* Ans. Then before time they had them not. Moreover, Claudius is said in this sense to have graunted them their Lawes, because he permitted them to observe their owne Lawes and rites in religion. [*I will* (saith Claudius the Emperour) *that their lawes be no longer infringed through my Predecessor Caius his folly, but by the publication of this my Edict, that other of Caius be repealed, & they have free liberty to persist in the auncient religion of their Fathers.*] Repl. 8. *Their Councill was taken away by Herod the Great: Therfore before time they had civil iurisdiction, & at that time, whē Christ commāded to signify it vnto the councel, they had none but the civil. Wherfore, by consequent, it was to be signified to the civill senate: for that there was no cōcill but the civil. For in all there were three councils or assēblies 1. Of the whole kingdome, as the high courts of parliament in England 2. Aleße councel, which was the senate of the city of Ierusalem: & that was civil & ecclesiastical. 3. The Triumviri. All these were civil. The councel then was civil. Christ sēdeth to the cōcil Therfore to the civil senate.* [Ans. 1. *By retortion.* If the Iewes lost their civil Iurisdiction vnder *Herod the Great*, then they had it not in Christs time. For it is cleere that *Herod the Great* died before Christ beganne to teach.] *Ans.* 2. The council

In Math. Hom 85:

Lib 4. Antiqu: cap: 8:

Iohn. 19: 10.

Iosephus. Lib: 19: Antiqu. cap: 5:

was

was *civil*, but not *only civil*: for it had also ecclesiastical power, because it handled & decided matters of religion: It consisted of Pharisees and Scribes, of Divines & Lawyers. For they had moral & iudicial Lawes. The lesse Counce! therefore whereof Christ speaketh, was not meerly *Civill*, but *Ecclesiasticall* also. Nowe then the question is, *Whether Christ commaunded to tell the councell, as it is civill, or as it is ecclesiasticall?* That he wil have it signified vnto the council, as it is ecclesiastical, we proove out of the text. 1. *Because we are commaunded to account the excommunicated person for an heathen & Publican*, that is, for an aliene from Christs kingdome. Now to pronounce a man to be a Publican & an alien from Christs kingdom, belongeth vnto the ecclesiasticall Magistrate, not vnto the civill: because a Pub'ican: & an heathen may be a member of the citty, but not of the Church of Christ. 2. Christ addeth, *Verily, verily, I say vnto you, what soever yee binde on earth, shall be bound in heaven.* Here Christ meeteth with an obiection. For the excommunicated person may obiect; what doth this touch mee? Although the church account me for an infidel, for an heathen man, & publicane, I wil notwithstanding in the meane season eate & drinke. Christ answereth therfore, that this iudgment shal not be frustrate or of no effect: for I my selfe wil be the excutor of it. Before, he said, *I wil give thee the keies of the kingdome of heaven*: but there he speaketh of the common & general authority of the ministery: here he speaketh namely & particularly of the ministers authoritie in this cause. To bind & loose therfore is not belonging vnto the civil magistrate, but vnto the Church. Thus far concerning the first member, *That in the name of the Church mention is made of the Seniory*: Nowe as touching the other member, *that there is mention of Excommunication* in those wordes. *Let him bee vnto thee as an heathen & Publicane.* Cap. 18.

That excõmunicatiõ is conteined in the place of scripture before alleadged.

Repl. 1. *To be accoũted for an heathẽ man, &, To be excõmunicated, are not alone. Therfore the word excõmunicatiõ is not cõteined here in words of like force.* Now *the Antecedẽt is proved thus: Let him be vnto thee as an heathẽ mã, & a Publican: There he speaketh not of the publique iudgment of the church, but of the private iudgmẽt of each man. Therfore he is not presẽtly excõmunicated by the whol church, who is accoũted for an heathẽ by private mẽ.* Ans. Whõ each in several accoũt for an heathen mã, him the whol church so accoũteth of. Therfore he speaketh of the iudgmẽt of the church. Rep. 2. *But it is not said there in the text, whõ the whole church accounteth for an heathẽ mã; but, He that heareth not the church,*

accoũt thou him for an heathen man. Therfore thou accoũteſt him not ſo according to the churches iudgment, but according to thine own iudgmẽt. Anſ. Wel. I account him ſo, becauſe he heareth not the church. But, not to heare the church, &, to be a Publicã & eſtrãged frõ the church, are not theſe al one? But I add another thing which admitteth leſſe queſtioning. He ſaith not only to every private man, but *the whol church.* For, *To thee*, &, *To the church*, are of like force. For when Chriſt cõmandeth that I account a man for a Publican & a heathen, doth he in the mean time wil that the church account him for a Chriſtian? No: becauſe thẽ he would have cõtrary iudgments to be at once givẽ of the ſame man. Wherfore, to be accoũted of one for a publicã, is, ſo to be accoũted of al, even of the whole church: and if that denunciation ſhould not bee done in ſpecial & particular, no mã ſhould be accounted for a publicã. But, To be accoũted of the church for a publican & an heathẽ, is to be excõmunicated, & to be out of the cõmunion of the church: Wherefore this later member ſtandeth ſtil, that in the ſcripture alleadged mẽtion is made of excommunicatiõ, & that it is cõmitted to the church.

Rep. 3. *The wicked may be accoũted for heathẽs & publicans, without any excõmunicatiõ. Therfore a publican & an excõmunicat are not al one.* Anſ. I deny the antecedent: becauſe, To account one out of the communiõ of the church, &, to excõmunicat, are al one. Rep. 4. *But we may account one, that is, thinke one in our mind, to be ſuch a perſon* Anſ. If he heare not the church, thou art to know, not what the church thinketh of him in mind, but what they publikly determine of him, whether thou maiſt accoũt him for an heathẽ & publicã. And furthermore, Paul elſewhere forbiddeth vs to eat & drinke with a wicked perſõ. But con-
1. Cor. 5. 11 verſing with a wicked man cãnot be avoided on the ſecret cogitation, but on the publike determination of the church. Therefore it is not a knowledge only in the mind. Thirdly in the ſame place he ſaith, *Put away frõ among your ſelves that wicked man*, that is, proclaime & declare him to be no member of the church. Therfore, *To accoũt one for a publican*, is not only to thinke in mind, but alſo to pronoũce him an aliant from the church, & to excommunicate.

[[*Obiections againſt the example of the Apoſtles excõmunicating, alleadged* 1. *Cor.* 5. 2. *Cor.* 8. 5. 2. *Theſſ* 3. 1. *Tim.* 1. *&c.*

THey vvho at this daie diſallow of the diſcipline of the Church elude the example of Saint Paule tvvo vvaies. Some *ſimplie denie*

that

that the Apoſtle ſpeaketh of excõmunication when he ſaith. *He that hath thus done, let him be delivered vnto Satan*: for, ſay they, *to deliver vnto Satan*, is not to excommunicat, but by ſome miraculous puniſhment through Satans meanes to cut of, or at leaſt curſe & banne him, & deliver him to Satan to be tortured, yet ſo that he continue a member of the church notwithſtanding. Others *graunt* that Paule ſpeaketh of Excõmunication; but they deny that the example perteineth to vs, becauſe now there are chriſtian Magiſtrats, mainteiners of diſcipline, of which Magiſtrates the church was deſtitute in the Apoſtles time. *Anſ.* But againſt the former of theſe make the Apoſtles wordes: *Put away from your ſelves that wicked man*: &, *VVith ſuch a one eat not*. Theſe cannot be vnderſtood of a miraculous puniſhment by death, ſuch as Ananias & Sapphira ſuffered; but they ſignifie the ordinary authority and iudgment of the church. 1. Becauſe hee ſaith, *Put yee away*: and reprehendeth them becauſe they had not yet abandoned him. And, *Yee are puffed vppe, and have not rather ſorrovved, that hee vvhich hath done this deede, might bee put from among you*. Nowe all of theſe had not that gifte which Peter had: Therefore he ſhould wrongfully reprove them, for not ſhewing ſome miracle. 2 Becauſe he reqnireth the conſent of the church: *VVhen ye are gathered togither, and my ſpirit*: But there was no neede of ſuch a concourſe or an aſſemblie for manifeſtatiõ of a miracle 3. Becauſe he wil that the inceſtuous perſon *be delivered vnto Satan for the deſtruction of the fleſh, that the ſpirit may bee ſaved in the day of the Lord Ieſus*: that is, he wil have him ſo dealt withal, that notwithſtanding hee might live & repent, that his fleſh might be tamed with true contritition, that the old man might be mortified, and the new man quickened. Wherfore the Apoſtle would not that he ſhould be ſlaine. 4. He ſpeaketh of the ſeperating & exiling him from the church, when he ſaith: *Purge out the olde leaven. Companie not togither with fornicatours. VVith ſuch a one eate not* Al theſe ſpeeches intimate a ſeparation, not anie mortall puniſhment. 5. The conference of places of Scripture teacheth that they, who either in word or in life denie the Chriſtian faith, are not to bee reputed Chriſtians. Ambroſe ſaith, that this inceſtuous perſon, vvhen his offence was once knovven, *vvas to bee baniſhed from the companie of the brotherhoode*, that is, from the Church. Novve they vvho are caſt out of the Church are worthely ſaide to bee delivered vp

To deliver vp to Satã, & to put from the church, is to excommunicate.

1. Cor. 5. 2.

1. Cor. 5. 4.

1. cor. 5. 5.

1. Cor. 5. 8. 11.

to Satan, because they are coversant and resident in his kingdome, as long as they repent not.

three causes why Paule commanded the incestuous person to be excommunicated

They who maintaine the latter opinion alleadge a false cause, when they say that Paule therfore would have the incestuous person excommunicated, because then there was no Christian magistrate. For Paul rendereth far different reasons heereof, which continue in force vnto this day. 1. The commandement of Christ: *When ye are gathered togither, & my spirit, in the name of our Lord Iesus Christ*, that is, by that authority & warrant of Christ: Tell it vnto the church: *Let him be vnto thee as an heathen, or a Publicane.* 2. That the excommunicated person might repent, and be saved Let *him be delivered vnto Satan, for the destruction of the flesh, that the spirit may be saved in the day of our Lord Iesus.* 3. Least others should be tainted & infected with the same sore, *Know ye not that a little leaven leaveneth the whol lumpe? For Christ our Paßeover is sacrificed for vs*, that we should live *with the vnleavened bread of syncerity & truth*, & become *a newe sprinkling* & cast out the olde *leaven of maliciousnes & wickednes*, or at least if we cannot cast it all out, yet that we professe not the tolleration thereof. These are the causes why Paul commãded that the incestuous person should be excommunicated out of the church: but wee no where reade that the church did therfore excommunicate wicked persons, because it wanted a Christian Magistrate. For the dueties of the Church and of the Magistrate alwaies were, and yet remaine distinct. It is certeine then that the Apostle speaketh of Excommunication, when he saith: *Deliver him vnto Satan. Put away that wicked man from among you*: & that he treateth of the ordinary power of the church against malefactors; whether anie miracle then betide or no.

Ob. 1. *Nathan excommunicated not David an adulterer. Therfore Paule excommunicated not the incestuous person.* Aunſ. David repented after the first warning, therfore he ought not to be excommunicated. Paule also speaketh with cõdition of repentance. *Put him away*: to wit, if he repent not, or hath not already repented, on which repentaunce he commandeth that he be received againe. This condition wee must necessarily vnderstãd: because that Christ would that certein degrees of admonition should first be practised, and god at any time receiveth the penitent into favour. The theefe on the crosse is not excommunicated, but, vppon his repentance, received of Christ: *If thy brother*

ther shall sin against thee vntil seventy times seven times, thou shalt forgive him. Wherefore not offendors, but obstinate persons, of which sorte David was none, are to be excommunicated. Mat:18.22.

Ob.2. *Christ excommunicated none, Therefore Paule did it not, neither ought the Church to excommunicate anie*. *Aunsw.* The consequence is not good to argue from the denial of the *fact*, to the denial of the *right & lawfulnes of the fact*. The argument is no better then this: *Christ baptised none: therfore Paule might not, & the church may not baptise any*. For Christ indeed baptised none, but he commanded his Apostles to *baptise al nations*: So likewise he excõmunicated none but he commanded the church to excommunicate the rebellious and obstinate: *Let him be vnto thee as an Heathen. Leave thy gifte at the altar* &c. Philip saith to the Eunuche: Thou maiest bee baptised, *if thou beleevest with all thine heart*: Therfore he had not baptised him, if hee had not beleeved Mat.18.17. & 5:24: Act.8.37.

Ob.3. *Paule saith, Ye have not* *SORROVVED, *that hee which hath done this deede, might be put from among you: Therefore they should have praied, that God would miraculously take him away by the devill. Ans. Yee have not sorrowed* signifieth, ye have not beene earnest in taking away that scandal, which should be remooved from you: from you, I say, because in the end Paul saith; *Put away frõ among your selves that wicked man*. Therfore these wordes *That he might be put from among you*, signifie, that he was to be cut of, not by Satan, but by the church. Reply. *Paule vseth the same word of himselfe: I shall* *bevvaile many of them which have sinned already, & have not repẽted &c. Here*, TO BEVVAILE, *signifieth not to be careful of removing a scãdal frõ the church. Therfore neither in the former place*. Ans. Wee answere out of the texte. In that place hee saith, *If I come againe, I wil not spare*: where hee noteth the cause of this his griefe, in that he is cõstrained to punish severely the obstinat, that is, in the end to excõmunicate them out of the church. 1 Cor:5.2. ἐπενθήσατε. 2:Cor.12:21 πενθήσω. 2.Cor:13:2.

Ob. 4. *The Apostle expoundeth himselfe that hee did not inioyne the Corinthians to excommunicate the incestuous person, when he saith: It is sufficiẽt vnto the same mã, that he was rebuked of many. Therfore those words, Cast out him for an heathẽ & a publicã; & put him away frõ among you, signify only a rebuking*. Ans. This reasõ deceiveth by a fallacy of cõsequent: because a general rule is not builded vpon an example: For because heere was neede of rebuking onely, seeing the partie repented: 1.Cor.2:6.

It doth not therof follow, that alwaies the ſame only is required. Repl. *VVhat they did, that Paule commanded: But they did only reprehend & rebuke: therfore Paul commanded them only to reprehend him, when he cõmanded them to put him away frõ among them, & to deliver him vp to Satan.* Anſ. Paule commanded that they ſhould reprehend him, but not that only: becauſe he commanded alſo that they ſhould reiect him, if he repented not. But if he repented it ſhould be ſufficient to reprehend & rebuke him. Wherfore it doth not follow. *They only reprehend him: Therfore Paul commanded them only to reprehend him.* This is a true anſwere vnto the former reply: but there is another alſo cleere and manifeſt. For the greeke word (which the Apoſtle here vſeth) ſignifieth not only *reprehenſion* and rebuking, but alſo that *excommunication*, which is by words only. And in this ſenſe not only it may, but alſo muſt be taken: becauſe he ſaieth, *So that now contrariwiſe yee ought rather to forgive him.* Therefore he was now excommunicated, and not as yet received, bnt to be received. Neither was he only reprehended & rebuked, but alſo caſt out and reiected. And when alſo hee ſaith, *Of many*, hereby is confirmed, that by the name of the *Church*, whereof Chriſt ſpeaketh is not vnderſtood the common multitude, but the chiefe governers of the church. Againe, *For this cauſe did I write* (ſaith the Apoſtle) *that I might know the proofe of you, whether you woulde be obedient in all things.* He praiſeth them therfore becauſe they obeied. Wherfore before repentance he forbiddeth *That they company not together vvith the excommunicated perſon.* And further he alſo ſaith: *I pray you that you would confirme your love towards him.* The greeke word κυρῶσαι (which wee interpret, *to confirme*) ſignifieth, by publique ſentence to ſpeake a thing. So it is taken Gal. 5.15. *A mans covenant when it is confirmed*, that is, ratified by publique authority. The Apoſtles meaning therfore here is, that they ſhould declare their love towards that man by publique teſtimony. Therfore, *to forgive*, is to receive the excommunicated perſon into favour, & that doth hee often repeate. Now there was alſo ſome ſpace betweene the wrighting of the former and the latter Epiſtle to the Corinthians: Therfore he ſtood in the meane time excõmunicated. In the former Epiſtle Paule ſaith, *That hee heareth that ſome wicked perſons were amongſt the flocke*: Them he willeth to be excommunicated. And it is likely that the Corinthians obeyed this his commandement in excommunicating them, and ſo wrote to Paule that they

ἐπιτιμία.

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matthew 18

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they had obeyed him therein, becauſe in his. 2. Epiſt. cap. 2. hee commendeth them, & willeth them to receive again the inceſtuous perſō, vpon repentance.

[Ob. 5. *Excommunication needeth no excuſe: But Paule excuſeth himſelfe for that he had commanded him to be delivered vp to Satan. Therefore he commāded not that he ſhould be excōmunicated, but inioined ſome more grievous penance.* Anſ. The Maior is falſe, becauſe excommunication from the church & kingdome of Chriſt, whereas it is a moſt grievous puniſhment, it requireth a farre greater excuſe, then any bodilie puniſhment.

Ob. 6. *The Miniſters cannot ſhutte men out of the kingdome of God. Therfore Paule commandeth them no ſuch matter.* Anſ. To the Antecedent we anſwere, that they indeed cannot by their own authority; but they can in Chriſts name, according to the Apoſtles direction, *VVhen yee are gathered togither, & my ſpirit, IN THE NAME of our Lord Ieſus Chriſt.* Againe, they cānot caſt men out of Gods kingdome, but they both cā, & ought to denoūce reiectiō vnto ſuch as God profeſſeth in his word that he doth reiect. For, *to excommunicate*, is nothing elſe, but *by denouncing to obſtinate offendors their reiection from God, to ſubſcribe vnto Gods divin cenſure.* Now this the church not only can, but ought alſo to doe. Therfore Paule reprehended the Corinthians, becauſe they excommunicated not the inceſtuous adulterer, but expected vntil they were admoniſhed heereof. Therfore hee reprehended thē, becauſe they had ſwarved frō the cōmō rule, that is, performed not the known & ordinary office of the church, that, according to the commandemēt, they ſhould account of him as of an heathen or Publicane.

Ob 7. *Paul commandeth that he ſhould be delivered to Sathan for the deſtruction of the fleſh. But the word ὄλεθρος importing deſtruction, ſignifieth every where in ſcripture violent death. Therefore heere in this place alſo is inſinuated a miraculous ſlaying of the body by Satan, that the ſoule might be ſaved.* Anſ. It appeareth out of the circumſtances, that *deſtruction* here ſignifieth *the mortifieng of the old man.* For the oppoſition of the *fleſh* & the *ſpirit*, & the very phraſe is moſt vſual with Paul in this ſenſe. The whole ſcope alſo of the matter ratifieth the ſame. For he wil that he ſhould be deliverd vnto Satan, that the fleſh may bee mortified, & the ſpirit ſaved: that is, that he may be converted in this life, & be ſaved in the life to come. Therefore his meaning is not that hee ſhould

be.

be miraculously destroied, and deprived of life. Repl. *But no man can be delivered vnto Satan for his conuersion, or the mortification of the olde man in him.* Ans. It is true, that this delivery & giving over to Satan, *of it selfe*, worketh no such effect, but *by accident*, that is, it is of Gods mercy, that the elect are reformed by chastisements. And in the same sence, wherwith they presse this their reply, may we overthrowe their owne interpretation: because Satan also slaieth no man, that his soule might be saved.

Ob. 8. *If he would have had him excommunicated, he would have expressed his intent more plainly.* Ans. We are not to respect only the plain] nes of any speech, but the purpose, force, & vigor therof. Heere greater perspicuity needes not, because the Corinthians vnderstood what he meant, els had he vniustly reproved them.]

Ob. 9. *Whom Paule had willed to be noted by a letter, him hee willeth* 2. Thes. 3. 15 *the Thessalonians to account of, as of a brother, & therfore will not have him to be excommunicated.* This consequence or sequele is proved thus: *Contraries cannot stand togither, but to excommunicate one, & account him for a brother, are contraries: therfore if he be to bee accounted for a brother, he is not to be excommunicated.* That these are contraries, is also thus proved. *To excommunicate, is, not to account one for a brother. But, Not to account one for a brother, &, to account one for a brother, are contaries: Therefore also to excommunicate one, and account him for a brother, are contraries, and so cannot stand togither: except, Not to account, & To account for a brother, should be al one.* Ans. There is an ambiguity and diverse vnderstanding of these wordes, *to account for a brother*. Seeing there are degrees of brotherhood. Wherfore the contrariety is not here of force. For al men are brethren both Christians, and Turkes. But Christians nevertheless, though they account Turkes for their brethren, & neighbours, & desire their salvation: yet do they not acount them for Christian brethren. If then they are to account Turkes for their brethren, then much more must they account them, & seeeke their salvation, who were beforetime brethrē, [that is, Christians. [2. It is a fallacy of taking that simply & wholy to be true which is true but in part. *Account him for a brother*, that is in loue, desire, & hope of saving him, but not in reckoning him amongst the sons God and members of the church, vntil he repent. 3. He saith not: Habete. Monete. * *Account him for a brother*: but, * *admonish him as a brother*, that is, as

him

him who ſometimes was a brother, & who, if hee repent, muſt againe be reputed a brother. For they are not altogither deprived of all hope of ſalvatiõ, who are excõmunicated, but that they may return again by repentance, & be included vnder the ſame hope. Now Paule vſeth this Phraſe, becauſe hee woulde that loue and hope of amendement ſhould be the rule of reproofe. For a brother admoniſheth a brother friendly, & to a good end.]]

Ob. 10. *VVhat Paule did, that are not we to follow. Paul did excommunicate Hymenæus & Alexander without the churches conſent. Therefore we muſt excommunicate no man.* 1. Tim. 1:20 Anſ. The maior propoſitiõ is falſe, if it be generally vnderſtood. Rep. *The maior is thus proved. VVhat Paul did by his Apoſtolique authority, that are not we to follow. But he did this by his Apoſtolique authority.* Now the minor is proved by Paules words: *I have delivered ſaith he Hymæneus & Alexander vnto Satan. But our Miniſters & Paſtours, of churches cannot doe this. Therfore it muſt needes be that Paule did it of ſpecial authority.* Anſ. This whole reaſon I graunt. We muſt not follow his example, if he did it alone. But heereof it followeth not, *Therfore we may not excommunicate.* For ſo, more is in the concluſion, than in the premiſes. And againe the minor may be denied: becauſe in the text alleadged it is reported only, that Paule did it, not in what ſort and manner hee did it, whether alone, or with others.

THE

THE THIRD PARTE.

Of Mans Thankefulnes

[



After the treatiſe of mans *Miſery*, and of his *Deliuery* thence by Chriſt, the doctrine of *Thankfulnes* hath his neceſſary place: 1. *Becauſe it concerneth Gods glory*; ſeeing the principall ende of our Redemption is our *Thankfulnes*, that is, our acknowledging & magnifying of Chriſts benefits. 2. *For our comforte*, which conſiſteth in our free delivery: and deliverance pertaineth not but to thoſe who deſire to approoue themſelues thankefull. 3. *That hence wee may yeelde vnto God his due and lawfull worſhip*: For God condemneth all mans will-worſhip. We muſt therefore declare out of Gods worde the nature of true thankefulneſſe, which is the due worſhip of God. 4. *That we may know that all our good works are Thankfulnes, and not merites.* Now *in generall Thankefulnes is a vertue acknowledging and profeſſing the perſon of whom we haue beene intereſſed, and the greatneſſes of the benefites we haue received, with a deſire of returning & performing againe to our benefactors all honeſt and poſſible duties*. It comprehendeth in it *truth*, and *iuſtice*: *truth*; becauſe it acknowledgeth and teſtifieth the benefits that are received: *iuſtice*; becauſe it endevoureth to render condigne thankes for good deſertes. So then *Chriſtian gratitude*, which is here handled, *is an acknowledgement and profeſſion of our free redemption from ſinne and death by Chriſt, and an earneſt deſire to decline and avoide ſinne and all diſpleaſure of God, and to order our life after his will; to craue, expect, and receiue all good things by true faith frō him alone, and to render all poſſible thankes for benefites receiued at his handes.* Two parts there are alſo of this gratefulnes: *Truth*, & *Iuſtice*. *Trueth* acknowledgeth and teſtifieth the benefite of free redemption, and yeeldeth thankes vnto God for it. *Iuſtice* offereth vp vnto God ſuch recompence as hee requireth, which is nought elſe but a true worſhip of him, obedience, and good workes. Vnto *truth* belongeth the doctrine of *praier*: and the doctrine of *Good vvorkes* is referred to *Iuſtice*. Nowe the fountaine of all theſe is *mans converſion vnto God*. For the workes of the regenerate only are good & acceptable to God: and Gods Lawe is the rule of good workes. Wherefore in this thirde part of Catechiſme, *Mans converſion to God*, and *The lawe of God* is largely

What thāk fulnes is in generall.

What Chriſtian thankfulnes is.

A connexion of the common places of this third part by reſolving gratitude into his partes.

largely handled. So that these foure Commō places principally appertaine to this part *Of Mans thankfulnes*; the Common place *Of Mans Conversion*, *Of good works*, *of Gods law*, *& of praier*. The order & coherence of these Common places may be gathered also on this wise.]

Another connexion by comprehending gratitude of all his partes.

Out of the divers and manifold doctrine of the two former parts we haue learned, that wee are not through any merit of ours, but of Gods meere grace, by & for Christ, redeemed from sin & death, & euen frō all the euil both of crime & paine: whereof it followeth that we should be thākful for this exceeding benefit bestowed by Christ vpon vs. But we cannot shew & approue our selues thankful to God, except we be truly converted. For whatsoever is done by them which are not cōverted, is done without faith, & is therfore sin & abomination before God. First therfore those things which are spoken *Of conversion*, are in fewe words to be expounded. Then ensueth the cōmō place *Of good works*: for by them we declare our thankfulnes towards God: & true conversion cannot stand without good works. Afterwards is adioined the doctrine which entreateth *Of the Law*, whereby we learne to know good works. For those are truly said to be good works, by which we worship God aright, & shew our selues to be thankful: which are done by faith, according to the rule & prescript only of Gods Law. But because God will chiefly be worshipped of vs, and magnified by invocation, and for this cause we shew our thankfulnes most of al by our praier, & thanksgiving; at length the cōmon place *Of praier* shall bee lastly annexed. These things we purpose to declare briefly & in order here following.

Quest. 86. *When as we are deliuered from all our sins and miseries without any merit of ours, by the mercy of God only for Christs sake, for what cause are we to doe good workes?*

ON THE 32. SABBOTH.

Answ. Because, after that Christ hath redeemed vs with his bloud, he renueth vs also by his spirit to the image of himselfe: that we receiuing so great benefites should shew our selues al our life time thankful to God, [a] & honor him. [b] Secondly that euery of vs may be assured of his faith, by his fruit; [c] And lastly, by our honest & good conuersation, may winne others vnto Christ. [d]

[a] Rom. 6. 13 & 12. 1. 2.
1. Pet. 2. 5. 9.
1. Cor. 6. 20.
[b] Mat. 5. 16.
1. Pet. 2. 12.
[c] 2. Pet. 1. 10 Mat. 7. 17. 18 Gal. 5. 6 22.
[d] 1. Pet. 2. 12 Rom. 14. 19 Mat. 5. 16.

The

The Explication.

THis question *cõcerning the impulsiue causes of good works* is moued in the first place, & before wee come to handle the question *of mans conuersion*, not that good works go before Cõuersion, but for the orderly connexion of this latter part of Catechism with the former. For out of the doctrin of free satisfaction, human reason thus argueth: *He is not boũd to satisfie, for whom another hath already satisfied: Christ hath satisfied for vs: Therfore there is no need that we should do good works.* *Ans.* The Conclusion containeth more then the premisses enforce. That which followeth out of the two former propositions is this: *Therefore we our selues are not bound to satisfie*: and thus much we grant, 1. In respect of Gods iustice, which exacteth not a double paiment. 2. In respect of our salvation, for which if we were bound to satisfie, it shoulde bee no salvation at al. [Farther also wee are obliged vnto obedience and good works, in regard of those causes which are in this question enlarged. 1. Because good workes are the fruites of our Regeneration by the holie Ghost, which is perpetually vnited with free Iustification: *For whom he called, them also he iustified, and glorified. Such were some of you, but yee are washed, but yee are sanctified.* Therefore they who perfourme no good workes, declare themselues to be neither regenerated by the spirit of God, nor redeemed by Christs bloud. 2. To testifie our thankfulnes towards God for the benefite of our redemption: *Giue your mẽbers weapons of righteousnes vnto God. Giue vp your bodies a liuing sacrifice, holy, acceptable vnto God, which is your reasonable serving of God.* 3. That God may be honored by vs: *Let your light so shine before mẽ, that they may see your good workes and glorifie your father which is in heaven. That by your good workes which they shall see, they may glorifie God in the day of the visitation.* 4. Because good workes are the fruites of faith, by which we iudge of our owne faith and of the faith of others: *Giue diligence to make your calling and election sure*, after which wordes of Peter certaine copies insert these words, *by good workes. Every good tree bringeth forth good fruit. A good tree cannot bring forth euill fruit. Faith worketh by loue. The fruit of the Spirit is loue, ioie, peace, long suffering, gentlenes, goodnes, faith, meeknes, temperancie.* 5. That wee may win o-

[1] Rom. 8. 30. 1 Cor. 6. 11.

2 Rom. 6. 13. & 12. 1.

3 Mat. 5. 16. 1 Pet. 2. 12.

4 1 Pet. 1. 10.

5 Math. 7. 17. Gal. 5. 6. 22.

thers

thers vnto Christ: *When thou art converted strengthen thy brethren.* Luk 22.32.
Let the wiues be subiect to their husbands, that euen they which obey not 1.Pet.3.1.
the word, may without the word be won by the conuersation of the wiues.
Let vs follow those things which concerne peace; & wherewith one may Rom.14.9.
edifie another. These causes are with diligence to be vrged & vnfolded vnto the people in our Sermons of exhortation, & herevnto tendeth the whole 6. chap. and part of the 8. Chapter of the Epistle to the Romanes as far as the 16. verse.

The causes why Iustification and Regeneration haue a necessarie coherence. Acts 5.9.

For farther declaration of the first cause wee may obserue, that the benefite of Iustification is not given without the benefit of Regeneration. 1. Because Christ hath merited both; to wit, Remission of sins, and the dwelling of God in vs by his holy Spirit. Now the holy Ghost is neuer idle, but alwaies working, & so maketh those mē, in whom he dwelleth, conformable vnto God. 2. Because by faith the *hearts are purified.* For in thē, to whom Christs merite is by faith applied, is kindled a loue of God, and earnest desire of performing things acceptable vnto him. 3. Because God imparteth the benefite of Iustification to none, but to them which proue thankfull. But no man can proue thankeful, but hee which receiueth the benefite of Regeneration. Therefore neither of these can be separated from the other.

We are farther to note the difference of the first and second cause. The first sheweth vs, *What Christ worketh in vs by the vertue & power of his death.* The second teacheth vs, *what things we are bound vnto in regard of the benefites we haue receiued*]

Quest. 7. *Cannot they then be saued, which be vnthankeful, and remaine still carelesly in their sinnes, and are not conuerted frō their wickednes vnto God?*

Aunsw. By no meanes. For as the Scripture beareth witnesse, neither vnchast persons, nor Idolaters, nor adulterers, nor theeues, nor couetous men, nor drunkards, nor slanderers, nor robbers, shal inherite the kingdome of God. [a] 1.Cor.6.9. Eph.5.5.6. 1.Ioh.1.14.

The

The Explication.

[ His question is a collection or consequent issuing out of the former question, and depending thereon. For whereas good works are the fruits of our Regeneration, & are the thankes we owe vnto God, and evident arguments of true faith, which whosoever haue, they only are saved: on the contrary it followeth that evil workes are the fruites of the flesh, vnthankfulnes to God, & cleere arguments of infidelity, wherin whosoever persevere, they cānot be saved. Therfore they who are not converted from their evil workes vnto God, but continue in their sins, they are condēned for ever. For so saith the Scripture: *Be not deceived:* 1.Cor.6.9: *Neither fornicators, nor Idolaters, nor adulterers, nor wantons &c. shall* Gal.5.21: *inherit the kingdome of God Wherof I tell you before, as I also have told* Eph.5.5. *you before, that they which do such things shal not inherite the kingdome of God. For this yee know that no whoremonger, neither vncleane person, nor covetous perso, which is an Idolater hath anie inheritāce in the kingdome of Christ & of God. For, for such things commeth the wrath of God* 1.Ioh.3.14. *vpon the childrē of disobedience. He which loveth not his brother, remaineth in death.* We may farther obserue that here is contained another cause of good works, arising from the effect of the contrary: namely of evil works: because they which haue not good works, but persevere in sin, cānot be saved, seeing they are destitute of true faith & conversiō.]

ON THE 33. SABBOTH

Quest. 88. *Of what partes consisteth the cōversion of men vnto God?*

[a] Rom.6.1: 4:5:6: Eph.4.22: 23:24: Col.3.5:6: 7:8:9:10: 1.Cor.5.7. 2.Cor.7.11:

Ans. It consisteth of the mortifying of the olde man,[a] & the quickening of the new man.

Quest. 89. *What is the mortifying of the olde man?*

[b] Rom.8.13 Ioel.2.13. Hos.6.1:

Ans. To be truely & hartely sorry[b], that thou hast offended God by thy sinnes, & daily more and more to hate and eschew them.[b]

Quest. 90. *What is the quickening of the newe man?*

Ans.

Ans. True ioy in God through Christ,[c] and an earnest and ready desire to order thy life according to Gods will, and to doe all good workes.[d]

[c] Rom. 5: 1: & 14: 17: Is. 57. 15:
[d] Rom. 6: 10 11: Gal. 2: 20.

The Explication.

Here followeth the doctrine of mans conversion vnto God, the chiefe questions whereof are;

1 *Whether mans conversion be necessarie.*
2 *What conversion is.*
3 *What are the parts of mans Conversion.*
4 *What are the causes of conversion.*
5 *What are the effectes of Conversion.*
6 *Whether mans conversion be perfect in this life.*
7 *In what the conversiō of the godlie differeth from the repentance of the wicked.*

1 *Whether mans conversion vnto God be necessarie.*

MAns Conversion vnto God in this life is so necessarie, that without it no man can attaine vnto everlasting salvatiō in the life to come, according to the Scripture which saith: *Except a mā be born of water, & of the Spirit he cannot enter into the kingdome of God. Except ye repent ye shall all likewise perish. They which do such things shal not inherit the kingdom of God. If we be cloathed we shall not be foūd naked.* Hereunto belongeth the example of the foolish Virgins, which were shut out frō the marriage because they had not burning lamps filled with oile. And to this purpose is it that Christ gaue commandement, *Let your loines be girded about, & your lights burning. Be ye also prepared therfore; for the Son of mā will come at an houre whē yee thinke not.* And againe, *The Master of that servaunt will come in a day when hee thinketh not, and at an houre when hee is not ware of, and will cut him of, and giue him his portion with the vnbeleevers.* And here may we take vp that noble sentence of Saint Cyprian against Demetrianus: *When we are once departed hence, there remaineth no longer any place for repentāce, there is no work of satisfactiō.*

Joh. 3: 5: Luc. 13: 3: 1. Cor. 6: 9: Gal. 5: 21: 2. Cor. 5: 3:
Mat. 25: 10:
Luk. 12: 35: 40. 46:

Herein life is either lost or gained here we procure eternal salvation by our worship of God, & fruit of faith. Neither let any man be hindered by sin, or force, frō cōming to obteine salvation. For no repentāce is to late for him that is yet abiding in this world &c. Hence it appeareth how necessary cōversion is vnto the godly or those who are to be iustified & saved: & therfore that in our exhortatiōs to amendement of life or conversion, the foundation or ground is to be laied concerning the absolute & simple necessity of cōversion it selfe in al those which are to be iustified.]

2. *What mans conversion vnto God is.*

[THe hebrew word signifying mās cōversiō is *Theschubah*, the greek word μετάνοια & μεταμέλεια. Some distinguish these two words, so that μετάνοια in their iudgment is spoken only of the repentance of the godly; & μεταμέλεια signifieth also the repentance of the wicked. For of Iudas it is said that *he repented himselfe* where, the word μεταμεληθεὶς is vsed. And of Esay it is said that *he foūd no place to repētance*, where the word μετάνοια is expressed. Howbeit of God S. Paul saith, *the giftes of God are* without repētāce*: & the Septuagint whē they speak of god vse either word indifferētly. *It* repēteth me that I have made Saul king. The holy one of Israell wil not* repent.* The differēce therfore is very little or none at al save that μετάνοια importeth properly a change of the *minde* or *vnderstāding*, & μεταμέλεια insinuateth an alteratiō of the *wil* & *purpose*. Now in mans conuersion there is a chāge of both these parts the *vnderstāding* & the *will*. The Latins have many appellations & names whereby they expresse the same. For they cal it *Regeneratio*, *Renovatio*, *Resipiscentia*, *Conversio*, *Pœnitentia*.] Among al these the Greeke μετάνοια is very wel interpreted in Latine by *Resipiscētia*, there being the same reasō of both names. For as the Latine *Resipiscentia* is derived frō *resipisco*, which signifieth to waxe wise after we have done a thing: so the Greeke μετάνοια cōmeth frō μετανοέω, which is also to wax wise after an error or fault cōmitted; to recal or retract our iudgmēt & opiniō, & to alter an evil purpose. Some rēder μετάνοια by the Latine *Pœnitentia*, that is, repētance or penitēcy: and this *Pœnitentia* is said to be derived either frō *Pœnitet*, which signifieth to be grieved & to repēt, or frō *Pœna*, which signifieth paine & punishmēt: becaus the griefe which is in repētance, is as it were a punishmēt: or (as *Erasmus* is of opiniō) frō *pone tenendo*, as if to repēt were to apprehēd & lay hold on a later advise

Matth. 27. 3
Heb. 12. 17
Rom. 11. 29
Αμεταμέλητα.
Μεταμέλομαι, ὃ μετανοήσει.
1. Sam. 15. 11. 29.

* We have no one english word to answere vnto *Resipiscentia*. For our english *Repentance* expresseth rather the Latine *Pœnitentia*, which agreeth as wel to the wicked, as to the godly.

ment,

mẽt, or to know & vnderstãd a thing after it is done. HOwever it be, *yet the name of panitẽtia, or repẽtance, is more obscure thã the name of Conversio*, or cõversion. FOr *repẽtance* doth not cõprehend both that *from which* we reclaime our selves, & that *whervnto* we are chãged. But *cõversiõ* cõprehẽdeth the whol; becausе it addeth that mutatiõ & chãg, on which ensueth a beginning of new life in a true faith. NOw *repẽtance* signifieth only the griefe which is cõceived after the fact or sin. MOreover *the name of repentãce is of a larger cõpasse, thã the name of cõversiõ.* For *cõversion is spokẽ only of the godly*: who alõe are cõverted vnto GOD: & in like maner is the greeke μετάνοια, & the LAtine *Resipiscẽtia*, spokẽ of the godly only: becausе by these three names is signified the new life of the godly. But *repẽtance is spoken of the wicked also*, as of Iudas: who indeed repẽted of his wickednes, but was not cõverted: becausе the wicked, whẽ they sorrow, or are grieved, are not afterwards converted, or corrected. Thus far have we discoursed of the names & appellations of Conversion: now let vs examine what the thing it selfe is.

A definitiõ hereof proposed by his parts may be deduced out of the 88. questiõ of Catechisme: to wit, that it is *A mortification of the olde mã, & a quickning of the new man.* It is more fully defined on this wise: *Mans cõversiõ to GOD is a mutation or chang of a corrupt mind & will into a good, stirred vp by the holy ghost in the chosẽ through the preaching of the law & the gospel, on which ensue good works, or a life directed according to al the cõmandemẽts of God.* THis definition is confirmed by these places of scripture: *If thou return, returne vnto mee, vvash you, make you cleane. But ye are washed, but ye are sanctified, but yee are iustified in the name of our Lord Iesus, & by the spirit of our* GOD. *Eschew evil & do good.* The whol definitiõ is set down in the ACts of the APostles. *I send thee,* TO *open their eies that they may turn frõ darknes to light, & frõ the power of Satan vnto* GOD, *that they receive forgivenes of sins, & inheritãce among thẽ, which are sanctified by faith in me. I shewed that they should repent, & turne to* GOD, *& do workes worthy amendement of life.*

Ieremy 4:1. Isai:1:16: 1:Cor:6:11. Psal:34.14.

Act:26:17. 18.20

3. *VVhat are the parts of conversion.*

The two partes of conversion 1. Mortification: 2. Quickning

THE *partes of Conversion are in number twvo*, as the Apostle shevveth; *The mortifying of the olde man, and the quickning of the nevve man.* So speake we better with the Apostle, than if we should

should follow thē, who make *Cōtritiō & Faith* the parts of conversiō. Now by *Cōtritiō* they vnderstand also mortificatiō: by *faith*, they vnderstand the ioie which followeth the study of righteousnes & new obedience, which are indeed effects of faith, but not faith it selfe: & contrition goeth before conversion, neither is conversion it selfe, nor any part therof, but only a preparing of mē vnto conversion; & that in the elect only, not in others. And this is the reason why they begin the preaching of repētāce frō the law, & thē come vnto the gospel, & so come back again vnto the law. *The old mā*, which is mortified, is a meere sinner only, namely, our corrupt nature *The new mā*, which is quickned, is he who beginneth to cease frō sins, namely, as our nature is regenerated. The Mortification of the old mā or of the flesh is *an annihilatiō and abolishment of the corruption of nature in vs*, & conteineth. 1. *A knowledge of sin, & of Gods wrath for sin.* 2. *A griefe for sin, & for the offending of God.* 3. *The flying & shunning of sin.* Of this mortificatiō the Scripture testifieth thus: *If ye mortifie the deeds of the body by the spirit, ye shall liue. Rent your harts, &c. Come let vs returne to the Lorde, &c.* By this appeareth that conuersion or mortification is very vnproperly attributed vnto the wicked, because in them is not anie hatred or shunning of sin, neither anie griefe for sinne: all which mortification doeth comprehend. Furthermore the knowledge of sin goeth before griefe, because the affections of the hart follow knowledge. Griefe followeth the knowledge of sin in the wicked *on a sense of some present, & a fear of some future evill*; to wit, of temporal and eternal punishments: and this griefe in the wicked properlie is neither a part of Conversion, nor a preparation therevnto, but rather a flight & backsliding frō God, & an entrance to desperation, as appeareth in Cain, Saul, Iudas, &c. It is called *a griefe not vnto salvation*, & *a griefe of the world causing death*, or *a griefe not according vnto God*. But in the godlie griefe springeth *from a sense of Gods displeasure*, which they seriouslie acknowledge and bewaile, and it is ioined with an hatred and detestation of the sinne past and committed alreadie, and with an eschewing and avoiding all present and future sinne. This griefe is a parte of Conversion, or at least a preparation to the same, and it is called, *Contrition vnto salvation*, and *a sorrowe according vnto God*, working repentaunce to salvation. Nowe these three, *knowledge of sinne*, *griefe for sinne*, *and flying from sin*, differ in their subiects or places in man, wherin they

Mortification.

Rom. 8. 13. Ioel. 2. 13. Hos. 6. 1.

Contritiō not vnto salvation.

Contrition vnto salvation. 2. Cor. 7. 10

are

are ſeated. *The knowvledge of ſinne* is in the *minde* or *vnderſtanding*: *The griefe* is in the *hart*: *The flying* is in the *will*: in that he wil not hereafter commit ſin. *The averting* is in the *hart and will*, and it is an averting vnto ſomewhat, to wit, an averting frō evil vnto good: according to that of the Pſalmiſt: *Eſchew evill, and doe good*. This former part of converſion is called *mortificatiō*. 1. Becauſe as dead men cannot ſhew forth the actions of one that is living: ſo our nature, the corrūptiō therof being aboliſhed, doth no more ſhew forth, nor exerciſe her actiōs, that is, doth no longer bring forth actual ſin, original ſin being repreſſed: *For the dead bite not*. 2. Becauſe mortification is not wrought without grieſe & lamenting. *The fleſh rebelleth againſt the ſpirit*: & for this cauſe mortificatiō is alſo called a crucifying of the fleſh. [*They that are Chriſts haue crucified the fleſh with the affections & the luſts thereof*. 3. Becauſe it is a flight or ceaſing from ſin. Neither is it ſimply called *mortification*, but *the mortification of the old mā*, becauſe by it, not mās ſubſtance, but ſin in man is deſtroied. The wordes (*old man*) are alſo added for diſtinctions ſake between the repētance of the godly & vngodly. For in them not *the mā*, but *the old mā*; & in theſe not *the old mā*, but *the man* is deſtroied. *The quickening of the new man is a true ioy in God through Chriſt, and an earneſt and ready deſire of ordering our life after Gods will & exerciſing all good works*.] It comprehendeth three things which are cōtrary vnto mortification. 1. *The knowledge of Gods mercie, & the applying therof in Chriſt*. 2. *A ioifulnes thēce ariſing*, which is for that God is pleaſed through Chriſt, & for that new obedience is begū, & ſhal be perfected 3. *An ardent or earneſt endevor & purpoſe to ſin no more, ariſing frō thākfulnes: & (becauſe we reioice that we haue* God *appeaſed & pacified towardes vs) a deſire alſo of righteouſnes, and of reteining* Gods *loue & favor*. The ardent deſire both of *not ſinning*, & alſo of *righteouſnes*, & of retaining Gods loue & favor, is new obedience it ſelf according to thoſe ſayings: *Beeing iuſtified by faith we haue peace with God through our Lorde Ieſus Chriſt. The kingdome of* God *is righteouſneſſe, and peace, and ioie in the holie Ghoſt. I dvvell with him that is of a contrite & humble ſpirit, to reviue the ſpirit of the humble, & to giue life to thē that are of a contrite hart. Likewiſe thinke ye alſo, that ye are dead to ſin, but are aliue to* God *in Ieſus Chriſt our Lord. Thus I liue, yet not I now, but Chriſt liveth in me, & in that that I now liue in the fleſh, I liue by the faith in the ſon of* God, *who hath loued me, & givē himſelf for me*.

Pſal. 34. 14.

Rom. 6. 7. Gal. 5. 17.

[Gal. 5. 24.

] three parts of this quickning.

Rom. 5. 1. & 14. 17. Iſ. 57. 15.

Rom. 6. 11.

Gal. 2. 20.

Why this latter part of Conversion is called quickening:

This latter part of Conversion is called, *Quickening*: 1. Because as a living man doth the actions of one that liveth; so quickening is a kindeling of a newe light in the vnderstanding, and a begetting of new qualities and motions in the wil & heart of man, whence issueth a nevve life, & new operations. 2. Because of that ioy which the cõverted have in god through christ, which is a most pleasãt thing. [1 2 [The cause, *through Christ*, is added, because we cannot reioice in God except he bee appeased & pacified with vs: but he is not at peace with vs, but through Christ; therfore we cannot ioy in God but through Christ.

Either part of Conversion springeth frõ faith. The reason is, because no man can hate sinne, & drawe nigh vnto god, except he love God; And no man loveth god, except he be endowed with faith. Whereas then in neither part there is expresse mention made of faith, the cause heereof is not in that faith is excluded from conversion, but because it is presuppосed in the whole doctrine of Conversion & thankfulnes, as a cause is presupposed where his effect is defined. Ob. *Faith bringeth forth ioy: Therfore not griefe & mortification.* Ans. It were no absurdity, to averre that *the same cause produceth divers effectes in a diverse kinde of causing, & in divers respects.* So then Faith causeth griefe, not *of it selfe*, but by some occasion of accident, vvhich is sinne, whereby we offend God so bountiful a Father: It effecteth ioy *by it owne intent*, because it assureth vs of Gods fatherly wil towardes vs through Christ. Repl. *The preaching of the law goeth before faith, seing that the preaching of repentance hath his beginning from the Law: But the preaching of the law worketh griefe & wrath. Therfore there is some griefe before faith.* Ans. I graunt there is some griefe before faith, but no such, as may be part of Conversion. For the griefe of the wicked, which is before & without faith, is rather an averting from god, then a converting vnto him: which being quite contrary, neither partly, nor wholie agree. But contrition & griefe in the elect is a certeine preparation to repentance & conversion, as hath beene already saide.]

See *Caluin: Instit. lib. 3 cap. 3. Paragraph. 2:*]

4. *VVhat are the causes of Conversion.*

The holy Ghost the principall efficient.

[THe *principall efficẽt* cause of our conversion is god himselfe, evẽ the holy ghost. [Hence is it that the Saints begge of god to cõvert thẽ, & repẽtance is in divers places of scripture called *the gift of God. Convert thou me & I shal be converted: for thou art the* LORD *my God.*

Turne

Turne thou vs vnto thee, O Lord, & we ſhall be turned. Him hath God lift vp with his right hand to be a Prince & a Saviour, to give repẽtãce to Iſrael, & forgivenes of ſins. Whence is collected a notable argument for proofe of Chriſts divinity; ſeeing it is the property of God onely to give repentance & remiſſion of ſinnes. *Then hath God alſo to the Gentiles graunted repentance vnto life. If God at any time will give them repentance, that they may know the truth, & that they may come to amendement out of the ſnare of the devil.*] The *inſtrumentall* cauſes or means are, 1. The law: 2. The Goſpell: 3. After the doctrine of the goſpel hath beene preached, againe the doctrine of the law. For the preaching of the law goeth before, preparing vs to the preaching of the goſpel: becauſe, *Without the law there is no knowledg of ſin*: & therfore no griefe or ſorrow for ſin. Afterwards followeth the preaching of the goſpel, raiſing vp contrite harts, with a cõfidence of gods mercy through Chriſt. For without this preaching there is no faith, and without faith there is no love of God, & conſequently no converſion vnto God. After the preaching of the goſpel, againe followeth in the church the preaching of the law, that it may be the ſquire of our thankfulnes & courſe of life. The law then goeth before converſion, & followeth alſo the ſame. It goeth before it, to ſtirre vp a knowledge of ſin, & griefe of the ſame: it followeth, that vnto the converted it may be a rule of their life. Hereof it is that the Prophets do firſt accuſe ſin, threaten puniſhmẽts, & exhort to repentance: & then afterwards comfort & promiſe: & laſtly exhorte againe & lay downe vnto thẽ the duties of piety & godlines. Such was Iohn Baptiſts preaching. So thẽ the preaching of repentance comprehendeth the law & the Goſpel, though in effecting converſion the offices of both be diſtinct. The *next inſtrumental & internal* cauſe of converſion is faith: becauſe without faith there is no love of God; & except we know what the wil of God towards vs is, as namely, that he wil remit vnto vs our ſins by & for Chriſt, converſion wil never be begun in vs, neither in reſpect of the firſt part therof, which is *mortification*: neither in reſpect of the ſecond, part, which is *quickening*: for *by faith are the heartes of men purified*. Without faith there is no true ioy in God: neither can we without faith love God: &, *Whatſoever is not of faith, is ſin*. All good workes flowe from faith as from their founteine. *Wee being iuſtified by faith, have peace with God.*

ler. 31 18. Lam 5 21. Act. 5 31.

Act. 11. 18. 2. Tim. 2 25

I

II

The inſtrumental cauſes: 1: The law 2: The goſpel:

Rom. 3: 20.

3 Faith

Act. 15 9.

Rom. 14: 23.

III

The helping cauſes

The furthering cauſes of converſion are, The croſſe & chaſtiſements: whe-

Ier:31:18 Psal 119:71 Math 5:16.

whether our owne or others: also the punishments, benefits, & examples of others. *Thou hast corrected mee, &c.* The *Subiect* or matter, wherin cõversion is placed, is the wil, mind, hart, & al mans affections, wherin there is an alteration by meanes of conversion. The *Forme* of conversion is conversion it selfe, with al the properties & circumstances therof, which are, 1. In the mind & vnderstanding a right iudgmẽt concerning God, his wil, & works: 2. In the wil an earnest & ready desire & purpose of avoiding our former falles, & a declining of gods displeasure; with a resolution to obey God according to al his cõmandements: 3. In the heart new motions, with good & reformed affections conformable with gods law: 4. Vprightnes in our outward actions and whole course of life, with obedience begun after Gods Law. The *Obiect* of cõversion is 1. *Sin*, or disobedience which is the thing *frõ* which we are converted 2. *Righteousnes* or new obediẽce, which is the thing *whervnto* we are converted. *The chiefe Final cause of cõversion* is gods glory: the next & subordinate end, is our good, even our blessednes & fruition of everlasting life. There is another ende also of Conversion, lesse principal, to wit, the cõversion of others. [To this place of cõversion belong those questions of Pelagianisme: *VVhether a man bee able to convert himselfe without the grace of Gods spirit*: and, *VVhether by free will a man be able to prepare himselfe vnto the receipt of grace.* The former was mainteined by Pelagius, contrary to these expresse testimonies of Scripture: *Turne thou me, & I shall be turned. God worketh in vs both the will & the deede. An evill tree cãnot bring forth good fruit.* The latter the Schoolmen & the Papists at this day defend, contrary to the same words of Scripture, & contrary to that direct proofe against their opinion: *No man commeth vnto me, except my Father draw me him.* Thomas Aquinas attributeth preparation vnto free-wil, but not conversion. Now this preparatiõ he thus colourerh, that it is indeed *a furtherance to the habituall grace of conversion, but yet through the free assistance of God moving vs inwardly.*]

Ier:31:18 Psal 119:71 Math 5:16.

IV The material cause the forme of conversion.

The Obiect

The final causes Luk:22 51: Math. 5.16

[

Vid. Sum Theolog: Partis prime parte secunda quest. 109. Art. 6:

]

5. *VVhat are the effectes of mans conversion.*

THe effects of conversion are 1. A true & ardent love of God and our neighbour 2. An earnest desire to obey God according to all his cõmandements without exception. 3. Al good workes, even our whole new obedience. 4. A desire of converting others, & recalling thẽ into the way of saivatiõ. In a word, the fruits of true repẽtance are al the duties of piety towards God, & charity towards our neighbour.

Vid. Cal. Instit. lib: 3: Cap: 3: Paragraph. 16.

6. *VVhether*

6. *Whether mans conversion be perfect in this life.*

[OVr Conversion vnto God is never perfected & accõplished in this life, but is here in perpetual motion, vntil it attain vnto perfection in the life to come. *We know in part.* Heereunto beare witnes al the cõplaints & praiers of the Saints: *Cleanse thou me frõ my secret faults. O wretched man that I am, who shal deliver me? &c. Forgive vs our trespasses.* The wrestlings also & conflicts betweene the flesh and the spirit in the converted testify hereof: *The flesh lusteth against the spirit:* the exhortatiõs also of the Prophets & Apostles, that the converted should yet be more converted, cõfirme this positiõ. *He that is righteous &c.* We may thus make evidẽt demõstrãce hereof. *Neither the mortification of the flesh, nor the quickning of the spirit is absolute & perfect in the Saints in this life: Therfore mans whol cõversiõ cãnot be absolute & perfect.* Concerning the imperfectiõ of mãn in *the mortificatiõ of the flesh* there can be no question or doubt therof, it is so apparent; because the Saints of God do not only cõtinually wrestle with the cõcupiscẽce of the flesh, but oftentimes also yeeld & give over in the cõflict: oftentimes they sin, & slippe, & displease God: though they defend not their sins, but detest, bewaile, & study & endevour more & more to shunne & avoid thẽ. Touching mans imperfection in *the quickening of the spirit*, the same cõbate giveth testimony; & verely, sith our knowledge is but in part only, the renewing of our wil & hart is even such; for our wil followeth our knowledge. Now there are two evident causes why the wil of the converted vnperfectly tendeth to good in this life: 1. Because the renewing of our nature in this life is never made perfect either cõcerning our knowledge of God, or concerning our inclination to obey God: wherof S. Paules only cõplaint maketh sufficiẽt proofe: *I know that in me, that is in my flesh dwelleth no good thing.* 2. Because the converted are not alwaies ruled by the holy Ghost, but sometimes forsaken by God for a season, either to examine & try thẽ, or to chastise, & hũble thẽ; notwithstanding at length they are recalled to repentance, so that they perish not. *I beleeve Lord, Lord helpe mine vnbeliefe.* But the causes why God finisheth not, as he might, mans conversion in this life are these: 1. That his Saints may be hũbled, exercised in faith patience, praiers, & skirmishing with the flesh, & not waxe proud with an opinion of perfection, but daily pray: *Enter not into iudgment with thy servant, O Lord. Forgive vs our trespasses.* 2. That they may more and more goe forward vnto perfection, and covet it more earnestlie.

1. Cor. 13: 9. Psal. 19: 12. Rom. 7: 22. Math. 6: 12. Rom. 8: Gal. 5. Rev. 22: 11.

Both parts of Conversion are vnperfect in this life.

Two causes of this imperfection in Man.

1 Ro. 7. 18. 19.

2

Mark. 9. 24.

The causes why God suffereth this imperfection to be in Man. Psalm 143. Matth. 6. 12.

3. That.

3. That contemning this world they may the more aspire & hasten to the heavēly life; as knowing that their perfection is reserved vntill thē.

Col. 3 2. 3 4 *Set your affections on things which are aboue. Your life is hid with Christ in God. Mortifie therefore your members which are on the earth. It doth*

1. Ioh. 3. 2. *not appeare yet what we shall be: and we know that when he shall appeare, we shall be like him.* Of this Imperfection Calvin hath a notable saying.

Instit. li 3 parag. 9. *This reparation or restoring* (saith he) *is not finished in one moment, daie, or yeare, but God by continuall, and sometimes slow proceedings aboliseth the corruption of the flesh in his elect: hee clenseth them from their filth, and consecrateth them temples vnto himselfe, by renuing according vnto true puritie all their senses, that they may exercise themselues in repētance their whole life time: and they know that of this warfare there is no ende but in death.* You may to this purpose read the Sections immediatly following as far as to the 15. in which the whole disputation touching the remnants of sin in the saints is learnedly maintained against the Cathari and Anabaptistes.]]

7 *In what the Conversion of the godly differeth from the repentance of the wicked.*

THe name of Repentance is attributed as wel to the wicked, as to the godly, because they both agree in some thinges; to wit, in the *knowledge* of sin, and the *griefe* for sinne: But in the rest there is great difference. 1. *In the impulsiue cause of repentāce, which is griefe.* The wicked are grieved only for the punishment, & torment ensuing, not for that they offend and displease God. So was Cain grieved onlie in respect of his torment. *My iniquitie* (that is, the punishment of my iniquitie) *is greater, than I can beare. Beholde, thou hast cast mee out this day from the earth.* Nowe the godly hate indeede the punishment, but they are grieved especiallie for that God is offended, and for their sin. So David: *Against thee, against thee only haue I sinned: my sin is ever before me.* The good hate to sin for the loue they beare to vertue, the wicked, for the feare they stand in of punishmēt. So in Peter was a sorrow and griefe for that he had offended God: In Iudas for his torment ensuing, not for the sin it selfe. This difference hath the heathen Poet Horace described in this his Poeme:

1. Their griefe is diverse.

Gen. 4. 13.

Psal 51. 4.

The

The good avoide offence for vertues sake.
The wicked to abstaine base feare doth make.

Horat. lib. 1. ep. 16.

2 *In the cause* which breedeth repentance in both. The wicked repent by reason of a despaire, distrust, & diffidence, so that they runne more and more into desperation, murmuring, and hatred against God. But the godly repent by reason of faith and a confidence which they haue of the grace of God and reconciliation through Christ.

2. The cause of their griefe is diuers.

[3 *In the forme* and manner of their repentance. For the repentance of the godlie is a returning vnto God from the deuil, from their sins, & from their old nature: because they do not only grieue, but also cōforte and erect themselues againe by confidence in the Mediator: they trust in God, and reioice in him, & relie on him with David: *Purge me with Hyssope, and I shall be cleane.* The repentance of the wicked is a backsliding from God vnto the deuill, a hatred of God, a flight from him, and a murmuring or repining against him, and a beginning of desperatiō.]

[3 The manner of their repentance is diuerse.]

4 *In the effect*, which their repentance worketh in them. In the wicked new obedience doth not follow repentance, but they go forwarde in their sinnes, and returne to their vomit, though they counterfeit repentance for a time, as Achab did. They are mortified indeed themselues and quite destroied, but the old corruption of their nature, that is, sin, is not mortified in them; & how much the more they giue themselues to repentance, so much the more is in them a hatred of God, murmuring, flying, and turning away from God, & an approaching vnto the Diuel: But in the godlie new obedience followeth and accompanieth repentance; and how much the more they repent, so much the more dieth the old man in them, and the study and desire of righteousnes & liuing wel, is in them so much the more encreased.

4 The effect of their griefe is divers.

Quest. 91. *What are good workes?*

Aunsw. Those only which are done by a true faith, [a] according to Gods law, [b] & are referred only to his glory: [c] & not those which are imagined by vs, as seeming to vs to be right and good, or which are deliuered and commanded by men. [d]

[a] Rom. 14. 23
[b] Levit. 18. 4. 1. Sam. 15. 22. Ephes. 2. 10.
[c] 1. Cor. 10. 31.
[d] Ezek. 20. 18. 19. Is. 29. 13. Mat. 15. 7. 8.

The Explication.

Vnder this question is contained the doctrine of good workes, the chiefe questions whereof are.

1 *VVhat good workes are.*
2 *How they may be done.*
3 *VVhether the workes of Saints be pure and perfectly good.*
4 *How our workes, though not perfectly good, please God.*
5 *VVhy we are to doe good workes.*
6 *VVhether good workes merit any thing in the sight of God.*

1 *VVhat good workes are.*

Good workes are such as are done according to the prescript rule of Gods Law, with a true faith, to the glorie of God onlie. Three thinges are here to be considered. 1. The conditions and circumstances required for the making a work good. 2. The difference betweene the works of the regenerate and the vnregenerate. 3. In what sort the morall workes of the wicked are sinnes.

3. Thinges required to a good worke.

1. Gods cõmandemẽt. Mat 15.9.

How Moral & Naturali good differ

1 That a worke, which we doe, may be good, and acceptable to God these conditions are required necessarily vnto it. 1. *That it be commanded of God. In vaine they worship mee, teaching for doctrines mens precepts.* No creature hath the right, or wisdom and vnderstanding to institute and ordaine the worship of God. But good workes (we speak of moral good) and the worship of God are all one. Now, *moral good is far differing from naturall good*, inasmuch as all actions, as they are actions, even those of the wicked, are good *naturally*, that is, they are somthing framed by God in nature: but all actions are not good *morallie*: that is, agreeing with the iustice of God. And thus is excluded by this condition al wil-worship, and that coined devise of good intentions, when as namely men doe evil things, that good things may come ther of. Likewise when they devise and imagine workes, which they thrust vpon God insteede of worship. Neither doth it suffice if a work be *not evil*

evill, or, *not forbidden*, but it must also be cõmanded, if it shal serve for Gods worship: [according to the scripture: *obedience is better then sacrifice. Ye shall walke in my statutes.* But you wil say: Ob. *Things of indifferency* (that is, things in themselves neither good nor evil, and such as may be done or left vndone by men at their pleasure) *are not cõmanded of God, & yet many of them please God.* Ans. They please him, not of their owne nature, but by accident, in asmuch as they are conteined vnder the *generall* of loue, that is, they are done in respect & regard of charity & to avoide offẽce, & to further the salvation of the weaker brethrẽ. For in this regard they are *in generall*, though not in special commanded by God.] 2 *That the worke have his original frõ a true faith*, which faith must be grounded & depending on the merite & intercession of the Mediatour, and by which thou mayst know both thy person, & thy worke to be accepted of God for the Mediatours sake. [For to doe anie thing with a true faith is: 1. That the person who is the Agent beleeve that he is acceptable to God for Christs satisfaction. 2. That the obedience it selfe pleaseth God, both because it is commãded by him, & also because the imperfection therof is accepted of God through Christs satisfaction, for which the person is accepted.] *Without faith it is vnpossible for any man to please God.* Neither is such a faith here sufficient, which assureth thee that God wil this, or that this worke is commanded of God. For then the wicked also should doe that which God will, with a true faith. A true or iustifieng faith therefore stretcheth further, as both comprehending historical faith, and also (which is the chiefest thing) applieng the promise of the gospel vnto vs. Of this true faith are these things spoken. *Whatsoever is not of faith, is sin. Without faith it is vnpossible to please God.* And the reasons of both these sayings, are not obscure: because without faith there is no love of God: & so consequẽtly no love of our neighbour. And whatsoever work ariseth not from the love of God, is hypocrisy, yea a reproach & contempt of God. [For he which dareth to do any thing, whether it be acceptable to God or no, despiseth God, & dishonoureth him. Neither can there be a good conscience without faith: & that which is not done with a good cõsciẽce, cannot please God.] 3. It is required, *that this worke bee referred principally to the glorie of God only & to his honor.* [Now honor comprehendeth love, reverence, obedience, and thankfulnes. Therfore to doe any thing to Gods glory, is so to do it that we may testify thereby our love,

1. Sam: 15: 22: Ezek: 20: 19 Math: 15: 9. Isa: 29: 13.

2: True faith What it is to do any thing with true faith.

Rom: 14: 23 Heb: 11: 6.

3: A referring of the principallie to Gods glory.

reverence, and obedience towardes God, and that by way of thankfulnes for benefits receiued. Heerevnto must our workes principally bee referred, if we wil that they be good and acceptable to God; namelie,] to Gods glory, not to our glory and profit.] Otherwise they shall proceed from the loue of our selves, not from the loue of God. When as thou dost any thing, thou must not heed or care what men speak, whether they praise thee or no, so that thou know that it pleaseth God, according to the saying of the Apostle: *Doe all things to Gods glory*. But yet true glory we may lawfully desire and seeke for, according to that, *Let your light so shine before men, that they may see your good vvorkes.* [Briefly; in good works *faith* is required; because except we be certainly perswaded, that they are acceptable vnto God, they are done with a contẽpt of god. *The cõmandemẽt* is required, because faith hath an eie vnto the word: wherfore seeing there is no faith besids the word, there can be no good workes also besides the same word. Lastly it is required that they be done *to the glory of God*, because if they be attempted with a desire of our own glorie or profit, they cannot please God.] By these former conditions all these workes are excluded, 1. *VVhich are sinnes in themselues* and repugnant vnto gods law, and his wil reveiled in the word. 2. Which indeed are not repugnant vnto the law, neither in thẽselues good or evil, but which may yet by an *accident* be made good or evil; Workes not repugnant vnto the Law are made evil or sinnes by accident, when as they being not commanded of god, but imposed by men, are done, with an opinion of worshipping god therin, or with the offence of our neighbour. These kinde of workes faile in these two former conditions of good workes. 3. *VVhich are good in themselues and commanded by God, but yet are made sinnes by an accident, in that they are vnlawfullie done*, as not arising from those lawful causes, by which the doers of them should be moved to them, and which in doing thẽ, they should respect; that is, they are not done by faith, neither to this ende chiefly, that God might therin be honored. These kinde of works faile in the two latter conditions of good workes.

1 Cor. 10. 31

Mat. 5. 16.

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Three sorts of workes failing in the former conditions

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2 *The workes of the regenerate, and vnregenerate differ*, in that the good workes of the regenerate are done after all the conditions before specified: but the good workes of the vnregenerate, though they bee commanded by God, yet, 1. *They proceede not of faith.* 2. *Are not ioined with an inwarde obedience*, and therefore are done dissemblinglie,

and

and are meere hypocriſie. 3. *As they proceede not of the right cauſe, that is, of faith, ſo are they not referred to the chiefe ende, which is* Gods *glorie.* Therefore they deſerue not the name of good workes.

3 This difference which appeareth in the workes of the godly and the wicked, confirmeth alſo that *the very morall works of the wicked are ſinnes*, though yet not ſuch ſinnes, as thoſe are, which in their own nature are repugnant vnto Gods law. For theſe are ſinnes *by themſelues*, and *in their owne kinde*, but theſe other are ſinnes only *by an accident*, namely by reaſon of defect, becauſe they neither come of faith, neither are done for Gods glory. Wherefore this conſequence is not of force: *All the workes of the wicked, and Paynims are ſinnes. Therefore they are all to bee eſchewed.* For the defectes only are to bee eſchewed, not the workes.

[*A table of the kindes of good workes.*

Of good workes ſome are
- 1. *Truely good*, which according vnto the definition of good works are done
  - 1. *By Gods commandement.*
  - 2. *Of Faith.*
  - 3. *To Gods glorie.*

  and theſe are
  - 1. *Perfect:* as are the workes of of Angels, and mans workes were before the fall, and ſhall be in the life to come.
  - 2. *Vnperfect:* as are the works of the regenerate in this life.
- 2. *Apparently good*, ſuch as are indeede commanded by
  - 1. God, and are in their kinde good, but evill by accident, becauſe they are not performed on that manner, and to that ende which they ſhould.
  - 2. Men for religions ſake, as traditions, advertiſements, & precepts of Phariſees and Papiſts: Math. 15. *In vaine they worſhip me, &c.*]

2 *How good workes may be done.*

THis queſtion muſt be vnfolded and plainely expreſſed becauſe of the Pelagians, who attributed good workes even to the vnregenerate: and becauſe of the ſemipelagian Papiſts who haue coined *preparatiue workes of free will.* Good workes may bee done, through the grace, or aſſiſtance of the holy ghoſt only, *and that by the regenerat only*, whoſe hart is truely regenerated of the holy ghoſt by the faith of the goſpell, and that not onlie in their firſt converſion, and regeneration, but alſo by the perpetual and continual government of the holy ghoſt, who

Againſt pelagians & Papiſts.

who both worketh in them an acknowledgment of sin, faith, a desire of new obedience: and also doth daily more & more encrease & confirm the same gifts in them. Vnto this doctrine S. Ierome also consenteth. *Let him be accursed* (saith he) *who affirmeth the law to be possible without the grace of the holy ghost.* Wherfore out of this doctrine we learne that men not as yet regenerated, are able to do no good, and that even the holiest men sin also, except the benefits and blessings of regeneration be continued. This we may see in Peter, and David. Without regeneration no one part of a good worke can be so much as begun, because we are by nature evil, and deade in our sinnes: *all our righteousnes is as the cloth of a menstruous woman.* In which saying also the Prophet comprehendeth himselfe, and even the holiest among men. If in the Saints themselves nought else but sinne is found before God, what then in the vnregenerate? What these are able to performe, we see in the Epistle to the Romans, in the two first Chapters. Nowe as by our selves we are not able to beginne good workes: so neither are wee our selves able to accomplish any good worke: *An evill tree cannot bring forth good fruite. Can the Blacke-more change his skin? or the Leopard his spots then may ye also be good, that are accustomed to doe evill. Without me can ye do nothing. It is God which worketh in you both the wil and the deed, even of his good pleasure.* Without imputed righteousnes we are al in the sight of God abhomination, filth, & dung. But the righteousnes of Christ is not imputed vnto vs before our conversion. Therefore it is vnpossible before our cõversiõ, that either our selves or our works should please god. Faith is the cause of good works. Faith cõmeth from God. Therfore the effect also shal come frõ God, neither shal it go before the cause: & therfore good works cãnot be before our cõversion.

Math: 7. 11. Ephes: 2: 1: Isa: 64: 6: Math: 7: 18: Ier: 13: 23: Iohn 15: 5: Phil: 2. 13.

An answer to the Papists question touching preparative workes.

[Heere notwithstanding some demaund of vs, whether there be no *preparative* works? Ans. If they mean by *preparative* works, such works as are vnto vs an occasion of repentance, or which God vseth to worke in vs repentance; such as are external civill demeanour, and a life led according vnto the Law, hearing, reading, & meditation of the word; yea oftentimes the crosse, and afflictions; we may graunt that there are some *preparative* workes of this kinde. But if by *preparative* workes they vnderstand workes before conversion, due according to the Law, whereby, as by mans good endevour, GOD is allured and incited to impart on the workers true conversion, and other his benefits and graces,

graces, we vtterly deny that there are any such: because according to S. Paules rule, *Vvhatsoever is not of faith is sin.* The papists terme these workes *merites of congruity*: that is, such as in themselves indeed are vnperfect, & deserve nothing; yet such they are, that for thē it may seeme meete to the mercy of God to bestow on men conversion, & life eternal. But true it is that Paule saith, *God hath mercy on whom he wil*, not on them who deserve mercy. For no man deserveth ought of God but plagues & punishments: *Vvhen ye have done al those thinges, which are cōmaunded you, say, Vve are vnprofitable servants, vvee have done that which was our duty to doe.*] Rom. 14. 23. The Papists merite of congruity. Rom. 9. 18. Luk. 17. 10.]

3. *Vvhether the workes of the Saints be perfectly good.*

THE workes of the Saints are not perfectly good or pure in this life: 1. *Because the Saints which doe good workes, doe many thinges which are sins in thēselves*, for which they are guilty before God, & deserve to be cast out into everlasting paines. *Cursed be he that abideth not in all.* Yea, the holiest men do many evil workes, commit many sins & acts which are evil in themselues. Such was the sin of Peter, thrise denying Christ: & of David murthering Vrias, cōmitting adultery, willing to cover it, & numbering the people. 2. *Because they omitte many good things, which they should doe according to the Law.* 3. *Because there is not that degree of goodnes in those good works that proceede from the Saints, which ought to bee and the exactnes of the law requireth.* For their good workes are not so pure & good, as God requireth. Yea, whē the Saints perform most holy works, yet are they not perfect, but have alwaies in this life defects, & are stained with sins. For faith, & the loue of god and our neighbour, whēce good works flow, are imperfect in vs in this life. The effect then shal not be perfect, because the cause is not perfect. For we do not perfectly know & love god & our neighbour: & therefore neither do we so cheerfully, and perfectly, as we ought, performe these works vnto god & our neighbour. *I see another lawe in my members rebelling against the law of my minde.* And this is the cause why the works of the godly cannot stand in the iudgment of God. [Seeing then al our workes are vnperfect let vs acknowledge & bewaile our defects & infirmities, & so much the more hasten vnto perfection. [A refutation of workes of supererogation.

Hence it is apparant that that deuise of the Monkes *touching workes*

workes of supererogation is a wicked doctrine, which they feigne to be workes vndue to God and the law, when men performe more thā they ought. O blaspemous opinion against that of Christ, *When yee have done al &c.* Ob. 1. *If thou * spendest any more &c. Therefore there are works of supererogation.* Ans. In parables & similituds opiniōs may not be grounded on every circumstance and particle, seeing that which is like is not altogether the same. The Samaritane saith: *If thou spendest any more*: not on God, but on the sicke man. Ob. 2. *I give mine advise* saith S. *Paul, speaking of virgins, concerning whom he had no commandement from the Lord: wherfore advise may be givē of doing more works than are cōmanded.* Ans. I give my advise, to wit, that I thinke it *profitable* & cōmodious for this life, but not *meritorious* of life eternall. Ob. 3. *If thou wilt be perfect, goe and sell all that thou hast. Therefore there are some exhortations, which, being put in practise, give perfection.* Ans. this is but a special cōmandement, wherby the proud yong man is called vnto humility, & to the love of his neighbour, & to the office of an Apostleshippe in Iury; and Christ requireth not *supererogation* at his handes, but *perfection*, and that also he requireth, onely to cause him to vnderstand how farre of he is from it.]

Luk. 10: 35: Supererogaveris.

1 Cor. 7: 25:

Mat. 19: 21:

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4. *Howe our workes, though not perfectlie good, please God.*

IF our workes were not acceptable vnto God, they should in vaine be performed. We must therfore know how they please him. Whereas then they are in themselves vnperfect, and many waies defiled, they cannot of themselves please God, by reason of the exactnes of iustice which is in God. Howbeit they are acceptable vnto him in Christ the Mediator through faith, that is, for the merite & satisfaction of Christ imputed vnto vs by faith, & for his intercession with the Father for vs. For as wee our selves please God, not in our selves, but in his Son: so also our workes being vnperfect and defiled in themselves, yet are accepted of God for the righteousnes of his Sonne; wherwith whatsoever is vnperfect and vncleane in them is covered, so that it commeth not into gods sight. The *person* who is the Agent of good works must first be acceptable to God, & then the works please him: Otherwise the very best workes of any man without faith are not grateful vnto God, but

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are an abomination vnto him, becauſe they are nothing but hypocriſie. And the workes of the perſon which pleaſeth God, ſo pleaſe God, as the perſon himſelfe doth. Nowe the perſon pleaſeth God for the Mediators ſake; that is, by the imputation of the righteouſnes and ſanctification or ſatisfaction of Chriſt, being clad therwith as with a garment before God: and therfore the workes alſo of the perſon are for the Mediators ſake pleaſing & acceptable vnto God. God doth not examine our vnperfect iuſtice and our workes, as they are in themſelves, according to the ſtrict rigour of the Law, according to which hee ſhould rather condemne them, but he regardeth and conſidereth them in his Son. [Hence is it that God is ſaid to haue *had reſpect vnto Abell, and to his offering*; to wit, in his Sonne, in whom Abel beleeved. Whence Chriſt alſo is called our *high Prieſt*, by whom our workes are offered vnto God: He is called alſo the *Altar*, wheron our praiers & workes being put, are pleaſing to God, wheras otherwiſe they ſhould ſtincke in the ſight of God.] Wherfore it followeth, that we do as it were ſupply and repaire our want & defect with the perfection of Chriſts ſatisfaction in GODS iudgment. Therefore ſaith Paule: *That I might bee founde in him, that is, not having mine owne righteouſnes, which is in the Lawe, but that which is of the faith of Chriſt &c.*

[Gen: 4: 4. Hebr: 11: 4.

] Philip: 3: 9.

5. *Why wee are to doe good workes: and whether they be neceſſary.*

BEfore in the 86. queſtion certeine impulſive cauſes vnto good works were ſpecified & expreſſed, which perteine vnto this place: namely, *Our Regeneration*, having a neceſſary coherẽce with our Iuſtification: *Our Gratefulnes* for our Redemption: *Our Glorifieng and magnifieng of God. The Confirmation of our faith & election*; & *our good Example vnto others*, wherby to winne them vnto Chriſt. Theſe weighty cauſes may moſt amply be enlarged, if we reduce then to theſe three *Claſſes* or principal heads: to wit, if wee ſay, that good workes are to be done by vs in reſpect. 1. *Of GOD.* 2. *Of our ſelves.* 3. *Of our neighbour.*

1 In reſpect of God and that 1: Becauſe of the commandemẽt of Math: 5: 16.

1. *In reſpect of God* they are to be done, 1. becauſe of the cõmandemẽt of God: *Let your light ſhine before men, that they may ſee your good workes & glorifie your Father which is in heaven.* God requireth the beginning

of obedience in this life, & the perfection thereof in the life to come. Wherefore we are necessarily to give our selves to good works, that we may performe due obedience vnto God, who requireth it of vs. *This is my commandement that ye love one another. Being made free from sinne, ye are made the servants of righteousnes. This is the will of God, even your sanctification.* 2. For the glory of God. For the setting forth of gods glory is the chiefe end why God commandeth and will have good workes to be done of vs, that both by them we may worship & magnifie God, & others seeing the same may glorifie our heavenly Father. like as that saying of Christ before alledged out of S. Matthew doth teach vs. 3. Because of that thankfulnes which the regenerate owe. It is right and iust that by whom we are redeemed, & from whom we receive exceeding great benefits, and those of al sortes, we should also love, magnify, worship, reverence him, & declare our loue & thankfulnes towards him by our good workes & obedience. But God deserveth all our duties by his benefits, & we merite not his benefites by any or al our duties: therefore wee owe vnto him thankfulnes in lue of them, which is to be declared in our obedience & good workes. *I beseech you brethren by the mercie of God, that ye yeeld vp your bodies a living sacrifice, holie, acceptable vnto GOD, which is your reasonable seruing of God. Yee are made an holy Priesthood, to offer vp spiritual sacrifices, acceptable to God by Iesus Christ.*

1 Joh. 1 5. 1 2 2
Rom. 6: 18: 1 Thess. 4: 3
2. For gods glorie.
3. To testifie our thankfulnes
Rom. 12. 1.

II. Wee are to doe good workes also in respect of our selves. 1. That by our good workes wee may make testimonie of our faith & may bee assured thereof. *Every good tree bringeth forth good fruit. That faith which is vnfruitful. workes, is dead. Filled with the fruites of righteousnesse, which are by IESVS CHRIST vnto the glorie and praise of GOD.* Nowe by our workes wee must needes knowe, that wee have faith, because the effect is not without his cause, and wee must knowe the cause by his proper effects. When as therefore we finde not in our selues good workes, or new obedience, we are hypocrites, neither have we faith, good and vpright conscience. For true faith only, which never wanteth his fruits, bringeth forth, as a fruitful treee, good workes, obedience, and amendement of life. and these fruits shewe also diference and distinguish true faith from historical, and temporarie faith, and so also from hypocrisie. That

II
In respect of our selves and that
1. For confirmation to our selves of our faith.
Mat. 7: 18. Iam. 1: 20. Philip. 1: 11:

2. That we may be assured that wee haue obtained remission of sinnes through Christ; and are for Christs sake iustified before God: for iustification & sanctification are benefits linked together, which so cleaue togither, & that necessarily, as they never can be severed or pulled asunder. For Christ obtained both for vs at once; namely, both remission of sinnes, and the holie Ghost, who stirreth vp in vs by faith the studie and desire of good workes and new obedience. 3. That we may be assured of our Election and salvation. *Giue diligence to make your calling and election sure.* These proceede from the cause next going before. For God hath chosen from everlasting of his free mercy those onlie which are iustified for the merite of his Sonne. *Whom he predestinate, them also he called, and them also he iustified.* Therefore we are assured of our Election through Iustification; and that we haue received from Christ iustification, (which is never given vnto the Elect without sanctification) wee know by faith; And that wee haue faith, we perceiue by the workes of faith, true obedience, and true conversion. 4. *That by good vvorkes our faith may bee exercised, cherished, strengthened, and advaunced.* For they who giue themselues over to corrupt lustes against their conscience, in them faith cannot bee; and therefore neither a good conscience, neither a confidence and trust in God, as beeing appeased and favourable vnto them. For wee haue through faith only a feeling of Gods favour towardes vs, and a good conscience. *If yee liue after the flesh, yee shall die. I put thee in remembraunce, that thou stir vp the gifte of God vvhich is in thee, by the putting on of my hands.* 5. That by good workes we may shew foorth & grace our life, profession, and calling. *I pray you that yee vvalke vvorthy of the vocation vvherevnto yee are called.* 6. That wee may escape temporal and eternal punishments. *Every tree that bringeth not forth good fruit, is cut off and cast into the fire. If yee liue according to the flesh yee shall die. Thou with rebukes dost chasten man for sin.* 7. That we may obtaine at Gods hands corporal and spiritual rewardes: which according to the promise accompany good works. *Godlines is profitable vnto all things, &c.* For except God would haue the hope of rewardes, and the feare of punishments, to be motiue causes vnto good works, he would not vse them in admonitions, promises, and comminations.

2. For our assurance of remissiō of sins.

3 For our assurance of our electiō. 2. Pet. 1 10.

Rom. 8 30.

4 For exercise of our faith.

Rom 3. 13. 2 Tim. 1 6.

5. To grace our calling. Eph 4 1.

6 For avoiding of punishments Mat. 7 19. Rom 8 13. Psal 39 12.

7. To obtaine rewardes. 1. Tim. 4. 8.

III. In respect of our neighbour & that 1. To edifie him by our example.

III. We must do good works also in respect of our neighbor, 1. that we may be profitable to our neighbors by our good exāple, & so edifie the

2.Cor:4.15: Phil:1.24: 2. To avoid offence. Math 18.7: Rom:2. 24. 3: To winne the faithles vnto Christ Luk 22:32.

All thinges are for your sakes, that most plentious grace by the thanke-giving of many may redound to the praise of God. That I abide in the flesh, is more needful for you. 2. That offences may be avoided. *Woe bee vnto that man, by whom offeces come. The name of God is blaspemed among the Gentiles through you.* 3. That we may win vnbeleevers, & by our words and deeds, & example convert thē vnto Christ. *When thou art converted, strengthen thy brethren.*

Heere the question is moved, *Whether good workes bee necessary to salvation.* Some have defended simply & peremptorily that they are *necessary* thervnto; others on the contrary have maintained stiffly, that good works are *pernicious* to salvation Both formes of speech are ambiguous & scandalous, especially the latter; which seemeth to cōdemn not only the *confidence* on good workes, but also the *study and desire* of performing them. Wherfore the latter is vtterly to be reiected. The former must thus be declared or expoūded: that *Good works are necessary to salvation, not as a cause of our salvation, nor as a merite deserving such a reward, but as a part of salvatiō it selfe, or an Antecedent of salvatiō which is to come after, or as a meanes without which we cannot attein the end.* And after the same sort also it may be said, that *good works are necessary also vnto iustice & righteousnes*, or, *vnto iustification*, or, *in thē that are to be iustified*; namely, as a Cōsequēt following Iustification, wherwith Regeneratiō is vnseperably ioyned. But yet I would not vse these kindes of speaking, 1. Because they are ambiguous & doubtful. 2. Because they breed contētions, & minister occasion of cavilling vnto the adversaries. 3. Because the scripture doth not vse them, which must be followed of vs in speaking. [We may more safly say, that good workes are necessarie in them that *are iustified, & them that are to bee saved.* To say that they are necessary in them who *are to bee iustified*, is an ambiguous kind of speech, seing it may be so vnderstood that they are required before Iustification, & to become a cause of Iustificatiō. But Augustine hath rightly refuted this opinion, saying: *Good workes go not before them that are to be iustified, but follow them that are iustified.* Hence ariseth a direct aunswere to this obiection. Obiect. *That is necessary to salvation, vvhich vvhosoever have not, they cannot be saved. But they vvhich have no good vvorkes cannot be saved, as is said in the 87. Question of this Catechisme. Therefore good vvorkes are necessarie to salvation.* Aunf. Wee aunswere by distinguishing the Ma-

ior

for proposition. That without which no man can bee saved is necessarie to salvation: that is, either *as a parte* of salvation, or *as some necessary precedent* of salvation, and so wee graunt the Conclusion: but *not as a cause or merite* of salvation. If the Maior bee thus vnderstood we condescend vnto it. For good workes are verie necessary *to salvation*, or rather *in them that are to bee saved* (for it were better so to speake and avoide ambiguity) as a parte of their salvation, and as a precedent thereof, but not as a cause or merite.]

6. *Whether good workes merite any thing before God.*

THis sixt question ariseth out of the fift, as the fourth did out of the third. For when men heare that wee receive rewardes of God by our workes, they presently cõclude that we merit somewhat by them. Wherefore we are to know, that good workes indeed are necessary, and therefore are to be done also for the rewardes ensuing them; but yet *that they merite nothing, no not the least of Gods giftes, either corporal, or spirituall*. The reasons heereof are most true, and most evident. 1. Our workes are *vnperfect*, [aswel *in partes, as in degrees* of accomplishment. *In partes*; because we omitt many things which the law prescribeth: and doe many evil things which it prohibiteth, and alwaies mingle evil with good, as both scripture and experience testifieth.] *The flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary one to the other, so that yee do not the same things that ye would.* [Now vnperfect workes, not only merit nothing, but are also condemned in the iudgment of God. *Cursed is every one that continueth not in all thinges &c.* They are vnperfect *in degrees*; because the best workes of the Saintes are vncleane and defiled in Gods sight, seeing they are not done by such as are perfectly regenerate, nor with so great love of God and our neighbour, as the law requireth. The Prophet saith even of his good workes:]*Wee have all beene as an vncleane thing, and all our righteousnes is as filthie clouts*. Paule pronoũceth as much of his: *I thinke all thinges but losse, for the excellent knowledge sake of Christ Iesus my Lord, for whome I have counted all thinges losse, and doe iudge them to be dongue, that I might vvinne CHRIST*. Thus doe the Saintes iudge and account of their owne righteousnesse and merite. 2. If wee doe any good workes, they are not ours, but are be-

Our works merite not at Gods handes.
1: Because they are vnperfect, & that 1: *in partes* 2: *in degrees*.
Gal: 5: 17:
Deut: 27: 26
Isa: 64: 6:
Philip: 3: 8:

belonging to God only, who worketh them in vs by his spirite. *It is God which worketh in you both the will & the deed, even of his good pleasure.* *What hast thou which thou hast not received?* We are evil trees: if the we do any good, that must needs come from God only. It is God which freely maketh vs good trees, & which worketh good fruits in vs: as it is said, *We are his workemanship created in Christ Iesus vnto good workes, which he hath prepared, that we should walke in them.* If the we performe any good, it is the gifte of God, & not our merite. *Is it not lawful for me to do as I will with mine owne?* Hee must needs bee very impudent, who having received, of gift, an hundred florens of a rich man, thinketh that he deserveth a thousand moe, by receiving those hundred: wheras rather he is by this gift received bound to the rich man; and not the rich man to him. 3. No creature which doth eve the most perfect works, can therby merit ought at Gods hands, or bind God vnto him, to give any thing of debte, & according to order of iustice. The reason hereof doth the Apostle yeeld: *Who hath given him first?* We deserve no more our *preservation*, than we deserved our *creation*. Hee did owe nothing vnto vs when he created vs, so neither now doth he owe vs our preservatiō, neither is he bound to give vs any thing: but he did & doth both of his owne free wil & meere loving kindnes. He receiveth no benefits at our hands: We can bestow no benefits vpon our Creator. Now where there is no benefite, there is no merite. For a merite presupposeth a benefit received. 4. There is no proportion betweene our works which are vtterly vnperfect, & the excellency of those great blessings & benefits, which the Father giveth vs freely in his Son. 5. *He that reioyceth, let him reioice in the Lord:* but if we merite by our works remission of our sinnes, man should have in himselfe wherof to reioice, neither should the glory be given to God. *If Abraham were iustified by his workes, he hath wherein to reioice, but not with God.* 6. We are iust before we do good workes. *For ere Esau and Iacob were borne, & when they had neither done good nor evill, that the purpose of God might remaine according to election, (not by works, but by him that calleth) it was said vnto her, The elder shall serve the younger, As it is written, I have loved Iacob, & have hated Esau.* Wherefore wee are not then iustified before GOD, when wee doe good workes, but we then do good workes, when wee are iustified. 7. Our good workes are all due. For all creatures owe vnto their Creator worshipps and thankefulnes;

2. Because they are none of ours but are wrought by God in vs
Philip: 2. 13.
1 Cor: 4. 7.
Ephes: 2: 10:
Mat: 20: 15:

3 Because God is not bound to reward any

4 Because there is no proportion betweene our workes and Gods reward:

5 Least we should glory in our selves.
1 Cor: 1. 31:
Rom: 4: 2:

6 Because we are iustified ere we do them.
Rom: 9: 11:
12: 13

7. Because all our good workes are due

for that although we should do never sinne, yet can we not sufficiently do inough, for the our thankfulnesse, whereof we are indebted vnto him. *When ye have done all those things which are commaunded you, saie, We are vnprofitable servaunts: we have done that which was our duety to doe.* & The opinion of merite and *iustification by workes* impaireth Christian consolation, disquieteth the conscience, and causeth men to doubte and dispaire of their salvation. For when they heare the voice of the Law sounding in their eares, *Cursed is every one that continueth not in all things*; & withall consider their owne imperfection, they are forthwith cõvicted in cõscience, that they never performed all things therein exacted. Wherfore they are constrained to waver alwaies vncertein, & to dread the curse. But faith giveth sure cõsolation & cõfort, because it relieth on the promise, which is certein. ¶ *The inheritade is by faith, that it might come by grace, & the promise might be sure to all the seede.* If we should obtain righteousnes by our owne workes, the promises should be made void. *For in Abraham shall all the nations be blessed: and Christ also should have died in vain.* 10. There should not be one & the same reason & cause of our salvation, if this doctrin of the merit of works should be admitted, Abraham and the theefe on the crosse should have beene otherwise iustified, thã we are iustified. But, there is but one way leading vs to salvation. *I am the way, the truth, & the life. There is one* Mediator betweene *God & me. There is one* Lord, *one* Faith, *one Baptisme. Iesus Christ yesterday, & to day, the same is also for ever.* ¶ *There is give no other name vnder heaven, whereby we must be saved.* Therfore we shal not be saved by good works, or for our good workes. 11. Christ should not give vs ful & perfect salvatiõ, & so neither should he be a perfect Savior, if some thing were as yet required of vs, wherby we should be made iust. For looke how much of our merit were added vnto his, so much should be detracted & subducted frõ his merit. *But Christ is our perfect Saviour.* For (as Paul witnesseth) *God with his glorious grace hath made vs accepted in his beloved. By whõ we have redemption through his bloud, even the forgivenes of sins, according to the riches of his grace. By grace are we saved through faith, and that not of our selves, it is the gift of God. The bloud of Iesus Christ purgeth vs from all sin.* ¶ *There is no salvatiõ in any other.* Ob. *God calleth those blessings, which he promiseth to them that do good works, rewards & meede.*

Luk. 17: 10.

8: The opinion of merit weakneth consolation.

Gal. 3: 40: Rom 4: 16. 9: Because then christ had died in vaine.

Gal 2. 21 10: Because then wee should bee otherwise iustified then the Fathers of the old church. Iohn 14: 6: 1. Tim: 2: 5: Ephes 4. 5: Heb: 13: 8: Act: 4: 12

11 Because then Christ were not a perfect Saviour. Eph. 1 6: 7: & 2 8: 1. Iohn 1: 7: Act. 2. 12.

New.

Now wee do presupposeth merite. Therefore good workes doe merit before God. Anſ. Amongſt creatures ſometimes it doth, but never with God: becauſe no creature can merite at Gods handes, ſeeing God oweth nought vnto any creature. But they are called the rewards or meed of our workes in reſpect of God, forſamuch as hee recompenceth moſt fully thoſe things which wee doe: neither yet is that recompence due. For there can come no commodity vnto God by vs, & therfore god is not bound, no not to make the leaſt recompence. For hee ſtandeth no waies in neede of our workes, and vnto whom they can adde or bring nothing at al, of him doubtles we are not able to merite or deſerue any thing. But there commeth good rather vnto our ſelues by good works. For the good works which we do, are a conformity with God, & therfore are Gods gift, by which gift and beneſit we are bound vnto God, but not God vnto vs. Wherfore it is no leſſe abſurd to ſay, that we merit ſalvation at gods hands by good workes, thā if one ſhould ſay: Thou haſt given me a hundred florens: Therefore thou oughteſt alſo to giue me a thouſand florens. Howbeit God inſoineth vs good works, & promiſeth free recompence to them that doe them, as a Father promiſeth rewardes to his ſonnes.

ON THE 34. SABBOTH.

Queſt. 92. *VVhich is the Lawe of God?*

Aunſ. God ſpake all theſe wordes.

*Exod. 20. Deut. 5.

1. I am the Lord thy God, which hath brought thee out of Aegypt out of the houſe bondage, thou ſhalt haue no other Gods in my ſight.

2. Thou ſhalt make to thee no graven Image, nor the likenes of any thing that is in heavē aboue, or in the earth beneath, nor in the water vnder the earth. Thou ſhalt not bow downe to them, nor worſhip them: for I the Lorde thy God, am a iealous God, and viſite the ſinnes of the fathers vpon the children, vnto the thirde and fourth generation of them that hate mee, and ſhew mercy vnto thouſands

sandes of them that loue mee, and keepe my commaundementes.

3. Thou shalt not take the name of the Lord thy God in vaine: for the Lord will not holde him guiltles that taketh his name in vaine.

4. Remember thou keepe holy the Sabboth day, sixe daies shalt thou labour and doe all that thou hast to doe, but the seventh day is the Sabboth of the Lord thy God: in it thou shalt do no maner of works, thou, & thy son & thy daughter, thy man-servaunt, and thy maid-servant, thy cattell, and the straunger that is within thy gate. For in sixe daies the Lord made heaven and earth, the sea and all that in them is, & rested the seaventh day: wherefore the Lorde blessed the seventh day, and hallowed it.

5. Honour thy father and thy mother, that thy daies may bee long in the lande, which the Lord thy God giveth thee.

6. Thou shalt do no murther.

7. Thou shalt not commit adultery.

8. Thou shalt not steale.

9. Thou shalt not beare false witnesse against thy neighbour.

10. Thou shalt not covet thy neighbours house, nor his wife, nor his servant, nor his maid, nor his oxe, nor his asse, nor any thing that is his.

The Explication.

Now followeth the doctrin of the *Law*, which is the Canon, & rule of good works. The chiefe questions concerning the law are:

1 *What the Law is in generall.*
2 *What are the parts of Gods law.*
3 *How far the law is, and is not abrogated by Christ.*
4 *In what the Morall law differeth from the Gospell.*
5 *How the Decalogue is devided.*
6 *What is the true meaning of the Decalogue, and of everie commandement thereof.*
7 *How far forth the law may be kept of the regenerate.*
8 *What is the vse of the law.*

The first foure of these questions pertaine to this 92. Question of Catechisme: the fift to the 93. Question: the sixte to the 94. and to the rest which follow vntill the 104. Question: the seventh to the 104. Question: the eighth to the 105. Question of the Catechisme.

1. *What the law is in generall.*

THe Latine word *Lex*, which (signifieth the Law) is derived from *Lego*, which signifieth to read & publish, or frō *Lego*, which signifieth to choose. With the former derivatiō agreeth the Hebrew word, with the latter the Greek word. For in the Greeke the Law is called νόμος, which commeth frō a word that signifieth to divide & distribute, & therfore the law is sō called, because it distributeth vnto every one proper charges and functions. In Hebrew the law is called *thorah*, that is, doctrine: because Lawes are published vnto all, that every one may learne them. And hereof is it, that the ignorance or not knowing the Lawe doth not excuse: nay rather they who are ignorant of those lawes which belong vnto them, doe even in that very respect sin, because they are ignorant.

The Law in generall is a sentence or decree commanding thinges that are honest, binding creatures endued with reason vnto obedience, with a promise of rewarde, and comminatiō or threatning of punishment. It is *a sentence commanding things that are honest*) otherwise it is no law. *It bindeth creatures endued with reason:*) for the Law was not made for them who are not boūd to obedience. *With a promise of reward:*) The

Law

how freely promiseth blessings vnto those vnto whō performe obedience: because no obedience can be done vnto God before he doe it. Obiect. *The gospell also promiseth freely good things and blessings. Therefore the Law differeth from the Gospell in vain.* The Law promiseth freely after one manner: and the gospell after another. The Law promiseth *freely* with a condition of *the obedience*. But the gospell promiseth *freely*, without the workes of the Lawe, with a condition of *faith*, not with a condition of our obedience. Wherefore the gospell doth not promise blessings freely without all condition, but without such a condition, as wherewith the law promiseth blessings vnto vs, *and with a remination or threatning of punishment*. Otherwise the Law were a vain and emptie sound, and shoulde effect nothing. Plato saith: *A lawe is a right forme of government directed to the best ende by sharpe ordres, proposing punishmentes to transgressours, and rewardes to the obedient.* Oftentimes by the worde *Lawe* the course and order of Nature appointed by God is vnproperly signified, as we say. *The Lawe*, that is the order of Nature requireth, that fruit spring of a tree. But more vnproperly doth Saint Paule call Originall sinne *the law of sinne*, because a law is constraineth vnto sinne.

What are the partes of the Lawe.

THe Lawes are some *diuine*, and some *humane*. *Humane Lawes* are they which being established by men do binde certaine men vnto certaine externall actions, where vnto there is no diuine commaundement, or prohibition expressed, with a promise of reward, and commination or threatning of punishmentes corporall and temporall. These Humane Lawes are either *Ciuill*, or *Ecclesiasticall*. *Ciuill Lawes* are such as are made by Magistrates, or by some whole body and corporation concerning a certaine order of actions to be obserued in ciuill gouernment, in bargaines and contracts, in iudgementes and punishments, &c. *Ecclesiasticall or ceremoniall lawes* are those which are made by the consent of the church concerning some certain order of actions to be obserued in the ministery of the church, which are the limitations of circumstances serving for the law of God.

Diuine lawes, that is, the lawes of God partly belong vnto angels, & partly vnto men, and partly vnto certaine speciall men. And these doe

not

not only binde vnto external actions, but require further internall or inward qualities, actions, and motions; neither purpose they corporall and temporall rewardes and punishments only, but eternall also & spiritual; and they are the endes, for which humane lawes are made. Diuine lawes, are some *eternall and vnchangeable*, some *changeable*, yet so that they can bee chaunged of none but of God himselfe, who made them.

three parts of Gods law.

The parts of the law of God, are in number three, *the Morall, Ceremoniall, and Ciuill, or iudiciall law.*

1. The Morall law.

The Morall Law is a doctrine agreeing with the eternal & immortall wisedome, and iustice which is in God, discerning things honest & dishonest, knowne by nature, and engendered in reasonable creatures, at the creation, and afterwards often repeated againe and declared by the voice of god by the ministery of Moses, the Prophets, & Apostles, teaching that there is a God, and what he is, and what we ought to do, and what not to doe, binding all the reasonable creatures to perfect obedience, both internal and external, promising the fauour of God & everlasting life to those which performe perfect obedience, & denouncing the wrath of god and everlasting paines and punishmentes vnto them who are not perfectlie correspondent therevnto, excepte there be granted remission of sins, and reconciliation for the Sonne of God the Mediators sake.

An explication of some clauses in the definition.

Agreeing with the eternall and immoueable wisedome:) That this law is *eternall*, is hereof apparant, and manifest, because it remaineth from the beginning vnto the ende of the world one and the same, and wee therefore were created, and are redeemed by Christ, and regenerated by the holie Ghost, to obserue and keepe this law in this life and in the life to come, to wit, that with al our heart we loue God and our neighbour. *I write no new commandement vnto you, but an old commandement, which ye haue had from the beginning.*

1. Ioh. 2. 7.

[*Engraffen in mens mindes of god repeated againe:)* God repeated the law of nature which was engraven in our mindes: 1. Because it was obscured and darkened by the fall. 2. Yea and many pointes thereof were wholie blotted out & altogither lost. 3. Least the remnant of it which was yet in mens mindes should bee reputed for a meere opinion without anie truth or ground, and so at length be quite extinguished.]

2. The ceremonial law

The Ceremonial, are lawes derived of God by Moses concerning ce-

remo-

remonies; that is, externall solemne actions or gestures, which in the publique worship of God are to be performed with due observation of the same circumstances which are prescribed, binding the Iewes vntil the comming of the Messias, that they should distinguish this people and the Church from others, and should be signes, symbols, types, or shaddowes of spirituall things to be fulfilled in the new Testamente by Christ. That this definition may be vnderstood, we must knowe, *what ceremonies are*: to wit, *solemne externall actions*, that is, often to be after the same māner, & with the same circūstances reiterated, *ordained of God or of men also, to be vsed in the externall service and worship of God, for order, or signification sake*. But the ceremonies which are ordained of God are simply and absolutely *divine worship*. The ceremonies which are ordained and instituted of men, if they bee good, are *a worship onlie serving for divine worship*. What ceremonies are.

The iudiciall, are lawes concerning the civill order, or civil government, or maintenance of externall discipline among the Iewes according to the tenor of both Tables of the decalogue, that is, of the order and offices of Magistrates, iudgement, punishments, contracts, and of the distinguishing and bounding of dominions; delivered of God by Moses for the setling and preserving of the Iewes common-wealth, binding all Abrahams posterity, and distinguishing them from the rest of mankinde vntill the comming of the Messias; and further, that they should bee the bond of the preservation and government of the Mosaicall common-wealth, vntill the Messias was manifested, & certaine markes, whereby this people, which was bound vnto them, should be discerned from all others, & should withal be kept in honest discipline and good order: lastly, that they might be types of that order which should be in Christs kingdome, that is, of the spirituall regiment of the Messias. The *Morall* law is the fountaine of all other good laws, even as many as deserue the name of lawes, and it wholy agreeth with the decalogue, & is thence also deduced by necessary consequent, so that whosoever violateth the one, transgresseth the other also. Ceremoniall and civill Lawes, whether they be divine or humane, (so that they bee good) are verily agreeable vnto the Decalogue: But yet they are not deduced thence by a necessary consequēce, as the Morall laws are, but serue thereto, as certaine prescriptions of circumstances. Hereby plainely appeareth the difference of these lawes: For it is one thing, to 3 The Iudiciall law.

follow

follow necessarily out of the decalogue, and another thing, To agree with, & serue to the performance & execution of the decalogue. Thus difference yet is divers, because there is not one and the same government of the common-wealth and of the church: neither is there the same end of these Lawes: neither are all these Lawes after the same maner abrogated. But the chiefe and especial difference of these Lawes is drawne from the *binding time*, and *knowledge*, or manifestation. 1. *The Morall ordinances are knowne by nature: The ceremoniall and civill are not knowne by nature*, but are instituted according to the diversitie of causes, and circumstances. 2. *The Morall binde all men, & even the Angels also: The ceremoniall and civill were onlie prescribed unto the people of Israell.* And therefore Iob, Iethro, Naaman the Syrian, and others who are recounted for religious mē, that is, such as were borne of Paynims, and lived amongst them, but yet worshipped the god which was manifested among the people of Israel; they did not obserue the Levitical ceremonies, and yet did nevertheless please God. And the verie ordinances themselues concerning the ceremonies, and the forme of civil government, shew that they binde Abrahams posterity only, whō God would by this forme of government and worship distinguish frō other nations. 3. *The Lawes of the Decalogue are perpetuall in this life, and after this life: The ceremoniall and civill were delivered of God at a certaine time, and againe abolished.* 4. *The Morall Lawes speake both of internall and externall obedience: The ceremoniall and civil speake of externall obedience only: albeit neither doth this please God without the internall and morall obedience.* 5. *The Morall Lawes are not limited by certaine circumstances, but are generall*: as, that there is a time to be granted for the ministery and service of God, & that the ministery is to be observed: that adulterers and theeues are to be punished. *But the ceremoniall and civill Lawes are speciall*, or a limitation of circumstances, which are to be observed in externall rites or actions both ecclesiasticall and civil: as, that the seventh day is to be allotted for the ministery and service of god: that the tenths and first fruits are to be given to the Priests: that adulterers are to be stoned: that theeues are to be amerced with a foure-fold restitution. 6. *The Ceremonial, and the Civil Lawes also are types or figures of other thinges for whose cause they were ordained. The Morall signifie or prefigure nothing, but are signified by the rites and ceremonies.* 7. *The morall are the end for which other Lawes are to be made,*

Howe the Moral differeth frō the Ceremoniall and Iudiciall Lawe.

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or, they are the principal ſervice and worſhip of God. The ceremonial and civil ſerve for the moral ordinances, that to thē obediēce might be rightly and duly perfourmed: that a certaine time, & certaine rites may be obſerved in the publique miniſtery of the church, that the miniſtery it ſelfe may be maintained & preſerved. 8. The ceremonial give place vnto the moral: the moral giveth not place vnto the Ceremonial. 8

The *moral* Law, *the natural, & Decalogue differ. The Decalogue* is the ſumme of the moral laws, which are ſcattered through the whol ſcripture of the old and new Teſtament. *The natural law* doth not differ frō the moral in nature *not corrupted*: but in nature *corrupted*, a good part of the natural Law is darkened by ſinnes, and but a little part onely cōcerning the obedience due to God was leſte remaining in mans minde after the fal: for which cauſe alſo God hath in his Church repeated againe, and declared the whole ſentence and doctrine of his lawe in the decalogue. Therfore the decalogue is a reſtoring & reentering or reenforcing the law of Nature, & the law of Nature is a parte only of the decalogue. The diſtinctions of theſe lawes are to be known, both in reſpect of the differences of the ſame, (without the knowledge whereof their force & meaning cannot be vnderſtood) & alſo in reſpect of their abrogating, & laſtly for the knowledge & vnderſtanding of their vſe.

What difference is betweene the Moral law, the law of nature, & the Decalogue.

4. *How far the Law is, & is not abrogated by Chriſt.*

THe trivial & true anſwere to this demaund is; that Moſes Ceremonial & Civil law is abrogated *as touching obedience*: and the Moral law alſo *as concerning the curſe* thereof, but *not as concerning obedience* thervnto.

The Ceremonial & Civil are abrogated as touching their obedience: & the reaſōs hereof

That the Ceremonial & Civil or Iudicial laws are ſo abrogated by Chriſts comming, that they nowe binde none vnto obediēce, & in our times cary no ſhew of laws, is proved 1. *Becauſe the Prophets in the olde teſtament foretolde of this their abrogation & canselling. Chriſt ſhal cōfirme the covenaunt with many for one weeke, and in the middeſt of the weeke he ſhal cauſe the ſacrifice & oblatiō to ceaſe. Thou art a Prieſt for ever after the order of Melchiſedech.* 2. *Chriſt and his Apoſtles in the New Teſtament have expreſſely deſciphered this abrogation of the ceremonial and iudicial law.* And inſteed of many teſtimonies it ſhal ſuffice to alleadg that one Canō of the Apoſtles Coūcil. *It ſeemed good to the*

1 Dan: 9: 27. Pſalm: 110.

2 Act: 7: 8: Heb: 7: 11. 12. 13: 18: & 8: 8. 9. 10: 11. 12. 13. Act: 15: 28. 29.

holy ghost, & to vs, to lay no more burden on you but these necessary things.
3. The causes being altered, the lawes also depēding theron are altered. But the causes of the ceremonial & Civil lawes were; *one*, that the people of the Iewes, of whom Christ was to come, might by this forme of worship & regiment bee distinguished frō other nations vntil his cō-ming: *another*, that they might be types of the Messias & his benefites: which causes both have now ceased since the exhibiting of the Messias.
1. The distinction of Iews & gētiles is now taken away: *Hee is our peace,*
Eph: 2:14: *which hath made of both one, & hath brokē the stop of the partition wall,*
Gal. 6:15: *in abrogating through his flesh the hatred, that is, the law of cōmandemēts which standeth in ordinances. In Christ neither circūcision availeth any thing, nor vncircumcision, but a new creature.* 2. That the significatiō of the ceremonies is fulfilled by Christ, is everywhere taught: *Wherby the*
Heb: 9. 8: *holy ghost this signified, that the way vnto the Holiest of all was not yet o-*
Luk: 16. 16: *pened. The law & the Prophets endured vntill Iohn. Let no man condemne*
Col. 2:16: *you in meate & drinke.* [Against the abrogation of the ceremonial law the Iewes thus obiect. Ob. 1. *Moses Religious orders or worship were, by*
A refutation of Iewish obiections against this doctrine. *vertue of the commandement annexed to them, to continue for ever; and the Iewish kingdome, by Gods promise. Circumcision is an everlasting covenant. The Passeover was to be kept holy by an ordinance for ever. This*
Gen: 17 13: *is my rest for ever. The Sabaoth is an everlasting covenant. Thy throne, O*
Exod: 12:24 *God, endureth for ever. Therfore Moses forme of religion & polity was*
Psal: 132:15 *not to be repealed by Christ.* Aunſ. In this argument the fallacy of taking
Exod: 3. 16: that to be simply averred, which is spoken but in part, is twice vsed. For the Maior proposition treateth of an *absolute perpetuitie*, the Minor of *a restreined & limited perpetuity*; sith that in the testimonies alleadged an infinite or vnlimited perpetuity of the Iewish ceremonies and kingdome is not promised, but a continuance vntil Christ, who was to be heard after Moses. For the particle (*Holam*) signifieth every-where in Scripture *not eternity*, but the *continuance of a long and yet definite time*. So is it vsed in that text of Scripture. *And he shall serve him for e-*
Exod: 21:6: *ver*: that is, vntil the yeere of Iubilee, as appeareth by the conference of that law with the law touching the yeere of Iubilee enrolled & registred Levit. 25. 40. Againe, to graunt that which they vrge in their Minor) that *an absolute perpetuity* is promised in the forerehersed quotations, yet this perpetuity is not of the *types* and shaddowes themselves, but of the *spirituall thinges* signified and figured by them; to witte,

that

that their truth ſhal endure for ever in the Church, yea though the ſignes and ſhadowes be by Chriſt aboliſhed. For thus doth *Circumciſion* continue vnto this day, and thus is there a perpetual *Sabaoth* in Chriſts kingdõe, & ſhal be perpetual in life everlaſting. Laſtly thus *the kingdõe of David* is eſtabliſhed for everlaſting in the throne of Chriſt.

Ob. 2. *The worſhip which Ezekiel in his* 40 *Chap. and ſo forth to the end of his prophecy deſcribeth, perteineth to the kingdome of the* Meſſias, *& is therin to be reteined. But that worſhip is meerely typicall & ceremonial. Therfore a typical & ceremonial kind of worſhip is to be reteined in the kingdome of the Meſſias; whence this inference is good, that the Iewiſh Religion & Polity or forme of government was not to bee aboliſhed, but reformed rather & reeſtabliſhed by the* Meſſias. Anſ. The maior of this Syllogiſme is not ſimply and vniverſally true, becauſe there the Propher indeed prophecieth of the kingdome of the Meſſias, but not only therof. For withal he deſcribeth the reſtitution of the ceremonial worſhip in Iudea, which ſhould be after the return of the people out of the captivity of Babylon, & ſhould ſtand in force vntil the comming of the Meſſias. We deny alſo the Minor. For in the alleadged prophecy not only the reſtoring of the Iewiſh types is promiſed, but vnder the deſcription of the types the ſpiritual ſtate and ſtatelineſſe of the Church, which ſhould be vnder the kingdome of the Meſſias, is ſhadowed and inſinuated; which ſtate & ſtatelines was to be begun in this life, and to be perfited in the life to come: Wherof good proofe may be made by theſe evident arguments. 1. The ſtory of Eſdras teſtifieth vnto vs that this reſtoring was not accompliſhed vntil the comming of Chriſt: and withal other oracles alſo of the Prophets, concerning the baſe & contẽptible cõming & kingdome of the Meſſias in this world, ſuffer vs not to beleeve that there ſhal be any ſuch magnificent & pompous eſtate of the church on earth (as the Iewes dreame of) no not after the comming of the Meſſias. Wherfore that forementioned reſtoring of Ieruſalem, that is, the Church, is either to be vnderſtood *ſpiritually*; or of force we muſt grant this abſurdity, namely, that this prophecy never was, nor ſhal be performed. 2. That promiſe delivered by the Prophet, (*The houſe of Iſrael ſhal no more defile mine holy name, neither they, nor their kings*;) doth neceſſarily enforce a ſpiritual ſẽce and meaning touching the perfectiõ of the life to come: For vſual & cuſtõable it is with the Prophets to vnite the *entry* of Chriſtes kingdome, with the ful and

Arguments to prove that vnder the typical deſcription before alleadged the ſpiritual condition & eſtate of the Church is figured.

1

2

Ezek. 43. 7.

3 perfect *establishment* therof. 3. Furthermore those *waters issuing out of*
Ezek. 47:1 *the temple* spoken of in the same prophecy, may not bee interpreted to be elementary waters, but shadow & represent vnto vs the plentiful effusion from heaven of the gifts of the holy ghost in Christs kingdome.

4 4. Lastly we Christians have for our Interpretour the Apostle S. Iohn
chap: 21. 22. in his Revelation, where the spiritual & heavenly Ierusalem, that is, the glorified church of the Newe Testament is described in wordes and tearmes litterally borrowed from this description of Ezechiel. Wherfore this prophecy maketh nought to prove the continual observation
] of ceremonies in the kingdome of the Messias.] Ob. 3. *The best & most iust forme of government is alwaies to be followed. But there can be none better or iuster than that, which God himselfe setled among his people the Iewes: Therfore that is to be followed & retained.* Answ. Either the Maior of this reason may be distinguished, or the Minor denied with an exposition. For that which in positive laws, (that is, such as define the circumstances of the duty of magistrates & subiects and citizens one towards another) is in every place & at al times most iust, the same are law-makers to follow. But in that forme of the Mosaical government many thinges are applied to the state and condition of that nation, region, time, & ceremonial worship, the observation wherof would now be neither iust, nor profitable, because the causes, for which those Lawes should be given to the Iewes, are taken away or chaunged, as, *of giving a bill of divorce, of marrying the widdowes of their kinsemen.* Wherfore God wil not that al nations & ages be tied vnto those laws. An argument whereof is, that even at that very time, when hee commanded these lawes to bee observed, hee bounde not al nations, but onely Abrahames posterity vnto them; and yet some that lived according to such civil lawes of other nations, as were not wicked and vngodly, did please him; as Naaman the Syrian, and whosoever of the Gentiles were converted, who yet notwithstanding did not observe the ceremonies and civil laws of the Iewes. And Paule saith, we must obey not only those which governe according to Moses laws, but also other Magistrats, *as the ordinance of God;*
Rom. 13:2: as long as they cōmand nothing cōtrary to the cōmandemēts of God. And himselfe also submitted himselfe vnto the Romane lawes when he appealed vnto Cæsar, & whē *he said it was vnlawful to bind one vncondēned which was a Romane.* Furthermore, if any mā wil hence cōclude,

That

That seeing it is lawful to vse the lawes of other common weales, as the Athenian, Romane, & such like, it is therfore much more lawful & beseeming to imitate & follow the forme of that common-vvealth, vvhich was immediatly ordered & constituted by God *himselfe.* We easily grant, that wise & discreete Magistrates & law-givers may take aswel thence as out of other governments, if there be any thing cõvenient & agreeing with their *subiects with whom*, & the *time wherin* they live, *so that all opinion of necessity be taken away*, that is, so that it bee not therefore cõmanded or retained, becausе it was prescribed by Moses to the Iews: but becausе there are good reasons, wherefore now also it should bee done so, & if the causes be changed, then that the liberty also of changing these laws by publike authority be retained. Neither yet is Moses law any whit impeached by this libertie of cleaving to it, or leaving it, & appointing other ordinances in place therof; sith in so doing, we doe no more than cease to obserue that which was never impoſed on vs.

How farre foorth the Moral law is abrogated

Hitherto have we intreated of the abrogatiõ of the Ceremonial & Civil Lawes. Touching the *Morall Law* it is in some parte abrogated by Christ, & in some part not abrogated. *It is abrogated* in respect of the faithful, two waies. 1. *As touching the curse of it*; so that it cannot condemne such as are iustified by faith in Christ, by reason of the merit of Christ imputed vnto them: or, *as touching iustification*; becausе iudgment is not given of vs according to the law, but according to the gospel. For the iudgmẽt of the law would cõdemn & cast vs away, whose dreadful voice is: *In thy sight shal no man living be iustified* But the iudgment of the gospel is; *Hee that beleeveth in the Son of* God *hath everlasting life.* This abrogation of the law is the first and principal parte of Christian liberty, wherof it is said: *There is no cõdemnation to thẽ which are in Christ Iesus. Ye are not vnder the law, but vnder grace.* 2. *As touching constraint.* For now the law doth not any more expresse & wrest obedience from vs as a Tyrant, or as a Maister enforcing and constreining a lewd servant vnto obedience. The reason is, becausе Christ beginneth a volũtary & free obedience in vs by his spirit, so that we yeeld voluntary obedience vnto the law. Of this part of Christian liberty the Apostle speaketh: *Sinne shall not have dominion over you: for yee are not vnder the Lavve, but vnder grace.* Which liberty and exemption from the Lawe what it is, hee afterwardes vnfoldeth at lardge in the vvhole seventh Chapter of that Epistle, and elsе-where saith:

1. As touching the curse of it.

Pſal. 143: 2.

Iohn 3: 36.

Rom: 8: 1.

Rom: 6: 14.

2. As touching constreint.

Rom: 6: 14.

1:Tim:1:9: Gal:5:23: *The Law is not given vnto a righteous man.* And again, speaking of the which are vnder the spirit, *Against such there is no law.* Ob. *The Lawe & the Prophets continued vntill Iohn the Baptist came: if therefore then first the Moral law was abrogated as touching Condēnation, whē Christ was manifested in the flesh; it followeth that the faithful were vnder cō-demnation, who lived before the comming of Christ.* Ans. The law was abrogated *as touching condemnation*, as wel vnto the beleevers in the olde Testament, as to them who are beleevers in the new. To thē who lived in the olde, *as touching the power & efficacy of Christ*: to these in the newe, *as touching his fulfilling & exhibiting.*

Howe the law was abrogated to the Fathers of the Olde Testamēt, & howe to vs the children of the Newe.

Now the Moral law or Decalogue *is not abrogated as touching obedience*, but God alwaies, even at this day no lesse then in auncient times exacteth aswel at the handes of the regenerate as vnregenerate, that they performe obedience vnto his law. The reasons hereof are strong & cleare. The first is drawn from the *end* for which Christ delivered vs from the curse of the law. For the Son of God was not therefore made Mediator, tooke the forme of a servant, became obedient vnto his Father, even vnto the death of the crosse, & redeemed vs from the curse of the law, that we should continue & persist in sinnes & enmity with God; but *that he might deliver vs from sinne, reconcile vs vnto God, and make vs againe like vnto God, & the temple of God.* If then hee had this end, for which he did deliver vs from the curse of the lawe, hee did not withal take away the bond of our obedience. For this is the Mediators office, to expiate & do away sins, & to bring to passe, that hereafter the party offended be no more offended by that party which had offēded.

How the Morall law is not abrogated: namely, touching obedience Three prooses heereof.

1: From the end of our Redemption.

2: Frō our duty who receive a greater portion of Gods blessings then other men

2. *How much the more & greater Gods benefites are towardes vs, so much the more are we bound to yeelde thankfulnes vnto him*, that is, to live according to his wil & law. But they who are iustified & regenerated by faith in Christ, have received moe & greater benefits than others. For these are overmore added vnto their Creation, & preservatiō, & other benefits common to the wicked with the godly. Therfore we are more bound *after*, than *before* regeneration & iustification, to yeelde & performe obedience vnto Gods lawe.

3: testimony of scripture Math:5:17

3. Many testimonies confirme the same; as, *Thinke not that I am come to destroie the law, or the Prophets: I am not come to destroie them, but to fulfill them.* This is meante of all the parts of the Lawe, but most especially of the Morall Lawe, which Christ hath fulfilled foure waies. 1. By his owne righteousnesse and per-

perfect conformitie with the Law. For Christ onely hath perfectlie performed such obedience as the Lawe requireth: both because hee was the Sonne of GOD and conceived by the holy Ghost, and also because hee could not have satisfied for vs, except himselfe were free from al spot, or staine of sin. *Such an High-Priest it became vs to have, vvhich is holie, harmelesse, vndefiled, seperate from sinners.* Heb. 7. 2. By paying sufficient punishment for our sinnes. *For (that that vvas impossible to the Lavve, in asmuch as it vvas vveake because of the flesh) God sending his owne Son in the similitude of sinfull flesh, and for sinne, condemned sinne in the flesh, that the righteousnesse of the Lawe might bee fulfilled in vs, vvhich vvalke not after the flesh, but after the spirit. Hee made him to bee sinne for vs, vvhich knevve no sinne, that vvee should be made the righteousnesse of God in him.* Rom. 8. 3. 2. Cor. 5. 21. And this fulfilling of the types of the Lawe, and the paying of that punishment which we did owe, is that very abrogating of the Law, whereof wee have spoken. 3. CHRIST fulfilled the Lawe in vs by his spirite, reforming vs by him vnto the image of GOD, that wee also may in this life beginne internal and external obedience which the Lawe requireth of vs, and may performe the same whole and entire in the life to come: Nowe both these, to witte, *punishment paide for vs by CHRIST*, and *righteousnesse begunne in vs*, are comprehended and vnderstood by Saint Paule, when hee saith, *That the righteousnesse of the Lavve is fulfilled in vs, vvhich vvalke after the spirite*: Rom. 6. & 8. 11. And of the giving of the holy Ghost, and of regeneration which is wrought for and by Christ, S. Paule purposely intreateth Ro. 6. & 7. 4. Christ fulfilled the law by teaching it, that is, by repurging & purifieng it from errors and corruptions, & by restoring the true doctrin & vnderstanding thereof; which he doth, Mat. 5. 6. & 7. If then Christ both teacheth, & restoreth the obedience of the law in vs: he doth not abolish the law, as concerning obedience. The same doth Paul teach. *Do we then make the law of none effect through faith? God forbid: yea we establish the law.* Rom. 3. 31.

1 2 3 4

Now by *faith*, or by righteousnes and iustice of faith the law is established three ways. 1. *In confessing or approving the iudgmēt & accusatiō of the law against vs*, as, that we do not yeeld due obediēce to the law, & therfore are guilty of dānation: nor indeed we seeke for righteousnes without our selves in christ. 2. *In satisfying*, because through faith is applied to vs Christs satisfactiō equivalēt to eternal punishmēt, which

By faith the lawe is three ways established 1 2

the law required of vs not performing perfect obedience: by means of which satisfactiō it commeth to passe that indeed *not through the law*, but yet *neither against the law*, but *with the lawe*, which Christ by his perfect obedience satisfied on our behalfe, we are iustified before God:

3 Act. 15. 9. Gal. 5. 5. 3. *Through the beginning of new obedience in thu life, & the accōplishing of the same in the life to come. Purifying their harts by faith. Wee through the spirite waite for the hope of righteousneße, through faith.* More briefly to comprehend this large discourse; *The Lawe is established by faith*, both in regard that the doctrine of the righteousnes of faith instructeth vs how we are not righteous of our selues, neither are made righteous but by some perfect satisfaction which the Law requireth; as also, because by faith a restauratiō or renuing of obedience vnto the Law is accomplished in vs. The briefe summe then of the whole doctrine touching the abrogation of the law is this; The Ceremonial & Civil Law of Moses are quite cancelled by Christs cōming *as touching both their bond, & obedience*, but the Moral Law, *as touching obedience* to be performed therevnto, is not abrogated, but only *as cōcerning the curse, iustifying, & cōstraint therof*. The obiectiōs of Antinomistes, Libertines, & such like, who averre that the Moral Law appertaineth nothing at al vnto christiās, & is not to be taught in the church of Christ, you may finde them resolved at the 115. Question of this Catechisme, where *the vse of the law* is handled.

4 *In what the Morall Law differeth from the Gospell.*

[[The declaratiō of this questiō is many waies necessary, as by the differences of the Law & Gospel may appeare. The doubt ariseth especially frō the definitiō of the Law, where it is said that the Law promiseth *rewards* to such as performe perfect obedience, & it promiseth thē *freely*, because no obedience cā be meritorious in the sight of God. In like manner also the Gospel promiseth everlasting life *freely*: so that the law and gospell seeme not to differ. Howbeit there is great diversity in thē] The *law* differeth frō the gospel. 1. *In the māner of their manifestatiō*. The law is knowne by nature; the gospel was after mās fal manifested frō aboue. 2. *In their matter or doctrin*. The law propoundeth Gods meere iustice; the gospell propoūdeth it iointly with mercy. Againe the Law teacheth what we ought to be that we may be

] 1. In manifestation. 2. In doctrin

saved,

saved, & what to performe: The gospel teacheth how we may be such as the law requireth, namely, in Christ. 3. *In their promises*. The law promiseth eternal life & al good thinges, with a condition of our *owne proper & perfect righteousnes & obedience* remaining in vs: The gospel promiseth the same with a condition of *faith & beliefe in Christ*, wherby we embrace *anothers obedience* performed for vs, to wit, the obedience of Christ. Now with this condition of faith is ioined by an indissoluble knot & bond the condition of new obedience. 4. *In effects*: *The law causeth wrath, & is the ministration of death*: *The Gospell is the ministration of life, and of the spirit.*

3 In promises.

4. In effects. Rom. 4: 15. 2. Cor. 3. 7.

Quest. 93. *How are the commandements devided?*

Aunf. Into two Tables: [a] whereof the former delivereth in foure cōmandements, how we ought to behaue our selues towardes God: the latter delivereth in sixe commaundementes, what duties wee owe vnto our neighbour. [b]

[a] Deut. 4: 13. Exod. 34: 28. Deu 10 3 4.
[b] Mat. 22: 37. 38. 39.

The Explication.

THe question concerning the division of the decalogue is necessary & profitable, & therfore to be observed: 1. Because God himselfe hath expressed and set downe a certaine nomber of the Tables & commandementes of the decalogue. 2. Because Christ divideth the summe of the whole Law into two commandements, or into two kindes of commādements. 3. Because the right division of the decalogue maketh to the vnderstanding of the commandements themselues. For it advertiseth vs of the degrees of obedience, & sheweth that the worship of the first Table is the chiefe and principal. Now the decalogue is divided after a three-fold manner.

3. Causes why the divisiō of the Decalogue is to be observed.
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1 The decalogue is divided by Moses & Christ into 2. *Tables*; the former wherof cōpriseth our duties towards God *immediatly*, the latter our duties towards God *mediatly*: or, the former teacheth vs how we are to demean & behaue our selues towards God; The latter what duties we ow to our neighbor. This divisiō is groūded on the expres word of God;

The first division of the decalogue into two Tables.

Deut.10.1.4 Exod 32.15 Deut.4.13. *Hew thee two Tables of stone:* It is also grounded on this, that Christ, & Paul refer the whole Law to the loue of God and our neighbour. *Thou shalt loue the Lord thy God with all thine hart, with all thy soule, and with all thy minde: This is the first, & great cõmandement: & the second is like to this; Thou shalt loue thy neighbor as thy selfe.* [This diuision hath these vses: 1. *That we may better conceiue the sence and scope of the whole law, and vnderstand what is the perfection of obedience.* 2. *That wee obserue the common rule namely, that the commandementes of the second Table yeeld to the commandements of the first in the same kinde of worship*: that is, that the loue and glory of God is to be preferred before the loue & safety of all creatures: according to that saying: *VVee ought rather to obey God then men.*]

Math.22.37 38.39.

[Two vses of this diuision.

Act.5.29.]

The secõd diuision of the Decalogue into ten commãdements.

[2 The decalogue is divided into *ten commandements*, whereof foure are ascribed vnto the first, and the fixe other vnto the seconde Table. [Now God nombred out these ten commandements or laws, not that he was more delighted with this nomber more than any other, but because the titles and arguments of the things themselues, to wit, the duties were so many in nomber. For in these ten laws al that we owe vnto God and our neighbour, is so comprehended, that nothing is omitted, and nothing is superfluous. So that the foure commandements of the first Table containe al duties which we owe vnto God immediatly: & the sixe commandements of the second Table haue in them whatsoeuer pertaineth to the leading of this life in felicity & happines. Howbeit there is much dissension about the nomber of the cõmandemẽts. For some reckon *three*, some *fiue*, & some *foure* cõmandements in the first Table: and that that diuisiõ, which so ascribeth foure cõmãdemẽts to the first Table, that the first proceedeth *of not admitting other Gods* the second, *of not making any grauen Images*; the third, *of not taking the name of God in vaine*; the fourth, *of hallowing the Sabaoth*; & referreth the other sixe vnto the second Table: that this diuision, I say, is the truest, these reasons declare.] 1. *Those are distinct commandements, which are distinguished in the matter which they deliver, or whose matter and meaning is distinct and divers* (for doubtles God when he divided the decalogue into ten commandements, would that each cõmandement should differ from the rest in matter or meaning: so that those cõmandementes, which differ in sense, are divers; & they, which differ not in sense or meaning, are not divers commandements, but one commandement.)

]

The proofe of this second diuision by 4 Arguments.

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dement.) But the commandement *of not having ſtrange gods*, and the commandemēt, *of not making graven Images*, differ, or are diſtinguiſhed in matter or meaning: (for the firſt teacheth, *who is to be worſhipped*; namely, the alone true God: the ſecond ſheweth, *how God is to be worſhipped*; namely, not by the inventions of men: The firſt forbidden any other God, beſides the true God alone, to be worſhipped: The ſecond prohibiteth any other worſhippe of that only true God, then himſelfe hath commanded.) Therfore they are divers & diſtinct commaundements. So of the contrary *the commandement touching concupiſcence*, which ſome divide into the ninth & tenth; that it is in ſenſe or meaning but one commandement, both themſelues are witneſſes, as often as in their expoſitions & paraphraſes hereon they ioine this their ninth and tenth togither: & Paul alſo teacheth the ſame doctrine, when he ſpeaketh of al *concupiſcence*, as of one cōmandement: *I had not knowne luſt* Rom 7. 7.
(to be ſin) *except the law had ſaid*, *Thou ſhalt not luſt*. Wherfore the two firſt commandements before ſpecified, are two divers cōmandemēts; & this laſt, imagined by ſome to be two, is but one cōmandement. But if therefore yet the tenth commādement muſt be cut into two divers cōmandements, becauſe it diſtinctly maketh mention of divers things not to be coveted or luſted after, namely our *neighbours houſe*, & our *neighbours wife*: it ſhal therof follow, that ſo many commandementes muſt be numbred, as there are recited kindes of things in every cōmādement. 2. *Doubtles thoſe commandements are divers and not the ſame, which are diſtinguiſhed of Moſes by divers periods or ſentences & verſes: and thoſe no whit different in thēſelues but one cōmādement, which are compriſed of Moſes in one period or verſe.* But Moſes hath diſtinguiſhed the firſt commaundement, (which proceedeth, Of not having ſtrange Gods) from the ſecond, (which is, Of not making idols) in divers verſes and periods. Therefore they are diſtinct commandements. Contrariwiſe, Moſes hath not diſtinguiſhed the commandement touching the coveting of our neighbours houſe and wife by ſeverall periods, but hath comprehended it in one period or ſentence: Therefore there is but one commādement concerning concupiſcence. 3. *Queſtionles Moſes retained one and the ſame order of the cōmandements both in Exodus and Deuteronomy. But he tranſpoſeth in thoſe places the words of the tenth cōmandement touching the coveting of our neighbours wife* (for in Exodus is placed firſt, *Thou ſhalt not covet thy neighbors houſe*,

and

& then followeth, *Thou shalt not covet thy neighbours wife*: but in Deuteronomy these words are formost, *Thou shalt not covet thy neighbours wife*, & these follow, *Thou shalt not covet thy neighbours house*.) Therefore these two members are partes of one commandement; else there can no ninth commandemēt be assigned, & the adversary must needs say, that Moses in one of these places confoundeth the ninth commandement with the tenth, & substituteth a part of the tēth in place of the ninth; which absurdity Moses may by no means be accused of. By this transposing therfore & displacing of the wordes, the holy Ghost doth sufficiently declare that he would have al to be but one cōmandemēt, whatsoever is read in the tenth commandement, ioyntly comprehended & conteined in one period or sentence. 4. There is very great and weighty authority whereby this distinction of the cōmandements is confirmed. For thus do the ancient writers of the Iewes, Iosephus and Philo,[a] distinguish the first & second cōmandement, & knit vp in one the tenth commandement, which our adversaries divide into two. In like sort doe the Greeke Ecclesiastical writers divide the decalogue: as Athanasius Origen, Gregory Nazianzene, Chrysostome, Zonaras & Nicephorus:[b] And vnto this opinion & sentence subscribe also the latine Ecclesiastical writers, as Hierome, Ambrose, Sulpitius Severus, & Austine.[c] Therfore this distinction of the decalogue was of ancient reputed best, & so received in the greeke & latine churches. Wee have therfore restored, not changed or altered the decalogue. [Now whereas Iosephus, Philo, and some Greeke writers attribute to each Table five commandements, this maketh nothing against vs. For, howsoever they so doe, yet heerein they al agree, that the wordes and clauses touching *the vvorshipping of one GOD*, and *not having anie graven images*, are two distinct commaundementes: and the clause touching *Concupiscence* maketh not two, but one commaundement. Likewise wee finde another division in Augustine,[d] which reckoneth onely three commandementes in the first Table, and seven in the second. But the allegorie of the Trinitie whereon Augustine groundeth this reason, is to weake a proofe for confirmation thereof. Howbeit this wee must observe, that, if the doctrine and purpose of the decalogue touching the true GOD, and his true worshippe bee no waie impeached, but reserved whole and entire, wee ought not to maintaine any bitter contention about

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[a] Ioseph: l: 3: Antiq Jud: Philoin exposit: decalog

[b] Athanas: in Synops: script: lib: 2: Orig: lib: 3. sup: Exod: hom: 8: Greg Naz: in Carm. Chrys. sive Auth. op: imperf: in Matth: 49 Zon: Tom: 1. histor: Niceph hist Eccles

[c] Hieron in cap: 6: ad Ephe: Ambros in cund. loc. ad Ephes: Sulp. Sever lib: 1: hist: sacræ. August: lib. quæst. vet: & nov Test: quæst: 7: & lib 2: quæst sup: Exod. Cap. 7: 1:

[d] August: Epist: 119: ad Januar: cap: 11: & Quæst. sup. Exod: cap 7

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the reckoning or accompte of the Commaundementes in their Tables.]

3 The Decalogue is devided, according to the thinges themselues which are commaunded or forbidden in the Decalogue, *into the immediate and mediate vvorshipp of God*. Generallie in the Decalogue is commaunded the worshipp of God; that which is contrarie to Gods worshippe is forbidden. The worshippe of God is either *immediate*, when Moral workes are immediately perfourmed vnto God: *or mediate*, vvhen Morall vvorkes are perfourmed vnto our neighbour in respect of God. The *immediate* worshippe is contained in the first Table, and is either *internall*, or *externall*. The *internall* consisteth in this, *partlie that vvee vvorshippe the true God*, and that that be perfourmed vnto the true God, which is commaunded in the first commaundement; *partlie that the manner or forme of vvorshippe bee right and lavvfull, whether it be internall worship, or externall.* This forme, which is to bee observed in Gods worshippe, is taught in the seconde commaundement. The *externall vvorshippe*, is either *private* or *publique*. *The private* containeth the private Morall works of every one, which are alwaies to be of every man in particular performed, as touching the confession of God in our words and workes, and this private worshippe is delivered in the thirde commaundement. The *publique* worshippe consisteth in sanctifying of the sabbaoth, and is delivered in the fourth commaundement. The *mediate* worshipp of God, vvhich containeth our dueties towardes men, or our neighbours, is delivered in the second table and this likewise either *externall*, or *internall*. The *mediate externall vvorshippe* consisteth partly in the dueties of *superiours towardes their inferiours*, and so of the contrarie: of which dueties (as also of civill order comprised vnder them) is spoken in the fifte commaundement: partly in the dueties of *one neighbour towards another*, which are ratified in the rest of the commaundements; and those are either *the preserving of mens life & safety*, which is in the sixt cõmandement; or *the preserving of chastity and wedlocke*, which is in the seventh commandement; *or the preserving of goods or possessiõs*, which is in the eight; *or of the preserving of the trueth*, which is contained in the ninth commaundement. The *mediat internall worshippe*, or the internall and inwatd dueties of mediat worshipp, consist in the *internall affection of the hart*: for they are the very vprightnes of mens affectiõs towards

The thirde Division of the decalogue into the immediate & mediate worshipp of God

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towardes their neighbour, which is to be included & vnderstood in all the former commaundementes: and is prescribed in the tenth and last commaundement.

[[Hence we easily answere this obiection. Ob *The duties to bee performed towards our neighbour are not the worship of God. But the secõd Table prescribeth what duties we are to performe towards our neighbor. Therfore the obedience of the secõd Table is not the worship of God. Ans.* The Maior holdeth true only in the *immediate* worship of God, in respect wherof we grant the Cõclusion. For the obedience of the second Table is not the *immediat* worship of god, as the obedience of the first is: yet is it the *mediat* worship of God, that is, such as is perfourmed to god in our neighbor mediating, or cõming between god & vs. For the duties of loue towards our neighbor ought to flow or proceede out of the loue of God, & being so performed they are acceptable to God, & are no lesse done to God himselfe, then the obedience of the first table. Wherefore in respect of God, for whose sake they are put in practise, they ar called, & verily are *Gods worship*: but in respect of our neighbor, to whõ they are immediatly performed, they are termed *duties*. Nowe the worship required in both Tables differeth *in obiectes*. For the first table hath an *immediat obiect only*, which is God: The secõd hath *both an immediat obiect*, to wit, our neighbor: *& farther also a mediat obiect* namely God.

How the obedience of the second table is called Gods worship, & how duties towards our neighbour.

A difference of the two Tables in obiects.

A table comprising the summe of the 3. divisiõ of the Decalogue.

In the decalogue generally is cõmanded *Gods worship* which is	1 *Immediat*, or towards god alone: and that	1. *Internall*, or inward touching the worshipping	*Of one true God.*	1	5 commandement.
			Of one true God *aright.*	2	
		2. *Externall*, or outward, which is	*Private.*	3	
			Publike.	4	
	Mediat, or towardes our neighbour for Gods sake: and that	1 *External* or outward cõsisting in the	*Duties* of superious toward their inferiors; and of the contrarie of inferiors towards their superious.	5	
			Preservation of *Our owne & others life and safety.*	6	
			Chastity.	7	
			Goods & possessions.	8	
			Truth.	9	
		2. *Internall*, or inward, which is a *moderation or vprightnes of the Appetite*, that no man *desire*, or *imagine* any thing that is against *all*, or *any* the former commandements.]		10	

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Quest.

Quest. 94. *What doth God require in the first commandement?*

Ans. That as deerely as I tender the salvation of my owne soule, so earnestly should I shunne and flie all Idolatrie,[a] sorcery, enchantments, superstition,[b] praier to Saints, or any other creatures,[c] & should rightly acknowledge the only and true God,[d] trust in him alone,[e] submit and subiect my selfe vnto him with al humility,[f] and patience,[g] looke for al good thinges from him alone,[h] and lastly with the entire affection of my hart loue,[i] reverence,[k] & worship him:[l] so that I am ready to renounce and forsake al creatures rather, thā to commit the least thing that may be against his will.[m]

[a] 1 Ioh. 5. 21 1 Cor. 6 9. 10 & 10. 14
[b] Lev. 19 31 Deut. 18:9: 10:11:
[c] Mat: 4: 10: Rev: 19:10: & 22:8:9:
[d] Ioh: 17:3:
[e] Ier 17: 5:7
[f] 1. Pet: 5: 5:
[g] Heb: 10:36 Col: 1:11: Rom: 5. 3:4: 1 Cor: 10:10
[h] Philip: 2:14: Psal: 104: 27:28: 29: Esai: 45:7: Iam: 1: 17:
[i] Deut: 6: 5: Mat. 22. 37.
[k] Deut. 6 2. Psal. 101. 10: Prov: 1. 7: & 9:10: Mat: 10: 28:
[l] Mat: 4: 10: Deut: 10: 20
[m] Mat 5. 29 30: & 10. 37 Act. 5 29:

Quest 95. *What is Idolatrie?*

Ans. It is in place of that one God, or besides that one and true God, who hath manifested himselfe in his word, to make, or imagine, and account any other thing, wherein thou repotest thy hope and confidence.[n]

[n] Eph 5. 5: 1 Chro: 16: 26: Philip: 3 19: Gal. 4. 8: Eph: 2: 12: 1 Ioh: 2: 23: 2 Ioh: 9: Ioh: 5: 23:

The Explication.

BEfore we enter any particular discourse of the meaning of every several commandement, we must obserue certaine generall rules, necessary for the vnderstanding of the whole decalogue, and each particular commandement.

Generall rules for better vnderstāding of the Decalogue.

I *The Morall law, or Decalogue is to be vnderstood according to the interpretation of Scripture,* that is, according to the exposition and declara-

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claratiō of the Prophets, Christ, & his Apostles: & not according to the sense & iudgment of mā only, or Philosophy. We must ioine togither the explicatiō scattered every where throughout the Scriptures, and not sticke only vpō those short cōmandements. Neither doth Morall Philosophy suffice for interpretatiō therof, because it containeth but a little part of the law: & this is one difference betweene Philosophy and the doctrine of the Gospell which is delivered in the church.

2 *The Decalogue requireth in all the cōmādemēts obedience both external and internal, in the vnderstāding, will, hart, & al actiōs, perfect, not in partes only, but also in degrees*, that is, that wee most perfectly obey God, not only in all the duties prescribed, but in the degrees also of those duties. *Cursed bee hee that abideth not in all. The lawe is spirituall.* Gal. 3. 10. Rom. 7. 14. *VVhosoever is angry with his brother vnadvisedly shalbe culpable, &c.* Mat. 5. 22.

3 *The first cōmandement must be included & understood in al the rest*, that is, the obedience of the first cōmandement must be the moiue & final cause of our obedience towards the rest of the commandements: otherwise it is not the worship of God, but hypocrisie, whatsoever wee do. For we must do al things which are delivered and prescribed in the other commandements, even for the loue we beare to God, & for the desire we haue to worship him. ✻ For except we so doe them, wee doe them not according to the sentence and prescript of the lawe, neither doe we please God therein. Wherefore the first commandement of the Decalogue must shine before and giue light as it were vnto all the other commandements both of the second and the first table, and bee included in them. This rule is delivered by the Apostle. *VVhether therfore yee eate or drinke, or whatsoever yee doe, doe all to the glorie of God.* 1. Cor. 10. 31. By these two former rules many things are made more clear, and manifest: namely, *That no man in this life performeth entire & perfect obedience vnto the law: that the vertues of the vnregenerate are sinnes in the sight of God*; because they are nether ioined with inward obedience nor come frō the obedience of the first cōmādemēt, neither are referred vnto it, seeing they do not know the true God, & therfore they are but a shaddow of obedience, & are hypocrisie; which God most severely condēneth. *Because this people come neare vnto me with their mouth, & honor me with their lips, but haue removed their harts far from mee, I wil again do a marveilous work in this people.* Esa. 29. 13. *VVhatsoever is not of faith is sin.* Rom. 14. 23. Moreover by these rules it is manifest, that *true obediente cannot*

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be begunne but by faith, through the knowledg of the Mediator *& the gift of the holy ghoſt. Purifying their harts by faith. In that that I now live in the fleſh, I live by faith in the ſō of god.* For God is not truly known or loved without faith in Chriſt. *He that honoreth not the Son, honoreth not the Father which hath ſēt him.* Again, by theſe rules it is declared, that *our obediēce in this life, ſeeing it is but begun only, cannot pleaſe* God, *but through & for the ſatisfaction of Chriſt imputed vnto vs. He hath freely made vs accepted in his beloued.* Laſtly, by thē it is manifeſt, that *in true cōverſiō, obedience is begun according to al the cōmandements.* For who truly loveth God, hee ſubmitteth himſelfe without exception to al his commandements. *He that is borne of* God, *ſinneth not.* ✲

Act. 15:9. Gal. 2. 20. Iohn. 5: 23. Ephes. 1:6. ✲ 1. Iohn. 3:6.

4. *That we may iudg aright of the meaning of every cōmādemēt, or law, wee muſt above al things cōſider the driſt or end therof.* For the end of the law ſheweth the meaning therof: & by the end which God in every cōmandemēt intēdeth, we ſhal iudg aright & eaſily of the means. This rule alſo is of force in humane laws. ✲ But we are to vnderſtād it of the next & neereſt end of the law. For not thoſe things which are neceſſary to the attaining of ſuch ends as are remote or a far off, but thoſe which are neceſſary to the attaining of the neereſt & ſubordinate ends, are to be cōpriſed in the ſentence & preſcript of one law, which, except it be obſerved, the ſentence & ſubſtance of al, or many laws, wil be brought al into one. The furtheſt end, & therfore the end of the whol law, is the worſhip of God: It requireth therfore the whol obedience of the Lawe. The end of the ſecond table, is the preſervation of the ſociety of mankind: this requireth al the duties of the ſecond table. The end of the fift cōmandemēt is, the preſervatiō of civil order: it cōpriſeth therfore the duties of ſuperiors towards inferiors, & inferiors towards ſuperiors; becauſe without theſe, civil order cannot be preſerved. ✲

5. *The ſame vertue or the ſame worke is often in a divers reſpect commāded in divers cōmādemēts*, that is, the ſame vertue is required for the performing of obediēce to many cōmandements: becauſe the ends of actions putte a difference betweene thē, & the ſame vertue may ſerve for divers ends: As fortitude is a vertue both of the ſixt and fift commādement: becauſe it is required in a Magiſtrate, who is to take vpon him the defence of others. This we are to know, leaſt wee in vain trouble & vex our ſelves in diſtinguiſhing & placing the vertues.

6. *The law giver doth in an affirmative cōmandement cōprehend the*

negative, & cõtrariwise, in a negative, he cõprehẽdeth the affirmative: that is, in the commanding of vertues, the forbidding of the contrary vices is conteined: [& so cõtrariwise in the forbidding of vice, the cõmanding of the contrary vertue is included. For whersoever any good thing is inioyned, there the special evil opposed vnto this good is inhibited, because the good cannot be put in execution, vnles the contrarie evil be abandoned. Now by *evill* is meant not only the *doing* of that which is evil, but also the *omitting* of that which is good.]

7. *We must take heed that we restraine not the cõmãdemẽts to much, & take them to straitly:* For they are so to be takẽ & vnderstood, as that in the general al the specials be conteined: and in the cheife special the next allied specials: & in the effect the causes: & in one of the correlatives the other also. So when manslaughter & adultery is forbidden, al wrongful violence & al wãdering lusts are likwise condẽned: whẽ chastity is cõmanded, temperancy is also commãded, without which this effect is not. When subiection, which is the one relative, is commanded, magistracy also, which is his correlative, is commanded

8. *The obediẽce or cõmandements of the second Table yeeld vnto the obedience or cõmandements of the first Table, & the cõmandements concerning Ceremonial worship to cõmandements concerning* Moral worship.

Mat. 22. 39. What similitude or likelyhood is between the first & second Table.

Ob. *But the second cõmandemẽt is like vnto the first. Therfore the second Table yeeldeth not vnto the first.* Ans. This is a fallacy in taking that to be *simply & generally* spoken, which is meant *but of some part* or points of the second Table. The second cõmandemẽt, we grant, is *like vnto the first*, but not simply, & in every point, but (as heretofore hath bin shewed) it is like. 1. *As concerning the kind of Moral worship*, which is alwaies to be preferred before the ceremonial. For the ceremonies must give place to the duties of charity expressed in the second Table. 2. *As concerning the kind of punishment*, to wit, everlasting punishmẽt, wher vnto they are subiect who breake the second, as wel as they who break the first 3. *As cõcerning the necessary coherence & cõnexion of the love of God & our neighbour*; the one being a cause, & the other an effect, so that neither can be kept without other. For God is not loved, except our neighbour be loved: neither is our neighbour truely loved, except God be loved *If any man say, I love God, and yet hate his brother hee is a liar: for how can he that loveth not his brother, whome he hath seene, love God, whom he hath not seene?* [And this is the purpose of Christ

1 Iohn. 4. 20

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in the forealleadged Scripture. For there the Phariſees equalled divin ceremonies & their owne ſuperſtitions with the obedience of the ſecond Table: for detection of which error Chriſt ſaith that the ſecond Table is like vnto the firſt: that is, as the obedience of the firſt Table is Moral, ſpiritual, & principal; ſo alſo is the obedience of the ſecond: and as the ceremonies ſtoope to the duties of the firſt Table, ſo alſo they ought vnto the duties of the ſecond. Notwithſtanding there is great difference betweene the commandements of the firſt and ſecond Table. 1. *In their obiects.* For the obiect of the firſt Table is *God*, of the ſecond, *our neighbour*. So that looke how much God is greater than our neighbour, ſo much the obedience of the firſt Table ſurpaſſeth the obedience of the ſecond: and how much inferiour our neighbour is vnto God, ſo much inferiour is the obedience of the ſecond Table to the obedience of the firſt. 2. *In reſpect of their proceſſe & order.* For the obedience of the firſt Table is moſt principal: the obedience of the ſecond leſſe principal, and depending & attending on the more principal. For therfore muſt we loue our neighbour becauſe wee love God, and our love of God is the cauſe of the love of our neighbour; the loue of our neighbour ariſeth from the loue of GOD, and not contrariwiſe the love of GOD from the love of our neighbour. So ſaith CHRIST: *If anie man hate not his father, and mother, and vvife, and children, and brethren, and ſiſters, yea and his ovvne life alſo, hee cannot bee my diſciple.* And in regard of this twofold maine diſſimilitudes of the two Tables, the commaundements of the ſecond give place to them of the firſt Table.] Repl. *The duties of our love towardes our neighbour commaunded in the ſecond Table yeelde not to ceremonies commanded in the firſt: according to that ſaying of Scripture: I will have mercy, and not ſacrifice. But the duties of love tovvardes our neighbour are the obedience of the ſecond Table. Therfore obedience vnto the ſecond Table is no whit inferiour to the obedience of the firſt.* Anſ. There is more inferred in the cõcluſion thẽ the premiſes inforce. This is that onely which followeth, *Therefore the duties of the ſecond Table yeeld not to the ceremonies of the firſt*, which concluſion is true, & overthroweth not this general rule. For this rule is to be vnderſtood of *Moral* matters & not of *ceremonial* duties. If therfore the neceſſity, & the ſafety of our neighbour require the omitting of a ceremony; the ceremony is rather to bee omitted, then the ſafety of our neighbour to bee neg-

What diſſimilitude & difference.

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Oſe. 6. 6. Mat. 9. 13. & 12. 7.

neglected. And so is that text of scripture to be construed, *I will have mercy & not sacrifice.*

Certaine conclusions of the Decalogue.

1. THe first table cõmandeth the duties towards god. The second commandeth the duties towards man: But yet so notwithstãding, as that the first is immediatly, this mediatly referred to god.

2. The first commandement, when as it commandeth vs to hold and repute the only true God, & God that is manifested in the church, for our god, comprehendeth cheifly the inward worship of god, which cõsisteth in the mind, wil, & heart.

3. The chiefe parts or points of this worship are, the true knowledg of god, faith, hope, love of god, feare of god, humility & lowlines in the sight of god and patience.

4. god may be known of reasonable creatures, so far forth as he wil manifest himselfe vnto every one.

5. The knowledge of god is either simply & absolutly perfect, whereby God only knoweth himselfe, that is, the eternal Father, Son, & holy ghost know themselves in several, and each other mutually, and vnderstand wholy & most perfectly their own infinit essẽce, & the maner of each persons existing & beeing. For vnto the perfect knowledg of an infinite thinge, none but an infinite vnderstanding can attaine. Or, there is a knowledge of God belõging vnto reasõable creatures, wher by Angels & men know indeed the whole and entire nature and Majesty of God as being most simple, but they know it not wholy, that is, they so far only vnderstand it, as he reveileth it vnto them.

6. The knowledg of God which is in creatures, if it be cõpared with that wherby God vnderstandeth & knoweth himselfe, is to be accounted vnperfect. But if the degrees therof in it selfe be considered, it is also either perfect or vnperfect, yet not simplie, but in comparison, that is, in respect of the inferior & superior degree. The perfect knowledge of God in creatures, is that, whereby Angels and men in the celestiall life know God by a most cleare and bright beholding of the mind, so much as sufficeth for the conformity of the reasonable creatures with god. The vnperfect is that, whereby men in this life know God, not so much as they could at first by the benefit of their creation, & therfore were notwithstanding bound vnto it still by Gods commandement.

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7 The vnperfect knowledge of God which men haue in this life is of two sorts: One Christian, or Theological: the other Philosophical. That is receiued from the doctrine of the Prophets & Apostles. This from the principles & general rules naturally known vnto men, and frō the beholding of the workes of God in the nature of things.

8 The christiā knowledge of god is also of two sorts: the one spiritual or true, liuely, effectual, saving: the other literal. The spiritual, is that knowledge of god and his wil, which is kindled by the holy ghost in our minds according to the word, & by the word, working in the wil & hart an inclinatiō & desire more & more to know & do those things, which god cōmādeth so to be done. The literal, is that knowledg of god, which either hath bin in mē frō the creatiō, or is wroght in their minds, of the holy ghost, by the word, which hath not accōpanying it an endevor & desire of framing & cōforming thēselues vnto the commandements.

9 Both the spiritual & literal knowledge, are also immediat, or mediate. Immediat, which is wrought by the instinct of the holy ghost, without ordinary means. Mediat, which is wrought of the holy ghost by the voice of heavenly doctrine, heard, read, and meditated.

10 The ordinary means to know God, & which is prescribed vnto vs by God himselfe, is by the study and meditation of heavenly doctrine. Wherfore we must striue this way vnto the knowledge of god, neither require or look for frō god any extraordinary & immediat illuminatiō, except he of himselfe offer it, and confirme it also vnto vs by certaine and evident testimonies.

11 Now albeit so much as god would haue known of himselfe vnto vs in this life, he hath sufficiently declared in his word: yet notwithstāding those natural testimonies of god are not superfluous, because they cōvince & reproue the impiety of the reprobate, & confirme the godlines of the elect & chosen & therfore are by God himselfe often cōmāded in scripture, and are of vs to be considered.

12 But cōcerning thē this we must hold: that they are true indeed, agreing with gods word, but not sufficing for the true knowledge of God.

13 Moreover, although natural testimonies teach nothing that is false of god, yet mē, except the light of gods word come therto, gather & cōceiue out of thē naught els but false & erronious opinions concerning god: both because these testimonies shew not so much, as is delivered in the word, & also because evē those things which may be perceived

& vnderstood by natural iudgment, men notwithstanding by reason of that blindnes & corruption which is engendred in them, take & interpret amisse, and diversly depraue & corrupt.

14. Wherfore in the first cõmandemẽt of the decalogue the ignorãce of those things is forbiddẽ & condẽned, which god hath proposed vnto the church, to be known of vs, concerning him in his word and in his works, both of our creation & redemption. Likwise al errors are condemned of such as imagin, either that there is no god, as the Epicures: or moe Gods, as the Ethnickes, Manichees, & those that praie to Angels, dead men, & other creatures: and the vanity of superstitious men which put their trust in other creatures or things divers frõ him, who hath manifested himself in the church, as Iews, Mahumetists, Sabellius Samosatenus, Arius, Pneumatomachists, & such like, who acknowledg not god to be the eternal father with the sõ & the holy ghost coeternal.

Hitherto have we delivered certeine general rules for the better vnderstãding of the true meaning of the decalogue: now we are to speake of the sence & meaning of the decalogue in special; that is, of the meaning of every particular commandement. *

An exposition of the first commandement.

THe first cõmandemẽt hath two parts *a preface*, & *a cõmandement*. The preface goeth before, being cõprehended in these words, *I am Iehova, the Lord thy God, which have brought thee out of the lãd of Ægypt, out of the house of bondage.* This preface belongeth to the whole Decalogue: becaule it describeth & discerneth god the lawgiver, frõ al creatures, lawgivers, & false gods: & further, it cõtaineth three several reasons, why the obedience both of this first cõmandement, & of the rest which follow, is to be performed vnto god. 1 *He saith that he is Iehova*, wherby he distinguisheth himselfe the true god from al creatures, that he may shew himselfe to have the chiefe right of ruling. *I am Iehova.* That is, I, whom thou heares speaking, and giving this law vnto thee, am the true God, who is and exisseth from himselfe & by himselfe, & giveth vnto al other thinges their being, & therfore hath chiefe authority & sovereignty over al, Creator of al things, eternal, omnipotẽt, authot & preserver of al that are good; therfore obey me. 2. He saith, *that he is the God of his people*, that through the promise of his bountifulnes he might allure vs to obey him. *God verily is the God of al creatures*, as touching both the creating, and preserving, & governing of them al; but

Three reasons why obedience is to be performed vnto God in this, & in al the other commandementes.

1

2

but he is the God of his church, by the singular participatiō & manifesta- How God
tion of himselfe. God thē is our God, whē we acknowledg him to be such is said to be
as he hath manifested himselfe in his word: namely, who employeth our God.
this omnipotēcy, iustice, wisdome, & mercy vnto our salvatiō: or, who
tendereth vs with an especial & peculiar favor in his son. For God is pro
perly said to be their God, whom he loveth & favoreth above al others.
Whervpon also the Prophet David affirmeth *that natiō to bee blessed,* Psal:33:12:
whose God is the Lord: even the people that he hath chosen for his inheri-
tance. 3 He saith, *Which have brought thee out of the land of Ægipt:* as 3
if he should say; I am he, I am hee, who have manifested my selfe vnto
thee, & bestowed al those blessings vpon thee. This hee addeth, that by
the mētioning of his late & notable benefit, he might declare vnto thē
& admonish thē that they were boūd therfore to shew thankfulnes &
obedience vnto him. This also belōgeth vnto vs, because it doth figura-
tively cōprehéd & imply al the deliverāces of the church, by the mētio
ning of so famous & notable a benefit. And further also, this was a type
of our wonderful deliverāce atchived by Christ. Now whē he saith, *that*
hee Iehova is this God & deliverer of the church, hee opposeth himselfe
both to al creatures, & to idols, challēging al divin honor & obedience
vnto himselfe alone, according to the exposition heereof delivered,
Deut. 6. Isa. 43. & in other places. Wherfore it followeth, not only that
this Iehova is to be worshipped, but that he alone is to be worshipped,
and to be accounted for our God.

[Some of the ancient made this preface to be the first cōmādemēt, [
& for the secōd cōmandement they tooke the words following: *Thou* Hesychius.
shalt have no other Gods *before me*. But it is manifest that these wordes, *I*
am the Lord *thy* God &c. are not the words of cōmanding ought, but of
one recording or rehearsing something of himself. Howbeit the words
which follow. *Thou shalt have no other* Gods &c. haue the forme and na
ture of a commandement.]]

The cōmandemēt thē is, *Thou shalt have no other Gods before me.* The The end of
end of this cōmandemēt is the immediate internal or invvard worship the first cō-
of God, that is, that we acknowledge the true God alone reveiled in the mādement.
church, & give due honor vnto him with our whol minde, wil, & hart.
Moreover this cōmandemēt is in such wise a negative, & denieth other
Gods, as that it cōteineth also an affirmatiō, thus, *Thou shalt have none o-*
ther Gods: *therfore thou shalt have me, that Iehova, which have manife-*

What it is to have GOD.

ſted my ſelfe in my church thy God *alone.* NOW *to have God* is. 1. TO know & acknowledge God, namely, that there is a God: that he is one God: that he is ſuch a God, as he hath manifeſted himſelfe in his church, & that he is ſuch a God allo towards vs 2. TO truſt in God onely. 3. With great humility & patience to ſubiect & ſubmit our ſelves vnto God. 4 TO expect & looke for al good things frō God only. 5. TO love God. 6. TO reverence & worſhip God. HEREIN conſiſteth the obedience of this cōmādement, whoſe parts are the vertues which follow immediatly after the explicatiō of the words of the cōmandement.

What is meant by the words other God. What it is to have other Gods.

An other God is every thing to which the properties & works of God are attributed, though the thing it ſelfe have thē not, & they be not agreeable to the nature of the thing whervnto they are attributed. *TO have other Gods* is not to have the true God; that is, either to have no God, or to have mo Gods, or another thā the known God, or not to acknowledge God to be ſuch vnto vs as he is manifeſted, or not to truſt in God, not to ſubiect and ſubmitt our ſelves vnto God in true humility, & patience, not to hope for al good things frō him alōe, not to love & fear him. THE parts of this impiety ar thoſe vices cōtrary to theſe vertues whervnto we purpoſe preſētly to intreat. *Before me, or in my ſight:* as if he ſhould ſay, THOV ſhalt haue no other Gods, not only not in thy geſture & words in the eies of men, but neither ſhalt thou haue ſtrange Gods in the cloſet of thy hart, becauſe nothing is cloſe & hidden from my ſight, but lieth wholy open, & is altogither manifeſt vnto me the ſearcher of the harts & reines.

The moſt ready & eaſy way of expounding each cōmandemēt, is to diſtribute the obediēce of every cōmādemēt into his vertues, as parts, adioyning afterwards thoſe vices, which are oppoſit vnto the ſame vertues. THE parts thē of the obediēce of this firſt cōmandemēt are ſeaven vertues, *THE knowledg of* God, *FAITH, HOPE, the love of* God, *the fear of* God, *Humility, & Patience* Theſe vertues are commaunded, & their contrary vices are forbidden.

1. Vertue: The knowledge of GOD Rom. 10. 14 Iohn. 17. 3.

1. *The knowledge of God* is, ſo to iudge of God as he hath manifeſted himſelfe in his word and workes, and to bee mooved and ſtirred vp by that knowledge to a confidence, loue, feare, and worſhippe of the true God. *How ſhall they beleeve in him of whome they have not heard? This is life eternal that they know thee to bee the onely very God, & whom thou haſt ſet Ieſus Chriſt.* The extremes repugnāt to this vertue are many

1. *The ignorance or not knowing of the true God, & his will,* which is,

not

not to know those things of God, or to doubt of thē, which wee ought to know by the benefit of our creation, & by his manifestatiōs. This ignorāce is either *natural, or engēdred in mē*, which is, of those things which we are ignorant of, or cānot vnderstand through the corruptiō of our nature: or else it is *a purposed or endevoured ignorance*, which is of those things that our cōscience telleth vs must be inquired after, neither yet do we inquire after thē with an earnest desire, namely, with a desire of learning thē, & of obeying God. Of both these ignorāces it is said, *There is nōe that doth vnderstād, & seek god. The naturalmā perceiveth not &c*

1. Ignorāce of God & his will. Two fold ignoraunce.

Psalm. 14. 2. 1. Cor. 2. 14.

2. *Errors conceived, or false imaginations & opinions of him*: as when 1. *Some imagin ther is no God*, 2. *Some faign that there are mo gods*: as in auncient times the heathē, the Manichees &c. 3. *If they professe it not in wordes yet in deed they make Gods, vvhile they ascribe those thinges to creatures, which are proper to God onely*: as the Papistes, who make their praiers vnto angels, & mē departed. For praier & invocatiō attributeth vnto him who is invocated, infinit wisdome & power. Wherefore Paul saith, that they who pray to creatures, *Turne the glory of the vncorruptible god to the similitude of the image of a corruptible mā, & of birds, & of four-footed beasts, & of creeping things.* And, *Turne the truth of god into a lye, & worship & serve the creature, forsaking the Creator.* Soneither wil the Angel suffer Iohn to worship him, & addeth this reason: *I am thy fellow servāt, & one of thy brethren, which have the testimony of Iesus: worship god.* 4. *In like maner also they imagin false opinions of god, who know god to be but one, but know not the true god*, which hath reveal himself in the gospel: as the soūder Philosophers, & Mahumets sectaries 5. *And so they also, who profes that they know that one & true god, but yet slide & fal from him, & in place of him worship an Idol which they make vnto thēselues*, because they imagin this God to be some other kind of god, thā he hath reveiled himselfe to be in his word: as Iewes, Samosatenians, Arrians, Pneumatomachi &c. *He that honoreth not the Son, honoreth not the Father. He that denieth the Son, hath not the Father.*

Errors touching God 1 2 3

Rom. 1. 23. 25

Apoc. 19. 10

4

5

Iohn 4. 23. 1. Iohn. 2. 23.

3. *Magicke, Sorcery, & Witchcraft*, which is most repugnāt, & cōtrary to the knowledg of god. For it is *a league, or covenāt with the devil the enimy of god with certain words or ceremonies adorned, that they doing or saying this or that shall receive thinges promised of the devill: and such things which are to bee asked and received of god alone: as, that by his aide and assistance they shall knowe, or vvorke thinges not necessarie*

3. Magicke. What Magicke is.

ten-

tending either to the fulfilling of their evill lustes, or to ostentation, or to the commodities of this life. *Magus*, (as also *Magia*, that is, Magik) is a Persian word, signifying a Philosopher, or a teacher: But men perceiving their own ignorance, sought for the Divels helpe, & so the names grew infamous. Vnto Magik belong enchantmentes, which are the vsing of certaine words or ceremonies, according to a covenant before entred with the Devil, which being done and spoken, the devil should performe that, which the enchanters requeſt. Now in these ceremonies and words, which they vse, there is no efficacie or force, but the devil himselfe accomplisheth those things, which he hath promised, to this end, that they may revolt from God to the divel, and worship him in place of God. Now, as Magicians, so they also are condemned by this commandement, whosoever vse the helpe of Magicians.

Enchantments.

Levit. 20:6. Deut 11. 10 2 Reg. 13:14:

4. Superstition. 4 *Superstition*, which is to attribute such effects to certaine thinges, or observations of gestures or words, as depend not either on natural or moral reason, or on the word of God, and either doe not at all follow and fal out, or are wrought by the divels, and other causes, than those whereby they were thought to haue beene done. For though it be no covenant with the devil, yet it is Idolatry. Vnder this vice of superstition are comprehended *south saying, observations of dreames, divinations, signes, and predictions, or foretelling of Wyzards*, al which are by expresse words condemned in Scriptures.

Levit. 19:26 Isa: 44: 25: & 47. 13:

5 Cõfidẽce in creatures. 5 *All trust and confidence, which is reposed in creatures.* For this is manifestly repugnant to the true knowledge of one God; and to faith, and hope. For trust and confidence is an honour due vnto God alone, which who so translateth vnto creatures, doth in very deede imagine moe Gods. Wherefore God in his word doth vtterly condemn those, *who repose trust and confidence in thinges created as in men. And also he condemneth those which put their trust in their owne workes, and in riches*: which al covetous men doe; and so vnder the name of this vice is *covetousnes* also comprehẽded

Psal. 46:2: Ierem: 17:5 Mat: 6: 24: Eph: 5: 5:

6 Idolatrie: Two kindes of Idolatry. 6 *Idolatry*, which is most of all repugnaunt vnto the true knowledge of God, and to faith. *Now there are two kindes of Idolatry.* 1. *When in profession another is worshipped, than that one true God*: or, *When that is worshipped for God, which is no God*: This kinde of Idolatry is more grosse and palpable, and doth properly belong vnto the first commandement. 2. *When in profession or professedly wee worship not another God,*

God, but wee erre in the manner only of worshippe, that is, when albeit the true God is worshipped, yet neuerthelesse hee is worshipped after another manner, than God himselfe hath in the second commandement, and also commonly in his word prescribed either by internall worship, or by externall worship, or externall rites or ceremonies. This other kinde of Idolatry is more slie and wily, and is condemned and forbidden in the secõd commandement. [For they who worship God in Images though they deny that they worship any other besides the true God, yet notwithstãding are Idolaters. For they imagine God to be such a God as will bee worshipped in Images, and so change the wil of God, and by changing Gods will, change even God himselfe.]

7 *The contempt of God*, which is to know those things of God which are true, but not to be moved thereby to loue him: [or to acknowledge indeed one true God reueiled in the church, but not to be moved thereby to worship him, to trust in him, to feare him, & to loue him. For the knowledge of the true God doth not suffice alone, but there must also accompany it an inward motion of the minde to imbrace and followe the same; else shoulde the divels also and the Gentiles haue the true knowledge of God, which the Apostle denieth, saying: *They are inexcuseable, because when they knew God, they glorified him not as God, neither were thankefull, &c.*] 7 Contẽpt of God. Rom: 1: 20: 21:

II. *Faith* is a sure and certaine perswasion, whereby wee assent vnto every word of God delivered vnto vs, and whereby wee are resolved that the promise of the free mercy of God for Christs sake doth belong vnto vs, and further also it is a confidence receiving this benefite of God, and resting thereon, beeing kindled of the holy Ghost by the word in our mindes, will, and hearts, and working in them a reioycing in God, invocation, and praying vnto God, and obedience according to all his commandements. *Put your trust in the Lord your God, and you shall be assured.* II. Virtue. Faith. 2. Chro: 20: 20:

Vnto faith are repugnant of one side which offendeth in the defect of faith: 1. *Vnbeliefe*, which assenteth not to such doctrine as is heard, and knowne concerning God. 2. *Doubtfulnesse*, which neither assenteth stedfastly to the doctrine of God, neither doth altogither gain-say it, but being floating and vvavering hath a vveake inclination now to one parte, and nowe to another. 3. *Distrust*, which applieth not vnto it selfe the knowledge which it hath of God and his promises, and doth through Foure vices contrary in the defect to faith 1 Vnbeliefe 2 Doubtfulnes. 3 Distrust.

through fear of gods forsaking vs, surcease the doing of that it shoulde do, and seek protection & safegarde without god, or of some other besides god. 1.Ioh.5 10: *He that beleeveth not* God, *hath made him a lier, because he beleeveth not the testimony or record that* God *witnessed of his Son.* 4. *A dissembling, or hypocritical faith, Tẽporary faith, or a revolting frõ faith:* 4.Temporary faith. which is, to yeeld an assent to the doctrine of the church, & to reioice in the knowledge thereof, & to embrace it for a season, but without any applying, or ful perswasion of the promise of gods grace, & without regeneration; & therfore to be overcome through temptations, or other causes, & so to cast away again that assent and profession of godlines. Mat.13. 20. *Hee that received seede in the stony ground, is he, which heareth the word, & incontinently with ioie receiveth it. Yet hath he no roote in himselfe: & dureth but a season: for assoone as tribulation or persecution cõmeth because of the word, by and by he is offended. Simon also beleeved &* Act.8.13. *was baptised. It is impossible, that they, which were once lightened, and* Heb.6.4. *have tasted of the heavenly gift, &c.*

Two vices contrary in the excesse to faith. 1. Tempting of God

Now amõgst those which are repugnãt vnto faith, of the other side, which offendeth in the excesse, are, 1 *Tẽpting of* God, which is through an vnbeliefe, or distrust, or contempt of god, and a trust or loue of our owne wisedome, iustice, or power, & glory, to depart from gods word or order, and so to make trial of gods truth or power, & stubbornly, and proudly to provoke god vnto anger. Deut. 6.16. *Thou shalt not tempt the Lorde thy* Mat.4 7. *god. Moses said vnto thẽ, why contend ye with me? Wherefore do ye tẽpt* Exod 17.2. *the Lord? Do we provoke the Lord to anger?* 1.Cor.10:9 2. *Carnal security,* which is, to liue without thinking of god & his wil, or of our own infirmity, and dangers; and without acknowledging or bewailing of our sins, & without the fear of god, & yet to promise to our selues an indẽnity frõ the anger of god, & frõ punishmẽt without faith or repentãce. This is oftẽ, & most grievously accused in the scripture. Christ speaketh of that security & careles̃nes which shal be at his second cõming, Mat.37.38. *As the daies of Noe were so likewise shal the cõming of the Son of man bee. For as in the* 39. *daies before the flood they did eat & drink, marry, & giue in marriage, &c*

III. Virtue, Hope. III. *Hope* is a sure and certaine expectation of everlasting life freely to be given for Christs sake, and of a mitigatiõ or assuagement of present evils, and of a deliverance from the same evils of this life, & lastly, an expecting and looking for all blessings necessary vnto salvation, according to the counsell and wil of god: Hereof is said: *Trust perfectlie*

on

on the grace that is brought vnto you, by the reuelation of Ieſus Chriſt. 1 Per. 1. 13. *Hope maketh not aſhamed.* Now hope ſpringeth from faith: becauſe he that is certain of the preſent wil of God towards him, hath alſo certain & aſſured promiſes of the time to come. *For God is not changed: and the gifts and calling of god are without repentance.* Moreover faith & hope differ in theſe conſiderations. *Faith embraceth the preſent benefits of god, & his will towards vs. Hope embraceth the effects & fruits which are to come of this preſent & perpetual will of God, according as it is ſaid Faith maketh theſe thinges to bee vvhich are hoped for, and ſheweth thoſe things, &c. Hope that is ſeene, is not hope: for how cā, &c.* Rom:5. 5: Rom:11:29 Hebr: 11:1 Rom:8. 24:

Vnto hope, in the defect, is oppoſed. 1. *Deſpaire,* which is to eſteeme his ſins to be greater thā the merit of the Son of God, and to refuſe the mercy of God offered in his Son the Mediator: & therfore not to look for thoſe bleſſings which are promiſed to the godly, but to be tormented with an horrible ſenſe & feeling of gods wrath, & with a fear of being hereafter caſt away into everlaſting paines, and to ſtand in horror of God, & to hate him as being cruel and a tyrant; as Caine crieth out: *My ſin is greater than can be pardoned.* From this deſpaire S. Paul dehorteth vs: *Sorrow not as other, which haue no hope. VVhere ſinne abounded, there grace abounded much more.* 2. *A doubting of the bleſſings to come,* which are expreſſed in the word: as of everlaſting life, of defence & delivery in temptations, & of final perſeverance. *Vnto hope, in the exceſſe carnall ſecurity* is oppoſed, wherof we ſpake a little before. [But as that is every where in Gods word condēned; ſo *ſpirituall ſecurity* is cōmended, & required at the hands of al the godly, as which doth aſſure vs of Gods grace amidſt & againſt al the affrightings of Conſcience, and is nothing els but a faith and hope, which, being ioined with true repentance, doth not feare Gods forſaking, becauſe it is aſſured of Gods vnchangeable favor towards it. Wherof it is ſpoken: *If God be on our ſide who cā be againſt vs? who ſpared not his owne ſon, but gaue him for vs all to death, how ſhall he not with him giue vs all things alſo?*] Genes: 4: 13 1. Thes: 4. 13 Rom: 5: 20. 2 Doubting of future bleſſings. Carnall ſecurity contrary in the exceſſe to Hope. Spirituall ſecurity. Rom: 8: 31. 32.

IV *The loue of God,* is to acknowledge God to be exceeding good & exceeding bountiful & merciful not only in himſelfe, but alſo in vs & towards vs; and that therfore he doth employ his power, wiſedome, iuſtice, mercy, goodnes to our ſalvatiō: & ſo, through the acknowledging of his infinit goodnes towards vs, to loue god aboue al thinges, as that we more cover & deſire our cōioining & cōformity with him, and the executi- IV. Virtue. The loue of God.

execution of his wil, then al other things whatsoever: and further had rather leaue and relinquish al thinges (loue we them neuer so dearely) than be bereaued of his communion and fellowship, or offende him in any thing: and are ready to part with al other things (which we loue) for his sake, and nothing is more cared for of vs, then how we may doe things grateful and acceptable vnto him. [For true loue comprehendeth two things. 1. *A desire of the safety and preservation of the thing which is loved.* 2. *A will to be ioined with the thing we loue, or to haue it ioined with vs.* Hereof it is said: *Thou shalt loue the Lord thy God with al thine heart, &c. If any man come to me, and hate not father and mother, wife and children, yea and his owne life also, he cannot be my disciple.*]

Two parts of true loue

Deut. 6:5:

Luk: 14:26:

Vnto the loue of God in the defect, are repugnant. 1. *The casting away of Gods loue*, or *the contempt and hatred of God*, which is through the alienation of our nature from God and gods iustice, and by reason of an inclination thereof to sinne, therefore to flee and shun God accusing and punishing sinne, and to fret against him. Of this sinne it is said; *The wisdome of the flesh is enmity against God, for it is not subiect to the law of God neither indeede can be.* 2. *Inordinate loue of himselfe and of other creatures, which is*, to preferre his lustes or pleasures, or life, or glory, or any other thing before God, and his wil, and glory, & to be willing rather to neglect and offend him, than to part from those thinges which we loue: *He that loueth Father or Mother more then me, is not worthy of me.* 3. *A faigned loue of God*, whereby also we may here offend. But here we cannot offend in the excesse, because we never loue God so much as we should.

The contrary vices 1. Contempt or hatred of God.

Rom. 8:7:

2. Inordinate love of our selvs and other creatures.

Mat. 10:37:

3. Feigned love of god

V *The feare of God* is, to acknowledge the infinite anger of God towardes sinne, his great power to punish sinne, his wisedome & iustice, and that right and dominion which he hath over al creatures, & of the contrarie, to acknowledge our own corruption and infirmity: & therfore to submit our selues to God according to al his commandements and to account for the greatest evil, our offending of God, and estranging from him, and in respect thereof highly to hate and detest all sin, and to be ready rather to suffer al other evils whatsoever, than that we wil offend God in anie thing. *Thou shalt feare the Lord thy God, because I am the Lord. VVho would not feare thee O king of nations? For to thee appertaineth the dominion: for among all the wise men of the gentiles, & in all their kingdomes there is none like thee.* [Ob. *The highest good can-*

V Virtue The feare of God.

Lev: 19: 14: Ierem: 10: 7

[

not

not be feared: for feare is a shuning of evil. God is the chiefest good: Therfore he cannot be feared. *Ans.* To the Maior we answere, that the highest good cannot be feared, as it is the highest good, but in respect that it is somewhat else. So God is feared, *not as he is our principall good* (for so he is loved) *but as he is iust*, and mighty to punish: or hee is feared in regard of the evil and punishment of vtter destruction, which hee is able to inflict.]

Two differences betweene the feare and loue of God

The feare and loue of God differ. For 1. *The loue of god ariseth from a knowledge of gods goodnes: The feare of god ariseth from a knowledge of gods iustice, and of his power to punish sinnes, and of that right which he hath over all creatures* 2. *Loue pursueth good, to wit, god and our conjunction with him*: wherefore the loue of God is, not to abide to be bereaved of God, who is the chiefe good. *But feare flieth evill, to wit, the displeasure and wrath of god and our separation from him.* Wherefore also the feare of God is, to beware that we offend not God. Moreover, the feare of God which was in the nature of man *vncorrupt*, differeth from that, which is now in the *regenerate* in this life, & which is in the blessed Angels and Saints in the celestial life. The feare of God *which is in the blessed in everlasting life*, is a high detestation of sinne and punishments, without griefe, because neither any sinne is in them, or any punishment of sinne, and they are assured that they shal never sinne or be punished. *He will destroy death for ever, & the Lord god wil wipe away the teares from all faces.* The feare of God, which is *in the regenerate in this life*, is an acknowledging of sinne and the wrath of God, & an earnest griefe for the sinnes committed, for the offending of God, and for those calamities which by reason of sinnes both we and others sustaine, and a feare of future sinnes and punishmentes, and an earnest desire of flying and shunning these evils, by reason of the knowledge of that mercy which is shewed vnto vs through Christ. *Feare yee not them which kill the body, but are not able to kill the soule: but rather feare him, which is able to destroy both soule, and body into hel. Fearest thou not god, seeing that thou art in the same condemnation?* This *feare* is commonly called *Sonne-like* feare, because it is such as Sons bear towards their Parentes, who are sorrie for the anger and displeasure of their father, and feare least they farther offend him, and be punished, and yet notwithstanding are alwaies perswaded of the loue and minde of their father, towards them: and therefore they loue him, and for this loue of him

A difference of the feare of God in the nature of man being yet vncorrupt, & the feare of God in the regenerate

Isa: 25:8: Rev: 7:18: & 21:4.

Mat: 10: 28:

Luk: 23: 40:

Sonne-like feare.

him whō they haue offended, they are the more grieuously sorry. So is it said of Peter. *So he went out, and wept bitterly.* Seruile feare, such as is of slaues or seruāts towards their Maisters, is to shun punishment without faith, & without a desire of changing and amending his life, with a despaire and shunning of God, & with a separation frō him. The Son-like feare differeth from a seruile or slauish fear. 1. Because *this son-like feare ariseth from a confidence and loue of God.* And therefore 2. *It principally shunneth not God himselfe, but the displeasing and offending of God,* & 3. *It is certain of everlasting life. Seruile feare.* 1. *Ariseth from a knowledge, & an accusing of sin, & frō a feeling of Gods iudgment & anger against sin:* & 2. *Is a shunning & hatred of God, & punishment & the iudgments of God on sin, but not of sin it selfe.* 3 *And is so much the greater, how much the more certaine expectation there is of everlasting damnation, & how much the greater despaire there is of the grace & mercy of God.* This feare of God, is in divels, & in the wicked, & is that *beginning* of everlasting death, which the wicked feel in this life. *I heard thy voice in the garden & was afraide. The devils beleeue and tremble. There is no peace vnto the wicked.* Wherfore it is an hatred & shunning, not of sin, but of God, & is repugnant to the faith & loue of God. It is not cōmāded, but forbidden in this commandement. *There is no fear in loue, but perfect loue casteth out fear: for fear hath paine: & he that feareth, is not perfect in loue.* ✲ Now, because in the Saintes in this life, neither faith nor loue are perfect, but are oftē shaken with many tentations & doubts, therfore, albeit this son-like feare is begun in them, yet is it never in that purity, but that some seruile feare is mingled with it. Examples hereof are rife & frequent in the Psalmes, and in the booke of Iob. *When I held my tongue, my bones cōsumed, whē I roared all the day. Mine iniquities are gone over mine head, & as a weighty burdē they are too heauy for me: Mine hart panteth, my strength faileth me. Wherefore hidest thou thy face, and takest me for thine enemy?* ✲

Mat. 26:75: Seruile feare

Three differēces betweeen Son-like and slauish feare.

Gen. 3:10: Iam. 2:19: Is. 57. 21.

1. Ioh. 4. 8: ✲

Psalm 32.3 & 38:4: Iob 13:24: ✲

The feare of God vsed in scripture for the whol worship of God Prou. 1 7 1. Tim 1 5. 1. Ioh 5.2.

We are further here to obserue that oftētimes in scripture the *loue of God,* & the *feare of God* is taken for the whole worship of God, or for the general obedience, according to al gods cōmandements. As, *The feare of the Lord is the beginning of wisdome. The end of the cōmandemēt, is loue out of a pure hart, &c. In this we know that we loue the childrē of God, whē we loue God, &c.* The reason hereof is, because the feare and loue of God, seeing they spring of faith & hope, are causes of our whole

whole obedience. For they who truly love & feare God, wil not offend him in any thing, but endevour to do al thinges pleasing & acceptable vnto him.

The contrary vices vnto Vertue Humility.

Vnto the feare of God are repugnant. 1. In the defect, *Prophanenes*, carnal security, & contempt of God: 2. In the excesse, *Servile fear*, and despaire, of which we have already spokē sufficiently.

VI. *Humility* is, to acknowledge al those good things, which are in vs, & are done by vs, not to come from any worthines or ability of our owne, but from the free goodnes of God: and so by the acknowledging of Gods divine maiesty, & our infirmity & vnworthines, to subiect and submit our selves vnto God, to give the glory of al good things, which are in vs, to him alone, truly to feare God, & to acknowledge & bewail our owne defects & vices, not to covet to any higher place or condition, neither trusting in our owne giftes, but in the helpe & assistance of God, to hold our selves contented with our vocation & calling, not to despise others in comparison of our selves, neither to let or hinder thē in the discharging of their duety, but to acknowledge that others also are, & may be made profitable instruments of God, & therfore to give place & honor vnto thē: not to attribute vnto our selues things above our force & power, not to affect an excellency aboue others: but to be wel contented with those gifts which God hath given vs, & to imploy al our gifts and studies to the glory of God, and the safety of our neighbours, even those which are of the baser & vnworthier sort: neither at any time to murmure against God, if we faile of our hope, or if we be despised, but in al things to ascribe the praise of wisedome & iustice vnto God. *These things I have figuratively applied vnto mine owne selfe, & Apollos, for your sakes, that yee might learne by vs, that no man presume aboue that which is written, that one swell not against another for any mans cause, for who seperateth thee? And what hast thou that thou hast not received? GOD resisteth the proud, and giveth grace to the humble. Humble your selves therefore vnder the mightie hande of GOD, that hee may exalt you in due time. Whosoever shall humble himselfe as this little childe, the same is the greatest in the kingdome of heaven. Doe nothing through contention, or vaine glorie, but in meekenesse of mind let every man esteeme an other better than himselfe.*

1. Cor. 4. 6.
1. Pet. 5. 5.
Math. 18. 4.
Philip. 2. 3.

Vnto *Humilitie* in the extremity of defect is opposed *Pride*, or

Pride a vice contrary in the defect to humility

arrogancy, which is to ascribe his giftes not to God, but to his owne worthines or ability, & therfore to stand in admiration of himselfe and his giftes, not truly to feare God, neither to acknowledge and bewaile his defectes; & so further to be aspiring to higher places & calling, and standing not vpon God, but vpon his own gifts, to attribute also to himselfe those things which he hath not, to attempt thinges above his power, & not belonging vnto his calling; to contēne and debase others in respect of himselfe, to yeeld to none, but to covet to excell & be eminent aboue others, to refer his gifts & counsels principally to his owne glory, to be angry with God & men, to fret & fume against God, when his desires & conuncils are hindred, & also to accuse God of errour & vniustice, if Gods counsels agree not with the iudgments & affections of men. [More briefly thus. *Pride and arrogancy* is for a man to admire himselfe and his own gifts, to attribute them to himselfe as chiefe causes of them, to intermedle with other mens affaires, & frett & fume against God if his wil & desire be hindered. Hereof it is said: *God resisteth the proud. All that are proud in hart are an abomination to the Lord.*] *Vnto humility*, is opposed, in the extremity of excesse, *A faigned modestie or humility*, which is a double pride, & it is to hunt after the praise and cōmendatiō of humility by denying of those things outwardly, which yet a mā doth in his mind attribute vnto himselfe either truly, or fallly, & by refusing of those things, which he most of al desireth, & covertly laboureth to cōpasse. [*VVhēye fast, looke not sowre as the hypocrites: for they disfigure their faces, that they might seeme vnto men to fast. Verely I say vnto you that they have their reward.* Aristotle te meth it *feigned nicenes*, & those that are possessed therwith *coūterfeit nice men*. Some render the word there vsed by Aristotle thus: *Vaineglorious dissemblers.* The words of Aristotle are these. *They who dissemble in smal and open matters are called coy deceivers: & grow cōtēptible every where with mē: & sometimes it is pride in them, as the wearing of Lacedemonian attire*, or cladding themselves in any course & vile apparel. Therfore counterfeit humility is double pride.]

1 Pet. 5: 5: Prov. 16: 5.

VII vertue Patience.

VII. *Patience* is the knowledge & agnising of gods Maiestie, wisedome, iustice, and goodnesse, resolving through a confidence in Gode promise, and so in hope of Gods assistance and delivering, to obey God in suffering those evils, and adversities, which he sendeth on vs, and willeth vs to suffer, neither in respect of the griefe which they

they bring, to murmur against God, or to do any thing against his cõmandements, but in our dolor and griefe to retaine stil the confidence and hope of Gods assistance, and to aske deliverance of him, & by this knowledge & ful perswasion of Gods wil to mittigate and asswage our griefe and paines: *Hold thee still in the Lord, & abide patiently vpon him. Hope thou in the Lord, & keepe his way, & he shal promote thee. Humilitie & Patience* belong vnto the first commandement, not onely because they are partes of that internal obedience, which God requireth immediatly to be performed vnto him, but also because they follow and accompanie the true knowledge, or confidence, love & feare of God, as necessary effects of the same. Ps. 37. 7. 34

Vnto *Patience* in the extremity of defect, *Impatience* is contrarie, which is through the not knowing & distrust of Gods wisedome, providence, iustice, & goodnes, not to bee willing to obey God in suffering such adversity, as he willeth vs to suffer, & through grief to fret against God, or to do somewhat against his cõmãdemẽts, neither to desire or expect frõ God any helpe & deliverance, neither by the knowledge & trust or persuasiõ of Gods wil to moderate the griefe, but to yeeld vnto it, & being brokẽ therwith, to be driven & solicited vnto despaire. Examples hereof are Saul & Iudas: also many raging affectiõs in Iobs cõplaints wherwith the godly are oftẽ shakẽ, & distressed. Impatiẽce contrary in the defect to patience.

Vnto Patience in the excesse *Temerity* or rashnes is opposed: which is through foolishnes, not knowing or not considering the dãgers, or his own calling, or the wil of God, or else through a cõfidence in himselfe, to adventure dangers without any need or necessity. *He that loveth danger, shall perish therein.* Rashnes contrary in the excesse to patiẽce Sirac. 3. 27.

Here is to be noted & obserued that oftentimes in this & other commandements the same vices are opposed to sundry & diverse vertues. So vnto faith, hope, & feare of God is opposed carnal security: to faith, hope, the love of God, humility, & patience is opposed the tempting of God: & to the true knowledge of God & faith, Idolatry is most repugnant. The same may be seene also & must be observed in the vertues & vices of other commandements.

Quest. 96. *What doth the second commandement require?* ON THE 3. SABBOTH.

Answ. That wee shoulde not expresse or represent God by

any image, or shape, and figure[a] or worship him anie otherwise then he hath commanded in his word himselfe to be worshipped.

[a] Isa 40 18: 19: 25: Deut. 4: 15: 16: Rom. 1. 23: 24 Act. 17. 29. Psal. 115 23 Deut. 12. 30 Math. 15. 9

The Explication.

The end of this second commandement.

TWO things are conteined in this second cõmademẽt: *the cõmandement it selfe, & an exhortation to obedience.* The end or scope of the cõmãdemẽt is, *that the true God alone who cõmãdeth himselfe to be worshipped in the first cõmãdemẽt be rightly worshipped of vs*: namely, with such worship, wherwith it is right & meete he should be worshipped of intelligent & vnderstãding creatures, & such as pleaseth him, & be in no sort dishonoured by superstitious kinds of worship. Wherfore the true worship of the true God is here ioined, & withal a rule is given, that we holily & religiously conteine & hold our selves within the lists & tarriers prescribed by God, neither adde ought to that worship which God himselfe hath instituted, nor maime the same so much as in the least point: which also we are in other places expressly enioined by the Lord.

What is the true worship of God and what it is to worship him truely

Nowe *the true & vncorrupt worship of God is every internal or external worke, cõmãded of God, done in faith*, which is perswaded that both the *person* & the *worke* please God for the Mediators sake; the chiefe ende wherof is, that due honour may be given vnto God, wherby we may shew that we acknowledg him alone for the true God, who hath willed the worship to be thus done vnto him. And, *To worship God truly, is so to worship him, as himselfe hath manifested in his worde that he will be worshipped.* Cõtrariwise in this second cõmandement is forbidde all *will-worship*, that is al false worship, namely not only that creatures or images be not reputed or worshipped for God, but also that we resemble not him the very true God by any image or shape, neither worship him *by* images, & *at* images, or with any other kinde of worship which himselfe hath not cõmãded. For whẽ he cõdemneth the chiefe, & grossest, & most evident kind of false worships, namely the worshipping of of God *at*, or *by* images, it is manifest that he forbiddeth also the other kindes of false worshipes, seeing this is the heade and founteine of all the rest. For hee forbiddeth the most grosse kinde of Idolatry, not therby to exclude others, & acquite them from this inhibition, but because this is the fountaine of al the rest. Wherfore al worships, (what

Will-worship is false worshippe.

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ſoever are inſtituted by men, not by God, and in which the ſame cauſe of prohibiting or forbidding appeareth) are forbiddē by the forbidding of this the groſſeſt kind of the reſt. Therfore whatſoever things hinder Gods true worſhip: they al are contrary to this commandement.

Twofoldē Idolatrie.

1 *Idolatry*: which is a falſe or ſuperſtitious worſhip of god. Idolatrie (as we haue heretofore ſhewed) is of two ſorts: 1. *VVhen a falſe God is worſhipped*: that is, whē in place of the true god, or beſides him honour or worſhip is giuē to ſome either *imaginary* or *exiſtent* thing, which is agreeing vnto the true god only. This kind of Idolatry is eſpecially forbiddē in the firſt cōmandemēt: & further alſo in ſome part in the third cōmandement. 2. *VVhen mē erre in the kinde of worſhip*: that is, when worſhip or honor is imagined to be done to the true god by ſome ſuch work, which himſelfe hath not cōmāded. This kind is properly cōdemned in this ſecond commādemēt, & is called *VVill worſhip*, or ſuperſtitiō, adding mens inventions to gods cōmandements. They are ſaid to be *ſuperſtitious*, whoſoever adde humane inventions to the cōmandements of God. This ſuperſtition or wil worſhip is condemned everie where in ſcripture. *In vaine they worſhip me teaching for doctrine mens precepts. Beware leaſt there bee any man that ſpoile you through Philoſophy, & vaine deceipt, through the traditions of mē, according to the rudiments of the world, & not after Chriſt. Let no man condēne you in meate and drinke, &c. VVhich all periſh with the vſing, & are after the cōmandements & doctrines of men. VVhich things haue indeed a ſhew of wiſdome in voluntary religion & humblenes of minde, & in not ſparing the body: neither haue they it in any eſtimatiō to ſatisfie the fleſh.* [Hence we anſwer this obiectiō. Ob. *Idolatrie is forbiddē in the firſt cōmādemēt, & in this ſecond alſo: Therfore they both make but one.* *Anſ.* One kind of Idolatrie is forbiddē in the firſt cōmandemēt, to wit, *when an other God is worſhipped*: an other in the ſecond, namely, *when the true God is worſhipped otherwiſe thā he ought.* Re. *Yea but ſtil in both there is Idolatry cōmitted, & a ſtrāge god worſhipped.* *An.* There is indeed an Idol in both alwaies: but not alwaies in the intēt & profeſſiō of mē. Therfore whoſoever offend againſt the 2. cōmādement, offend againſt the firſt; becauſe they who worſhip god otherwiſe then he wil be worſhipped, imagine god to be an other, or otherwiſe affected & qualified, thā he is. Therfore they worſhip not God, but the invention of their owne braine, which they perſwade themſelues to be ſo affected.]

Who are ſuperſtitious.

If. 29. 13.

Mat. 15. 9.

Coloſſ. 2. 8. 16. 22. 23.

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2. Hypocrisy 2 *Hypocrisie*, which is *a pretending or feigning true godlines and worship of God, doing the externall works cõmãded by God, whether Moral or Ceremoniall, without true faith & conversiõ*. This vice is depainted & described in these wordes by the Prophet Isaias: *This people come neere vnto me with their mouth, and honor me with their lips, but haue remoued their harts far from me, & their feare towards me was taught by the precepts of men. Therfore behold I will againe doe a meruelous worke in this people.*

Esa:29:13:14

3. Prophanenes. 3 *Prophanenes*, which is *a voluntarie letting go or contempt of al religion, & of the whole worship of God both internal & externall, or else of some part of diuine worship*. This prophaneneſſe is repugnant not only to this commandemẽt, but also to the whole worship of God in the first and second Table.

Ob. For defence of superstitiõ some alleadge: 1. *That such places & sayings as are brought against wil-worship speake onlie of Mosaical & Iewish ceremonies, & of the wicked & vngodlie cõmandements of men: but not of such precepts of men, as are authorised by the Church, Bishops and such as cõmand nothing contrarie to Gods word.* Ans. That this is false which is replied, some demonstrances, which are added vnto certaine places declare, which also reiect those human laws & ordinances, that cõmand any thing in regard of diuine worship, which is not commanded by God, although the same be a thing in his own kind not wicked, nor forbidden of god. So Christ reiecteth the Iewes tradition *of washing of hands*, because they had an opinion of worshipping God therby,

Mat:15:11: wherof he saith, *That which goeth into the mouth defileth not the mã, but*

Mat.23:25: *that which cõmeth out of the mouth that defileth the mã.* Hither also may that be referred, which Christ speaketh. *Woe be to you, Scribes, & Pharisees, Hypocrits: for ye make clean the vtter side of the cup, & of the platter: but within they are ful of briberie & excesse.* Now that these & the like things are lawfull, setting aside an opinion of superstition in thẽ,

Rom:14:16 the Apostle in sundry places doth shew. *He that obserueth the daie, obserueth it to the Lord: & he that obserueth not the day, obserueth it not to the Lord: He that eateth, eateth to the Lord, for he giueth God thanks: & he that eateth not, eateth not to the Lord, & giueth God thanks.* Again

1.Cor:10:25 *Whatsoeuer is sold in the shables, eate ye, & aske no question for conscience sake. For the earth is the Lords, & al that therin is.* Wherfore they are not simply so condemned, but only so far as they are prescribed for

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divine worſhip: that is, if they be ſo preſcribed, as that by the performance of thē God is honored, & diſhonored by the omiſſion of them. In the ſame reſpect is ſingle life alſo cōdēned: eſpecially ſeing the ſame is not a thing indifferent, but to thoſe only, who haue the gift of continency: according as it is ſaid of Chriſt. *He that is able to receiue this, let him receiue it: For all men* (as in the ſame place Chriſt ſaith) *cannot receiue this thing, ſaue they to whom it is given.* Mat: 19:12

And this is the difference betweene thinges indifferent or of middle quality, & thoſe things which are properlie the worſhip of God. Which difference we muſt diligently obſerue: 1, Becauſe *when men faign other worſhips of God, in thē they faign another will of God, which is to faigne another God.* [When they therfore ſo do, (as erſt Aaron & Ieroboā did) they are no leſſe accuſed of Idolatry, then they who purpoſely worſhip another God beſides that Iehovah reveiled in the Church.] 2. Becauſe *by confounding of the true worſhip with falſe worſhips, the true God is confoūded with Idols*, which are worſhipped with thoſe worſhips invēted by men: 3. Becauſe *what ſoever is not of faith, is ſin.* And when any man doth a thing as therby to worſhip God, his conſcience not knowing whether God wil be worſhipped after this manner or no, hee doth it not of faith, but is ignorant & doubteth whether God bee pleaſed or diſpleaſed with his worke: & therfore he preſumeth to do that, albeit it may diſpleaſe God: Wherefore he doth nor therby worſhip, but contemne God. But becauſe the defenders of worſhips invented by men alleadge certaine places in which the ſcripture willeth vs *to obey the cō. mandements of men*, & do thence conclude that they haue the force & nature of divine ordinances, and ſo of divine worſhip: it is therfore neceſſary that here we ſhould ſay ſomething touching humane traditiōs and their differences.

Things indifferēt are dihgently to be diſcerned from Gods worſhip

Of mens commandementes, and the authority of Eccleſtical Traditions.

THere are foure ſortes of thoſe things which men cōmand. 1. *The ordinances of God*, which God wil that men propoſe vnto others to bee obſerved, but not in their owne name, but in the name of God himſelfe, as being themſelues the miniſters, & meſſengers not the autors therof. So the miniſters of the church propounde the heavenlie

1 Gods ordinances propoſed by men.

doctrine of God to the church; parents to their children, & Masters to their scholers: so Magistrates propound the cõmandemẽts of the Decalogue vnto their subiects. The obedience of those cõmandements is and is called *Gods worship*; because they are not humane ordinances, but divine, which are necessarily to be obeyed, although no authority or cõmandement of any creature came therto, yea although al creatures should command the contrary. Hither appertaine many places of Scripture: As, *My son, keepe thy fathers commandement, & forsake not thy mothers instruction. Ye know the cõmandemẽts we gave you by the Lord Iesus. Wherfore that despiseth these, despiseth not man, but God. The Scribes & Pharisees sit in Moses seat. Wherfore what soever they bid you, observe & doe.* These & the like sayings wil vs to obey mẽ as the ministers of God, in those things which belong vnto the ministery, that is, which God by expresse cõmandement hath reuealed that he wil have published & commanded by them: they graunt not authority vnto any to institute newe worships of of God at their owne pleasure, according as it is said: *put nothing vnto his words, least he reprove thee, & thou be found a liar. Command some that they teach none other doctrine.*

Prov. 6. 20. Deut. 17. 2. Exod. 16. 8. Mat. 23. 2. 3 Luk. 10. 17. 1 Cor. 4. 21. 2 Cor. 3. 10 1 Thess. 4. 2 8. 2 Thes. 3. 14 Heb. 13. 14

Prov. 30. 6. 1 Tim. 1. 3. & 4. 11. & 6. 2. 3. 4. 2 Tim. 3. 16 17.

2. *The civill ordinances of men*, which are determinatiõs & prescriptions of circumstances necessary and profitable to the keeping of the moral cõmandements of the second table. Such are the positive lawes of Magistrats, parẽts, masters, & of al who bear rule over others in the civil state. *The obedience of these lawes as touching the general, is the worship of God*: because the general therof is *moral*, & commanded by God himselfe, namely, obedience towards magistrats, & others which bear rule in the common wealth. *But as concerning the special of the action, or as touching the circumstances, it is no divine worship.* because those works are divine worship, which must necessarily bee done in respect of Gods cõmandement, although no cõmandement or respect of any creature were adioined: but these, except they were cõmanded by the magistrates, might bee done, or omitted, without any offence against God: but yet notwithstanding such civil ordinances of Magistrates & other governors bind the consciences of men: that is, we must necessarily performe them: neither are they neglected without the displeasing of God: and therefore by reason of these commaundementes of Magistrates wee are bound also to performe the workes enioyned vs by these commaundementes, even although wee woulde omitte them with-

civil ordinances of men.

without giving any offence; if wee meane to retaine our obedience pure and sound. So, To carry weapons, or, Not to carry weapons; To pay a lesser, or greater tribute or subsidy, is not in it selfe the worshippe of God, *but the obedience which is in these & the like matters due to be rendred vnto the Magistrate, is Gods worship.* Therefore if the Magistrate neither command nor forbid either, it is free to doe either: but if hee commaund any one thing, he sinneth whosoever doeth the contrary, although he coulde keepe it never so close, neither offend any man thereby. The reason is, because the general, namely, obedience towardes the Magistrate, which is Gods worship, is violated. Wherefore these specials and particulars are by an accident made the worship of God, to wit, by the commandement of the Magistrate: Hither belong these scriptures: *Let every soule be subiect to the higher powers. Whosoever resisteth the power, resisteth the ordinance of God.* Rom. 13: 1. 1 Pet. 2: 13. 1 Tim. 3: 1. Ephes. 6. 1. Colos. 3. 22. 23.

3. *The Ecclesiastical or Ceremoniall ordinances of men*, which are determinations or prescriptions of circumstances, necessary, or profitable for the keeping of the *morall* commandements of the first table: For they belong either to the keeping and maintaining of order and comelines in church-assemblies, and in the Ecclesiastical administration of the ministery; or to external exercise of godlines, both publique and private, or to avoide the giving of offence vnto the weaker, and to bring them vnto the church & knowledge of the truth: of which kinde are, the time, place, forme, & course of sermons, & praiers, & readings in the church; likewise fastes, the manner of proceeding in election of Ministers, in gathering and distributing of almes, & such like, whereof god hath cōmanded nothing in special. *The general also of these lawes, as of the civil, is moral*, if they be rightly & profitably made, *& therfore it is the worship of god*: as it is Gods worship, to hear the word of God, to pray vnto God aswell publiquely with the company of the faithful, as privately, to bestow almes vpon our poore brethren, to receive the sacraments. *But the Ceremonies themselves are not onely no worship of God, but neither doe they binde mens consciences, neither is the observation of them necessary, except the omitting of them breede offence.* So it is no worship of god, but a thing indifferent, & not binding mens consciences, to vse this or that form of praier, to pray standing or kneeling, to pray at this or that time, at this or that houre, in this or that place, to read or interpret this or that text of scripture, to eate, or not to eate flesh, &c. 3: Ecclesiastical ordinances.

Nei-

Neither hath the church only this right & power to constitute, or abrogate, or alter by her owne authority these ordinances, as she iudgeth it to bee most expedient for her common edification: but the consciences also of particular men retaine this liberty. so that they may either omit these, or doe otherwise without any offence against God, if there arise no scandal or offence therby amongst men, that is, if they do it neither of contẽpt, or neglect of the ministery, nor of wantonnes, or ambition, or of a desire of contention and novelty, nor with the offending of weake ones. The reasõ is, *because then laws are rightly observed, whẽ they are observed according to the mind & purpose of the lawgiver.* But the church ought to wil that such ordinances and statutes as are made concerning thinges different, bee observed, not in respect of her owne authority, or commandement, but onely for the maintenance of order & comlines, & for the avoiding of scandals & offences. Wherefore as long as comlines or order is not violated, neither offence givẽ, it leaveth every mans conscience free to himselfe. For not in respect of the churches or Ministers commandement, but in respect of the iust causes of commanding, things indifferent are necessary sometimes to be done, or to be omitted; & the conscięce is hurt not by the neglect of any human commandement, as in civil matters, but by the neglect of the causes for which they are commanded. Hither belongeth the pre-
1 Cor 10:27 cept of S. Paul. *If any of them which beleeve not, call you vnto a feast, & if ye will goe, what soever is set before you, eat, asking no question for conscience sake. But if any man say vnto you, this is sacrificed vnto Idols, eate it not, because of him that shewed it, & for the conscience (for the earth is the* Lords, *& al that therin is) & the conscience I say, not thine, but of that other: For why should my liberty bee condemned of another mans conscięce? For if I through Gods benefit be partaker, why am I evil spoken of, for that, wherfore I give thankes?* Likewise, the decree of the council of
Act. 15: the Apostles of thinges sacrificed to Idols, of bloud, & that which was
1 Cor. 11: strangled. Likwise, the precept given concerning women to bee covered. Likewise, the Lords day substituted by the church in place of the Sabbaoth, for the exercise of the ministery &c. ✲

2. Ob. *If the edictes of Magistrates binde mens consciences, why then doe not the traditions of the church binde them also?* Ans. There is a difference in these examples. God gave this power & authority of making civil laws vnto the magistrate, & hath strengthned it with this band, in

that

that he threatneth & denounceth his anger against them which break these lawes: but vnto the church & to his ministers hee hath not given any such authority; but yet notwithstanding he would have these laws and constitutions to be observed, which the Ministers & the church of their owne authority command, *not for any necessity* that there is of obeying these lawes cõmanded by the church, but *according to the rule of charity*, that is, for a desire of avoiding offence. This answere is delivered in these places of scripture *Ye know that the Lords of the Gentiles have dominion over them, & they that are great, exercise authority over them. But it shal not be so among you: but whosoever wil bee great among you, let him be your servant. Not as if ye were Lords over Gods heritage, but that ye may be ensamples to the flocke. Let no man condẽn you in meat & drinke, or in respect of an Holy day, or of the new Moone, or of the Sabboth daies. Stand fast in the liberty wherwith Christ hath made vs free.*

A difference betweene civil & Ecclesiasticall Lawes.

Mat: 20: 25

1. Pet: 5: 3. Col: 2: 16

Gal: 5: 1

Neither are the causes obscure or hard to come by, for which God made this difference: namely. 1. That there might be an evident difference betweene the civil Magistrate, vnto whom it belongeth to beare rule over his subiects, and to constraine by corporal force such as obey not: and the ministers of the church, vnto whom no such rule & power is granted: but vnto them is cõmitted the charge & office of teaching & instructing men concerning the wil of God. 2. Because of the breach of Ecclesiastical lawes, if it be done without giving offence, the first table of the Decalogue for which they are to serve, is not broken: but by the breach of civil lawes, albeit no offence be given therby, the second table is broken, in as much as either some thing is taken from the common wealth, or some occasion is given of injurying it. Neither is this reply of force: *That vnto the greater & worthier office greater obediẽce is due: And therfore the constitutions of the ministers of the church are no lesse necessary to be kept, than the lawes of the civill Magistrates.* For vnto the worthier greater obedience is due *in those thinges which are properly belonging vnto his office.* Now *the proper office of the civil Magistrate is*, to make lawes which are for the commandement it selfe to be observed: but the proper office of the ministery of the church is, to sound forth Gods commandements: and *the proper office of the church is*, to ordaine ceremonial decrees, which must be kept, not for the commandement of man, but for avoiding of offences.

Two causes of this difference

1

2

Repl:

Answ:

4. *Humane ordinances, which are repugnant vnto the ordinances of God.*

4. Wicked ordinances of men.

God. These god forbiddeth vs to obey, whether the civil magistrate cō-
Act. 5: 29: Mat. 15: 3: mand them, or the church, or the ministers of the Church. *VVe ought rather to obey god thā men. VVhy transgresse ye the commandement of god by your tradition?* Having now considered these foure kinds of ordinan-
Obiect. Answ. ces delivered by men, it is easie to make answere vnto that first obiecti-on: *God cōmandeth vs to obey the commandements of men.* He doth so, 1. Such as be good, that is, not repugnant vnto his worde, 2. Such as hee himselfe hath cōmanded by mē, that worship may be given him. 3. Ci-vil ordinances which depend on the authority of mē, not obeying thē for divine worship, but for cōscience sake. 4. Ec cleſiasticall or ceremo-niall ordinaunces, obeying them, but not respecting therein anie di-vine worship, or conscience, (neither of which they import) but onlie the avoiding of offence.

2. Ob. *VVhat things the church commandeth by the instinct of the holie ghost, those are divine ordinances belonging to the worship of god. But the church decreeth good & profitable constitutions, beeing guided by the guiding of the holy ghost: Therfore good cōstitutiōs decreed by the church, appertaine to the worship of* God. *Ans.* The general indeed of those com-mandemēts, which the church prescribeth by the instinct of the holie ghost, appertaineth to the worship of god. This generall cōprise th the divine laws of God, of not breaking charity, & of avoiding offence, of keeping order and comelines in the church. And in respect of this ge-nerall, the constitutions, which the church decreeth by the instinct & motion of the holie ghost, are also divine, or the constitutions of God, as namely, they are a parte of those divine Lavves, the care and kee-ping whereof is commended vnto vs by God himselfe in his worde. But those good constitutions of the Church are humane, or the con-stitutions of men, as they doe in speciall designe that which was in ge-nerall by these divine lawes signified rather than expounded. Where-fore those ordinances are no worshippe of God, which the church ad-viseth, decreeth, receiveth, or commandeth for the mainetenance of mutuall charitie among vs, and for the preservation of order & come-lineſſe, or for the avoiding of offences, albeit in the chusing and con-stituting of these shee bee directed by the instinct of the holy Ghost. For the holie ghost declareth to the Church, both what is profitable for the avoiding of offences, and also that those thinges which are commaunded for the avoiding of offences, are neither the worship of

god,

God, nor neceſſary to be obſerved, but in caſe of avoiding offence, and therfore that the church retaineth her liberty of deliberating of them, or of changing of them, or of omitting them, if there be no feare of offence. This doth Saint Paule manifeſtly declare, when as, counſelling them to ſingle life, which haue the gift of continencie, yet hee adderh further: *But I ſpeake this by permiſſion, not by commaundement.* Againe, *This I ſpeake for your owne commoditie, not to tangle you in a ſnare, but that yee follow that which is honeſt, and that ye cleaue faſt vnto the Lord without ſeparation.* Here he affirmeth both: both that he wiſheth the that are continente, to leade a ſingle life, that ſo they may the more fitly ſerue God: and that alſo hee leaveth it free vnto them to marrie, and hee ſpeaketh both by the inſtinct of the holie Ghoſt. So doeth the ſame Apoſtle forbid to eate of thinges ſacrificed to Idols with ſcandall or offence of any vveake brother: but vvithout this offence, and ſetting it aparte, hee leaveth it free to each man to doe as himſelfe liſteth. 1 Cor. 7. 6. 36. 1 Cor. 10.

3. Ob. *God is worſhipped by thoſe things, which are done to Gods glory. The thinges that the church doth decree, are done to Gods glorie. Therefore theſe alſo are the worſhippe of God. Anſvv.* Thoſe thinges that are done to the glorie of God, *by themſelues*, that is, which are commaunded by god, to this ende, as that by theſe vvorkes vvee ſhoulde declare our obedience towardes him, they are the worſhip of God: but not thoſe thinges vvhich ſerue for the glorie of God, but *by an accident*, that is, vvhich ſerue ſometime for the perfourming of thoſe thinges, which are commaunded by god, vppon ſome accidental reſpectes and cauſes, which if they doe not concur, God yet may be honoured; both of thoſe that doe them, and of thoſe that doe them not, ſo that they bee done; or leſte vndone, of faith, which is aſſured, and reſolveth, that the perſon is reconciled vnto GOD, and that the action, or omitting of the action doeth agree vvith the vvorde of god.

4 Ob. *The examples of thoſe who haue worſhipped God without his direct cõmãdemẽt, cõfirm that it is permitted to me to worſhip god with that worſhip which themſelues ordaine, Anſ.* The example of Samuel ſacrificing in Ramoth, Elias in mount Carmel, Manoah in Zorah, cannot at all eſtabliſh *vvil-worſhip*. For, 1. As touching the *ſacrifices*, they were the worſhippe of god, becauſe they were commaunded by god: 2. As 1 Sam. 5. 17. 1 Kin. 18 32. Iudg 13 19. 1 2

con-

cõcerning the *places* appointed for ſacrifices, they were free whẽ as yet there was no appointed place for the arke of the covenant. Wherfore Samuel did appoint that towne for ſacrifices, where he dwelt, as being moſt fit and commodious. Very well knew the holy Prophet, that the worſhip of God did not conſiſt in this circũſtance of place, which was
3. left free vnto the godly before the temple was built of Salomon. 3. As cõcerning the *perſons*, although the Prophets were not of Aarons family, yet had they, by reaſon of their extraordinary function, authoritie to ſacrifice. This alſo may be ſaid as touching Helias ſacrificing in the mount Carmel. Now as for Manoah, who is ſaid to ſacrifice in Zorah, either he did not himſelfe ſacrifice, but delivered the ſacrifice to be offered of the Angel, whom he tooke to be a Prophet: or himſelfe offered it being commanded by the Angell, and ſo did nothing beſides the di-
* vine law of God. * In like manner is the anſwere eaſie to other exam-
Gen. 4. ples which they heape togither, & bring in. Abel and Noah offer ſacrifice: but not without the commandement of God, becauſe they did it
Heb. 11. Rom. 10. *with faith* But no faith can be without the word of God. The Rechabites refraine from wine and husbandry, according to their father Ier. 35. Ionadabs commandement, and are therefore by God commended: But Ionadab meant not to inſtitute any newe worſhip of God, but by this civil ordinance, to baniſh from his poſterity riot, & ſuch ſinnes & pu-
Dan: 10: Ion: 3. niſhments, as accompany riot. So alſo Daniels faſting, And the Ninivites faſting, was no worſhip of God, but an exerciſe, ſerving for the ſtirring vp of praier and repentance, which were that worſhip of God,
Matth. 3. which is in thoſe places cõmended. Now in Iohn Baptiſt, not his kinde of living, food, & apparel, but his ſobriety, & tẽperancy is commẽded; & is the worſhip of God. And not the raiment made of ſheeps & goats skins, neither the wandring in mountaines, caues, and dens, but *faith & patience in calamities* is ſet forth and commended as the worſhippe
* of God. *

5 Ob. *VVhat ſoever is done of faith, and pleaſeth* God, *is* Gods *worſhip: Theſe workes, albeit they are vndertaken by men voluntarily, yet are done of faith, and pleaſe* God. *Therefore theſe workes vndertaken by men voluntarily, are the worſhip of God. Anſ.* This doth not ſuffice for the defining of Gods worſhip, to ſay that a thing *pleaſeth God*: ſeeing actions of indifferencie may alſo be done of faith, and ſo pleaſe God, though in another ſort than his worſhip properly ſo called pleaſeth him. For af-

ter

ter a divers sort is *the worship of God*, and *indifferent actions* pleasing vnto God. The worship of God doth so please God, that the contrary thereto displeaseth God, & therfore cannot be done of faith. But those things which are in thēselues indifferent, are so liked of God, that their contraries also are not of him disliked or disallowed, insomuch that both of them may be done of faith, which faith maketh both *the worke* and *the person* acceptable to God.

Thus farre haue we proceeded in speaking of the *commandement it selfe*: it remaineth that we prosecute the *exhortation*. But first the doctrine touching Images, sith it pertaineth to the commādement, is to be weighed and considered, which is wholy contained in the two questions next ensuing of the Catechisme.

Quest. 97. *May there then at all anie Images or resemblaunces of things be made?*

Aunſ. God neither ought nor can bee represented by anie meanes,[a] and for the creatures, although it be lawfull to expresse them, yet God forbiddeth notwithstanding their images to be made or had, as thereby to worship or honor either them, or God by thē.[b]

[a] Isa 40:25
[b] Exod:34: 17:& 23:24 & 34 13: Num:33:52 Deut:7 5.& 12:3: & 16: 22:

The Explication.

AS concerning the words of the commandement, we are to obserue that there are two partes of this second commandement. The former part forbiddeth Images to be made or had; *Thou shalt not make to thy selfe any graven image, nor the likenes of any thing, &c.* The second and latter part forbiddeth to worship them with divine honour; *Thou shalt not bow downe to them, nor worship them.* In the former part question is made, *Whether all images*; And if not al, *What images are lawfull or not lawfull*; And, *How farre forth they are so*: In the latter: *Whether all bowing to Images be forbidden, and can by no meanes be defended.*

OF

OF IMAGES AND PICTVRES IN CHRISTIAN CHVRCHES.

The chiefe questions concerning Images are these:

1 *VVhether, and how farre forth Images in Churches are forbidden by this commandement.*

2 *VVhether the worshipping of Images may be defended.*

3 *VVhy they are to be abolished in Christian Churches.*

4 *How, and by whom they are to be abolished.*

The two former of these fall vnder this 97. Question of the Catechisme: the two latter belong to the 98. Questiō immediatly following.

1 *VVhether all Images and pictures be forbidden.*

The hebrew names of an Image.

THe vsual Hebrew words are *Zelem* and *Themunah*, which signifie an image: & *Lpesel* that is to say, a graven image: & *Hhezebh*, that is to say, an Idole or statue, derived frō *Hhazabh*, which signifieth, to trouble, to vexe or grieue; fitly so called from the effect of Idolatry, because an Idole vexeth and grieveth the conscience. The greeks cal an Image and Idol εἰκόνα & εἴδωλον, to wit, any

The greek names of an Image.

resemblance or likenes, especially that, which men frame vnto themselues, thereby to represent & worship god; whether it be a solid-bodied statue, or a bare and naked image or picture. The worde *Imago* with the Latines, is any similitude represented and shaddowed or painted: the word *Statua* is any solid image, carved, or cast: and so is *simulachrū*. The selfe-same also doth the worde *Idolum* signifie, which of a greeke word is made a Latine. Notwithstanding our late Popish Sophisters haue invented a distinction betweene the words *Idolum* & *simulachrū*, thereby the more colourably to defend their worshipping of Images. For they wil haue the word *simulachrū* to signifie the image of a thing *truelie existing in the world*: and the word *Idolum* to importe an image of some *imaginary & counterfeit thing*: and therfore that *Idols* indeed, and their worship are forbidden, but not *images*. But the fondnes and vanity of this distinction is apparent. 1. *Out of the derivatiō of both the wordes*. For the wordes *simulachrum* and *Idolum* differ no more than these

The Latin names *Imago Statua Simulachrū Idolum.*

A fond distinction of the papists betweene the wordes *Idolum* & *Simulachrū*, cōfuted by three reasons.

1

differ no more then these words *panis* & ἄρτος, which both signify the the same thing, even *bread*: but herein onely is the difference, that the former is a latine worde, the latter a greeke. For as the word εἴδωλον signifieth *a forme* or shape, frō *formando*, which is to forme & fashion: so the word *simulachrum* is a counterfeit, or shadow, frō the word *simulādo*, which is to resemble, coūterfeit, or shadow, saith Lactantius. 2. *The Interpreters of Scripture vse both words indifferently*. For the Septuagint every where translate the Hebrewe word *Hhezebh* by the worde εἴδωλον: & the Latin interpreters translate it *simulachrum*. Thus the vulgar Latine interpreter rendereth this *caveat*, *Cavete vobis* ἀπὸ τῶν εἰδώλων, in these words, *Fugite simulacra*; *Fly Idols*: 3: *The vse of both these words is indifferent in good & probable authors*. Cicero speaking of the *Atomi* calleth them *Imagines & Idola*, both Images & Idols. Euripides termeth the ghosts of Polydore & Achilles, εἴδωλον, an Idol. Therfore an idol is not only an image of a *feigned thing*, but of a *true thing* also. Againe on the other side, the word *simulachrum* is vsed for the image of a feigned thing For Pliny calleth the idol of Ceres, a false goddesse, by the name *simulachrū*; & Vitruvius likewise termeth the image or idol of Diana, *simulachrū*. Wherfore false & feigned is this distinctiō of these Sophistes betweene the words *Idolum* & *simulachrum*. Thus much of the names vsed in divers languages to expresse that we cal *an Image*.]

2

Idoh: 5: 21: 3

3

Cic: 1 de fini

Euripi: in Hecub.

Plinlib: 13 Cap: 4:

Now to the question we answer that *images or pictures are not heere simply forbidden to be made or had at al*, because the Science of casting, carving, painting, & embrodering is reckened among those arts and crafts which are renowmed & cōmendable, & are profitable for mans life, & are the gifts of god: & god himself took care that images should be made in his tabernacle; & Solomō provided that in his thron 1 iō, & in the temple by gods appointment & cōmandement *Paulmetrees* & *Cherubins* should be carved and set vp. Neither is the reason hereof hard or obscure: *because vvriting & painting are profitable for the memoriall of things done; for ornament; & for a liberal & ingenuous delight of mans life*. Wherefore the lawe forbiddeth not the vse of images, but the abuse; namely it forbiddeth that images should be made, *as by thē to repreſēt, or worship god, or any creatures*. [So that simply al images or pictures are not forbiddē, but only some, which are vnlawful, are forbiddē: as first, *al images & pictures of god*, that is, made to represent or worship god, are simply heere condemned, as it is manifest:

Images & pictures not simply forbidden Exod: 31: 3: & 35: 30. Sira: 38: 28. 1 King: 6: 30 & 10: 20.

[

Two sortes of vnlawful images.

1

Images of God.

That images of God are vnlawful & forbidden in this commandement proved by 4 reasons.

1: By the end of the commandement

2: By the nature of GOD:

1. By the end of the commandement, which is the preservation of the vncorrupt & sincere worship of God. 2. By the nature of God. For God is incorporeal & infinite; & therfore it is impossible that he should be expressed & represented vnder a bodily and finite image without impeachment & diminishing of his divine maiesty: according to these sayings: *VVho hath measured the waters in his fist? & coūted heavē with the spanne? &c* TO *whō wilye then liken God? or what similitude wilye set vp vnto him? To whom wilye liken me, that I should be like him, saith the holy one? They turned the glory of the incorruptible God to the similitude of the image of a corruptible man, & of birdes, & four-footed beasts, & of creeping things.* 3. By Gods inhibition of thē. *Take therfore good heede vnto your selves: for ye saw e no image in the day that the* LORD *spake vnto you in* HOREB *out of the middes of the fire: That ye corrupt not your selues & make you a graven image or representation of anie figure, whether it be the likenes of male or female, the likenes of any beast that is on the earth &c.* 4. By the cause of this inhibitiō: becaus e forsooth these images not only profite not men at al, but farther hurt them very much. For they are vnto them an occasion & cause of idolatry, and so of punishment. In a word: God may not be represented, because he neither *will* have it done, neither *can* we do it, neither *profiteth* it vs any thing to doe it. It is a verie memorable president which Plutarch recordeth of Numa in his life in these words: *Numa forbade the Romans the vse of any image of any God, which image had the form or likenes of beast or man. So that in those former times, there was in Rome no image of God, either painted or graved: & it vvas from the beginning* 170. *yeeres, that they had built temples and chappels vnto the Gods of Rome, and yet there was neither picture nor Image of God within them. For they took it at the first for a sacriledge, to present heavenly things by earthly formes, seeing we cannot possibly any way attaine to the knowledge of God, but in mind & vnderstanding.* Damascene writeth that *To endevour to represent God, is a fond & wicked thing*: although the verie same author elsewhere doth not obscurely defend the worship of Images in the 7. Councel held by Constātine & his son LEO: which Coūcil, amōgst other worthy decrees, ratified that Christ should not be painted, nor carved, no not according to his humane nature; because nothing but his humane nature could be expressed by Arte: and they who make such images seeme to reestablish the error of Nestorius and Eutyches. Secondly, *the images and figures of*

3: By Gods inhibition of them. Deut. 4: 15: 16: 17 18:

4: By the cause of the inhibitiō

Plutarch. vit. Num.

Lib. 4. cap: 8 Orth: Fid.

5 The ima-

crea-

creatures, which are set vp in Churches, in streetes, and else where either for worshippe of God, or to some perilous & inconvenient ornament, are vnlawful. *Thou shalt not bowe down to them. Babes fly idols.* But such images of creatures may be lawful as are made & set vp without Churches, without any peril or shew of idolatry, superstition, or scandal, onely for a politike or civil vse, to wit, *historical* or for record of history; and *symbolicall* or for evidence of some mystical matter; and for honest or comely ornament: of which kind of images were those Lions in Solomons throne, & Cæsars image in coine or mony &c.

ges of creatures.

1 Ioh. 5. 21

Ob. 1. *Thou shalt make no graven image. Therefore God forbiddeth the Arte of graving. Answ.* GOD indeede forbiddeth the abuse; and that is. 1. If we would grave an image of God. 2. If we binde and tye the worship of God vnto images.]

Obiect. 2. *The holie Scripture attributing the partes of mans bodie vnto God, doth signifie thereby his nature and property. Therefore it is lawfull also to signifie the nature and property of God by images. Answ.* There is a dissimilitude betweene these Metaphors or translations of wordes, and betweene images: because vnto them is annexed an opposition of them in the word of God, which hindereth and stoppeth al errors: and Gods worshippe is not tied to those wordes. But images have no where any declaration of their *necessary* or *convenient* vse, and men easily fasten worshippe and adoration on them Wherefore God himselfe vsed those Metaphors of himselfe, by an *anthropopathy*, that is, applying himselfe to speake vnto men after the maner of men, thereby to helpe our infirmity; and farther also permitted that we speaking of him should vse the same metaphors: but he never either himselfe represented himselfe in pictures and images; or willed vs to vse them for representation of him, but strictly and precisely forbad them.

Obiect. 3. *God of olde presented himselfe to be seene in mans shape: Therefore wee maie also followe in like signes and semblances.* Answ. GOD indeede mooved by certaine reasons thereunto did so, but he hath forbidden vs to follow it. The reason of the prohibition is manifest. For it is lawful for god to manifest himselfe what way soever he will; but it is not lawful for any creature to represent god by any signe which himselfe hath not commanded. There is therfore a dissimilitude or difference in the instances. And those visible shapes had God present with them to commaund, promise, and heare them, vnto whom

he manifested himselfe: which cannot be said of such images as imitate those shapes, without flat idolatry: & therefore the Saints did wel in adoring God at them, or in them, as being after a speciall manner there present: which to do in these, is impious and idolatrous, because it is done through the boldnes & vanity of man without any commaundement or promise frō God. Lastly those visible shapes cōtinued so long, as it pleased the Lorde to vse them for to manifest and shew himselfe, and therefore could they not be drawne to idolatry. But images & pictures, which men make to represent the manifestations of God, were neither ordained to manifest God, nor to represent, or resemble those ancient manifestations of God: and therefore are they an obiect and an occasion of Idolatrie.

[*A table for the distinction of Images.*

Of Images some are
- *Naturall*, as any kinde of Meteors, and other such naturall resemblances.
- *Artificiall*, of which some are
  - *Engraven.*
  - *Cast.*
  - *Painted.*

These are distinguished by their several *matter, obiect, & end*; and are images of
- *God*; which are simply condemned in this commaundement, and every where else in scripture, and that because they impaire the maiestie of God, and make of God an Idoll.
- *Creatures*; and are
  - *Lawfull*: such as stande without Churches, & occasiō no fear of Idolatry, but are only for Civill vse, or comely ornament.
  - *Vnlawfull*: such as are set vp in churches to worship God withall, or for some dangerous kinde of ornament.]

2. *Whether all worshipping at Images be forbidden, & may not in anie sort be defended?*

To this question we make answer out of the second part of the cōmandement, which simply forbiddeth vs to impart divine honor & worship to Images & pictures, not only that which is giv̄ther by or referred to creatures, but that also which is referred to the true god. *Thou shalt not bow downe to them, nor worship them.*

Ob 1. *We worship not the Images* (saie the Papistes) *but God, of whō those are signes & tokēs, according to those versicles of the secōd Nicene Councel: That which the image sheweth, is god, the image it selfe is not god.*

Looke

Looke on the Image, but worship in thine hart that which thou beholdest therein: and according to those of Thomas, When soever thou passest by the Image of Christ, see thou do obeisance: yet worship not the Image, but worship that which the Image representeth. Ans. 1. We deny that Images are signes of god, because God cannot be truely signified by them, seeing he is immense; and though he could, yet hee ought not, because he hath expresly forbidden thē; & because it is not in the power of any creature to ordaine or establish any signes wherby to signifie God, but only in the wil and pleasure of God. [*Ans.* 2. In this argument our adversaries tender & alleadge vnto vs a false & needlesse cause. For not only *the worshipping of Images* is the cause and forme of Idolatry, but evē *the verie worship of God also*, which is giuē to images or other creatures *besides* or *contrary* to his word; as the story of Aarons & Ieroboams calues doth sufficiently declare. For though these mē said: *Behold, O Israell thy gods which brought thee vp, &c. To morrow shall be the holie day of the Lord*: yet God both detested, & severely punished those worships as horrible & abominable Idolatry. Wherfore, howsoever Idolaters pretēd the name & honor of god, yet in Idols not god, but the Devil is worshipped, according as Paule testifieth of the Gentiles; *The se things which the gētiles sacrifice* (to idols) *they sacrifice &c.* though evē they also in their worshippings pretended the name & honor of god.] [1.King. 12. 28. Exod. 32. 5. 1.Cor. 10. 20]

Ob. 2. *The honor which is givē vnto the sign, is the honour of the thing signified. Images are a sign of God. Therfore the honor which is givē vnto images, is also givē vnto god. Ans.* We again deny the Minor, or distinguish of the Maior thus; The honor of the signe is also the honor of the thing signified, namely whē the sign is a true signe, that is, ordained by him who hath autority to ordain it, & whē also that honor is givē to the sign which the right & lawful author of it will haue done to the signe. For not the wil of him that honoreth, but of him that is honored is the rule which must prescribe the due honor. Now whereas god hath forbiddē both these, nāely, *that images should be erected to him*; &, *that him self e should be honored at Images erected to him, or to any creatures*; he is not honored, but cōtumeliously wrōged & reproched, whē any honor done to images is fastned on him. Re. *What soever contumely is done to the signe, that redoundeth on God, although the signe bee not instituted by his cōmandement. Therfore the honor also that is givē to the sign, redoundeth on god, although that honor be not cōmanded to be given to the sign.*

Anſ. This reaſon doth not follow, becauſe *thē are contrary things rightly attributed to contraries, when the contrariety of the attributes dependeth of that, according to which the ſubiect is oppoſed, & not of ſome other thing.* So we grant that contumely againſt God followeth indeede the contumely againſt the ſign, albeit the ſigne were not inſtituted by God; but *not ſimply, in reſpect of the ſigne it ſelfe,* vnto which that contumely was done, but *in reſpect of his corrupt & bad wil,* who by ſhewing contumely againſt the ſigne, which is thought to repreſent God, purpoſeth himſelfe, & is minded to deſpite with contumely & reproch God himſelfe. For to the ſhewing of deſpite and contumely againſt God it ſufficeth, if there be any *intent* or purpoſe of departing from his commandement. But if through a deſire that we have to avoide Idolatry, we deteſt images, & other falſe reputed ſignes of God, by this contumely done vnto the ſignes, we rather promote, further, & advaunce Gods glory. But the honour of God doth not follow the honour of the ſigne, except both the honor & the ſigne be ordained by God: becauſe it is not the *intent* & purpoſe of honoring God that ſufficeth to the doing of honour vnto God; but the *manner* alſo which himſelfe hath preſcribed, wherby to be honoured, is required, and muſt be obſerved.

Ob. 3. *It is lawful to honor the images of noble, renowmed, & wel deſerving men: Therfore much more is it lawful to honor the Images of bleſſed Angels & Saints.* Anſ. 1. To the antecedent we anſwere; That honor of monuments is lawful, *which is a grateful and honourable memorie of thoſe, whoſe monuments they are:* and alſo that, *which is applied to the vſe which themſelves would iuſtly have it,* & not to the worſhip of thē, or to the worſhip of God by their monuments: yea & *the defacing and vtter racing of thoſe monumēts* (if neceſſity require ſuch a chāg) ſo it be done without any wil or deſire of deſpighting or diſhonouring them, whoſe monuments they are, is alſo lawful. [But by no meanes may we attribute divine honor vnto them, ſuch as that is, which theſe Papiſtes yeeld vnto their Idols, whither they cloke it with the name of *adoratiō* & *worſhip*, or *veneration* & *ſervice*. 2. The images or monuments of notable men muſt be ſuch, as have not bin drawne into Idolatry: for if ſo, we are not to honor them, but to ſuppreſſe thē altogither, after the example of the braſen ſerpent which Ezekias brake in pieces, when it was abuſed to idolatry, though in former times it were kept as a monument of Gods goodnes ſhewed in the wildernes, in healing by the aſ-

[Λατρείας Δυλείας.

2. King. 18. 4 Nomb. 21: 8. 9.

pect

pect or beholding of it, them that were bitten with the fiery serpents.]]

Quest. 98. *But may not images be tollerated in Churches, which may serve for the vse of the common people?*

Ans. NO. For it is not seemly that we should be wiser thã God who wil have his church to bee taught with the lively preaching of his word,[a] & not with dombe images.[b]

[a] Rom: 1: 19 2. Pet: 1: 19: 2. Tim: 3. 16 17.
[b] Ier: 10: 8: &c. Habac: 2: 18: 19:

The Explication.

THis is their demand, who grant that indeed the picture & images of God & Saintes are not to bee adored: but mainteine that they are to be reteined in Christiã churches as the bookes of Lay-men, & for other causes also, so that the worshipping of them be avoided. But we are to vphold the cõtrary, namely, that *the images & pictures of God, or the Saints, are not to be tolerated in Christiã churches, but vtterly to be abolished, & removed from the sight of men, whether they be worshipped or no.*

Eight causes of suppressing Images in Christian churches. 1. The expresse commandemẽt of God is that they should not be made at al 2. They are instrumẽts of Idolatry 3. They are commanded to bee abolished if they bee made. Exod: 23. 24: & 34: 13 Nom: 33: 52 Deut: 7 5: 4. The profession of sincere religion so requireth.

3. *Why Images & pictures are to be abolished in Christian churches.*

THe chiefe causes for which Images & pictures are to be abandoned our churches, are; 1. Because, that images should be made & set vp in Christian churches, it is quite contrary to the expresse cõmandement of God, *Thou shalt not make to thy selfe any gravẽ image, nor the likenes of any thing &c.* And wheras God wil have no Images made, wherby to represent him, or at which to worshipe him; in like manner wil hee not have them reteined or kept which are made by others. 2. Because in time of Popery they were the occasion and instruments of horrible Idolatry. 3. Because God precisely cõmanded al Idols to be abolished, & al the corruptions of the true worship of God, & of true doctrin, to testifie his wrath & anger against Idolatry. 4. In respect of our cõfession of the sincere worship of God, & of our hatred against Idolatry. This confession, wherby we professe our selves not to be Idolaters, consisteth not only in wordes, but also in actions, and in outward shewes and signes. *Yee shal overthrow their altars, and breake downe their pillars, and yee shall cut downe their groves, & burne their graven images with fire. For thou art an holy people vnto the* Lord *thy* God.

Deut. 15: 2 Chron. 15: 5: The example of zealous & godly Princes herein. 2 King. 15: 3 2 King. 10. 30. & 18: 4. & 23.

thy Idols; namely in heart, profession, & signs. 5. Because for the taking away & abolishing of Idols certeine zealous & godly kings are praised in the scripture: as Asa, Iehu, Ezekias, Iosias. 6. For avoiding of offence, & peril of superstition & Idolatry, least by reteining of ancient images, or by substituting & adding new, the same dãger come to the church, & to the ignorãt people therby, which in times past we see to have issued hence on our progenitors & ancestors. 7. That the enemies of the church by this spectacle having so great a shew of Idolatry, be not the more alienated from the church, so that they despite & reproch therefore the truth of God. Of this danger God himselfe forewarneth vs in that dreadful iudgment on the Israelites for sparing the Cananites: *Wherfore I say also, I will not cast them out before you, but they shal be as thornes vnto your sides, & their Gods shal bee your destruction*. So verelie the Iewes at this day, because they see images & pictures in the churches of those that professe Christianity, are greatly offẽded, in so much that they prove the more averse from Christianity. 8. We see that images never brought any good to thẽ which had thẽ: but even Gods own people was for the most part seduced thereby, as wee may see often in the sacred story, especially in the booke of Iudges, & in the Kings, and in the Prophets. So prone & ready is our nature vnto this evil, which hath after ensuing it most grievous punishments as those which the Lord reciteth by Moses, besides many others: *I wil destroy*, saith he, *your high places, & cut away your Images, & cast your carkesses vpõ the bodies of your Idols, & my soule shal abhorre you*. In like maner also the Angel of the Lord vpbraiding the Israelites, that they had made a league with the Idolatrous Cananites, saith: *Wherfore I wil not cast thẽ out before you, but they shal bee as thornes vnto your sides, & their Gods shall bee your destruction* For these causes pictures & images may not be to'erated in Christian churches, but must be takẽ down & abolished, yea though they be not worshipped.

7: To avoid offence, superstition, & Idolatry among our selves. 7: To avoid the offẽce of the Iews & other enemies of Christianity. Iudg. 2: 3: 8: Their successe who of aun cient maintained Images Levit. 26: 30 Iudg. 2: 3:

4. *How and by whom Images are to be abolished.*

IN abolishing & banishing images two things are diligently to be observed. 1. *That the doctrine concerning true worship of God be preached before the abolishing of Idols*. So we read that Iosias did, who first cõmanded Gods lawe to be read before al the people, [and afterwardes proceeded to the execution of it, I meane, the suppression & deposition of al Idolatrous abominations. For a thãg in external matters without

Two things to be observed in abolishing Images: 1 The preaching of Gods true worship before the abolishmẽt 2 King. 23. 1.

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out declaration & vnderſtanding of the cauſes, for which the change muſt goe on, either maketh men Hypocrites, or alienateth & chãgeth their minds & affections from them, who are authors of the change.] Let the word therfore goe before, & the idols wil fal to the ground. 2. *The Images, & the ſeats of Images, their altars, & the like inſtrumentes of Idolatry, muſt be taken away, not by private men, but by publike authority*, whether of Magiſtrates, or of the people, if the right of Empire & ſovereignty belong vnto thẽ; & in thoſe places, where the church hath cheife rule & dominion. For ſo hath God cõmanded the Iſraelites; and ſo we read that the Iſraelites, & their godly kings put it in practiſe, and ſo alſo Paule being but a private man, ſeeing & diſliking the idols of the Athenians, Epheſians, & others, did not yet himſelfe pull them downe and aboliſh them, nor exhort Chriſtians to pull them downe, but only to avoid them: becauſe indeed neither himſelfe was a Magiſtrate, neither had the church there the ſway and ſovereigne authority: & in this caſe he giveth this rule; *What have I to do, to iudge them alſo, which are without? Doe yee not iudge them that are within? But God iudgeth them that are without.*

a. The abolifhment muſt be executed not by private men, but by publique authority.

Act. 17. 8.

1. Cor. 5. 12. 13.

Ob. 1. *The bookes of lay men, or the vnlearned are profitable, & therefore to be reteined in churches? Images are the bookes of the vnlearned: Therefore they are profitable, & may be reteined in churches.* Anſ. 1. Such bookes of Lay men are profitable, as are delivered vnto them by God. But images are forbidden them by God. 2. The Minor is falſe. For the Prophets teach far otherwiſe: as, *An image is a teacher of lies. The Idols have ſpoken vanity.* Whence we may thus reaſon. Wee ought not to ſpeake vaine things, or to lie of God either in wordes, or in geſtures: But wood, or graven images are lies of God, becauſe they cãnot repreſent God, yea, becauſe they ſwarve ſo far, and carry vs with them from God, as their figure and ſhape is vnlike God: and ſo conſequently they cauſe vs alſo to lie of God. If then we wil not lie of God, we muſt needes neither make, nor have any images, or gravẽ ſemblances. For as Ieremy ſaith. *The ſtocke is a doctrin of vanity.* Now in this ſence we grant images to bee the bookes of the vnlearned: to witte, *becauſe partelie they teach and ſignify falſe thinges of GOD*: and partely becauſe through the reverence of the *thinge ſignified*, and the *place*, when as they ſtande to the open view in the Churches and elſe-where, *they eaſily draw away others vnto ſuperſtition, and teach the people Idolatrie*,

Habac. 2. 18. Zac. 10. 2.

Cap. 10. 8.

as

as experience sufficiently beareth witnes. 3. It followeth not, if it were so that Images did teach the vnlearned, that therfore they shoulde bee retained in the Church, as profitable books. For God will not haue his Church to bee taught by dombe images, but by the liuely preaching of his word; becaus faith is not by the sight of Images, but by the hearing of Gods worde.

Ob. 2. *The commandement concerning the abolishing of Images is ceremoniall. Therefore it pertaineth not to Christians, but to the Iews. Ans.* We deny the Antecedent. For it is no ceremony to abolish Images: seeing they are the instruments, signes, causes, and occasions of Idolatry. Neither are the causes, for which this commandement was of ancient given, any way changed or diminished, as namelie, that the glorie of God bee mainetained against Idolaters, and the enemies of the church, and that god bee not tempted through offering an occasion of superstition, & of conceiving false and corrupt opinions of Gods worship, vnto weake and ignorant men, which are of their own accord inclining and prone vnto Idolatry. Wherefore this commandement of taking awaie & abolishing images made for the representing of god, or for divine worship, is *morall*, and dureth perpetually.

Three differences betweene the Images in Solomõs temple and in ours
1. They had Gods speciall warrant: ours haue not.
2. They could not easily be abused: ours haue been, & may bee.
3. They were types of spirituall things: ours cã haue no such vse.

Ob. 3. *Solomon by the commandement of God set vp images of Cherubins, Lions, Oxen, Palme trees, &c. Therefore Images may be tolerated also in our temples. Ans.* The examples are vnlike. 1. *The figures and resemblances of divers things and living creatures, as Oxen, Lions, Palme trees, Cherubins, and such like painted in the temple of Solomõ were warranted by the word of God, and by his speciall commaundement.* But the word of god is flat against those images which the papists haue in their churches. 2. *The images which were painted in Solomons Temple vvere such, as could not easily be drawne by anie man into a superstitious abuse.* But the images of God, and of the Saintes, not only may easilie bee vsed to superstition, but (alas) haue bin a long time hitherto the cause of too too filthie & shameful Idolatry in Poperie. 3. *God had this cause for which he would haue those images to be painted in the Tẽple, that namelie they should be types of spirituall things.* But this cause is now taken awaie by Christ. Therfore our images cannot be patronised by this example, nay rather we are to obey the general cõmandement, whereby we are forbiddẽ to set vp such Images, which, or in such a place, where they may be a scandal to the members, or enemies of the church.

[Ob.

[Ob.4. *Images and Pictures are not worshipped in the reformed churches: Therefore there they maie be tolerated. Ans.* 1. God not onlie forbiddeth images to be worshipped, but *to be made* also, or *to be had* beeing made. *Thou shalt not Make to thy selfe anie graven image, &c.* 2. They are alwaies an occasion of superstition and Idolatrie to ignorant people, witnesse the experience of former, & of present times. 3. They giue occasion of scandal & matter of blaspheming the gospel to Iews, Turkes, Pagans, and other enemies.

Ob 5. *Images are the ornament of Churches: Therefore they may be tolerated. Ans.* 1. The true ornament of Churches is the sincere preaching of the gospel, the lawfull vse of the sacramentes, true praier, and worship according to the prescription and direction of Gods worde. 2. Churches were built, that in them liuelie Images of God might be seene, not that they should become stalls of Idols and dombe blockish Images. 3. The ornament of the Church must not be contrary to gods commandement. 4. It must not be daungerous to the members of the Church, nor scandalous to the enemies thereof Rep. *The thing it selfe and the vse thereof is not to bee inhibited and taken away for the casuall abuse of it; But images by accident onlie or casuallie become perilous and scandalous: Therefore they are not herevpon to bee abandoned our Churches. Ans.* The Maior is true, if the thing of it selfe and in it owne nature be good, and the vse thereof lawful, & if the accident inseperablie concurring therewith be not precisely condemned by God. For otherwise both the *thing*, and the *vse* of the thing is vnlawfull and to bee eschewed. Now the images of God and of the Saintes, erected in Churches for Religions sake, neither are good, nor their vse lawfull, but forbidden by the expresse commandement of God. Besides, an evil accident, namelie superstition or Idolatrie (whatsoever the learned vaunt and boast of their knowledge) alwaies attend these Images, & accompanie them amongst the vnlearned sort: and this Accident superstitiō and Idolatrie is in like manner condemned in Gods commandement. Rep. *It sufficeth that these Images by preaching of the vvord are rooted out of mens harts; therefore it is not necessarie they should be throwne and cast out of our Churches. Ans.* 1. The Antecedent is false. For god forbiddeth not onlie that they be set vp in our harts, but also that they be advaunced in the sight of men: seeing it is his will that not onlie wee should not be Idolaters, but also that we should not so much as seeme

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1 Thes. 5. 22 to be such. *Abstaine from all appearance of evill.* 2. Such is the perverse nes of mans hart, and his pronenes to superstition, that Idols, especially garnished, trimmed, and decked, and so presented to the view of the eies, of themselues sinke into & seate themselues in the harts of simple and ignorant men, whatsoever others teach to the contrary. 3. Wee thus retort the argument. *They are to be rooted out of our harts by preaching: Therefore also to be cast out of our Churches.* For gods worde revealed from heaven commandeth vs, not onlie not to adore and worship them, but neither to make, nor haue them. And thus far haue we insisted on the declaration of the commandement.]

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The exhortation added vnto the second commandement.

THe exhortation which is annexed to the commandement, *I am the Lord thy God, a mightie and iealous God, which visite the sinnes of the fathers vpon the children, &c.* consisteth of fiue properties of God, which ought to stir vs vp to obey God.

1 He calleth himselfe *our God*, that is, our maker and Savior, and the author of al good things. Hereby then he advertiseth vs what execrable vnthankefulnes it is not to yeelde due obedience to so bountifull a benefactour, but to revolte from the true worshipping of him to idolatrie.

2 He calleth himselfe a *mightie God*, that is, who is mightie in power, as wel to punish the obstinate, as to reward the obedient. Therfore he is to be feared and loued aboue al things.

3 He tearmeth himselfe a *iealous God*, that is, a most sharp defender of his own honor: wonderfully displeased with such as revolt frō him, or violate or impaire his honour and worship. Now seeing iealousie or indignation conceived for any iniurie, or dishonestie, ariseth from his loue which is hurt, God doth hereby withal signifie that hee doeth ardently and entirely loue those who are his.

4 He calleth himselfe *a God, which visiteth the sins of the fathers vpon the children, vnto the thirde and fourth generation of them that hate him.* Whereby he exaggerateth or encreaseth the grievousnesse of his anger and their punishments, when he threatneth also and denoūceth vnto the children, and to the childrens children, and to the childrens childrens children of his enemies, even to the fourth degree & descent

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to take vengaunce on the sins of their ancestors in thē, if namelie they also partake with the sins of their ancestors. But to this cōmination or denoūcement the saying of Ezechiel seemeth to be repugnāt. *The soul that sinneth, it shall die. The son shal not bear the iniquitie of the father, neither shal the father bear the iniquity of the son.* But in the same p'ace it addeth a reconcilement of these two places of scripture: *If a wicked mā beget a son that seeth all his fathers sinnes, which hee hath done, and feareth, neither doth the like, hee shall not die in the iniquitie of his father, but shall surelie liue.* Hee threatneth them, that hee wil punish the sinnes of the ancestours in their posteritie, that is, such as persist in the sinnes of their ancestors, whom it is meete and iust to be partakers also of their punishmēts. If any man reply; *That by this means the posterity rue onlie their own sinnes, & not the sins also of their ancestours.* this reply is false and of no consequence. For there may bee, and are oftentimes moe impellent and motiue causes of one effect, and the cause of one punishment are moe sinnes as well of diverse, as of the same men. If further it bee vrged, *that vengaunce is not taken on the aunce stours sins in the posterity, because the sense and feeling of those paines, which the posterity suffer, reacheth not to the ancestours;* wee answere that the posteritie are a part of their ancestors, of whom they came: And therfore that is felt of thē, as it were in some parte of them, which their posterity suffer.

Ob. Ezek:18.20

Ans.

vers:14.19.

Repl. 1.

Ans.

Rep. 2.

Ans.

5 He saith that he is a God, which *sheweth mercie vnto thousandes in them that loue him, & keep his cōmandemēts:* by which promise he amplifieth his mercy, the rather to invite vs to obedience, by the greatnes of his bounty, & by a desire of our own good and safety, and the good & safery of our posterity. And wheras he here threatneth punishment only vnto the fourth generation, hee extendeth his mercy vnto thousands, thereby to signifie, that hee had rather shew mercy than anger: and so by this meanes to allure vs the more to loue him. *But vnto this promise are opposed many examples of the godlie, whose children and posteritie haue perished.* Where vnto God himselfe aunswereth. *That hee will blesse the posteritie of the godlie, if they continue in the good conversation and godlines of their ancestors: but will punish them, if they depart frō it.* Where it be demāded, *why he doth not cōvert their posterity seing without his mercy they are not able to follow the godlines of their parets:* we answer. 1. Becaus this promise is not *vniuersal*, but *indefinit*, and

Ob. 1.

Ans.

Ezek:18:

Rep.

Ans.

and therefore God doth not therein binde his mercy vnto every particular one of the godlies posteritie, but reserveth his election free vnto himselfe. So that as of the posterity of the wicked hee converteth and saveth some; in like manner also he leaveth of the posterity of the godly some in their naturall corruption, and in destruction, vvhich all by nature deserue: and this hee doeth, to shewe, that his mercie is free, as vvel in chusing the posteritie of the godlie, as of the wicked. * 2. *Because hee bindeth not himselfe to performe the same benefites, or all the benefites to all the posteritie of the godlie.* Wherefore hee satisfieth this promise, when hee doth even vouchsafe of corporall benefits the wicked and reprobate posteritie of the godlie. 3. *Because hee promiseth this felicitie of the posteritie vnto them that loue him, and keepe his commaundementes,* that is, to those which are indeede godlie, and of good conversation. But because the loue of God and obedience is even in the holiest Saintes in this life vnperfect: therefore the reward also promised vnto them is vnperfect, and ioined with the crosse and chastisementes, amonge which the wickednesse and vnhappinesse of their posteritie is not the least, as maie appeare in David, Salomon, & Iosias. *

Ob. 2. *They vvho keepe Gods commandementes, obtaine mercy. Therfore vvee merite somewhat of God by our obedience.* *Ans.* The contrarie rather followeth. For God saith, *I vvill shewe them mercie.* Therefore it is not of merite or desert. For *what soever is done of mercie, is not done of merite*: and contrariwise, *vvhat soever is done of merite, is not done of mercie.* Therefore the obiection is a fallacie, putting that for a cause, which is no cause. For when God addeth this promise *that he vvill shewe mercie vnto the thousandth generation of them that loue him & keepe his commandements,* he sheweth that he had rather shew mercy, than anger, thereby to allure vs to loue him.

Obiect. 3. *This promise and commination belongeth to the vvhole decalogue: vvhy then is it peculiarlie annexed to this commandement.* *Ans.* This promise and commination is belonging verilie to the obedience of the whole Decalogue, but is therefore especially annexed vnto this commaundement, both that we might knowe the first and second cõmaundement to bee the foundation of all the rest; and also that God might shewe that hee is especiallie angrie vvith the depravers & corrupters of his worship, and punisheth this kinde of sinne both in them and in their posteritie: and contrarilie doth blesse also the posterity of

them

them which diligently regard and keepe pure religion, or the true ſeruice and worſhippe of God.

Queſt. 99. *VVhat doth God decree in the third commandement?* ON THE 3 COMMAND.

Anſ. That not only by curſing, [a] or forſwearing, [b] but alſo by raſh ſwearing, [c] we ſhou'd not vſe his name deſpitefully or vnreverently: neither ſhould by ſilence or conniuence be partakers of thoſe horrible ſinnes in others: [d] but that wee vſe the ſacred and holie name of God ever with greate devotion and reverence: [e] that he may be worſhipped and honoured by vs with a true and conſtant confeſſion, [f] and invocation of his name, [g] and laſtlie in al our wordes & actions whatſoever. [h]

[a] Levit 24. 15. 16.
[b] Levit. 9. 12. Matth. 5. 37. Iam. 5. 12.
[c] Levit. 5. 1. Pro. 29. 24. Iſa. 45. 23. Ier. 4. 2. Rom. 10. 9. 10.
[d] Pſal. 50. 15.
[e] Tim. 2. 8.
[f] Col. 3. 17. Rom. 10. 14. 1. Tim. 6. 10.

Queſt. 100. *Is it then ſo grievous a ſinne by ſwearing, or banning, to take the name of God in vaine, as that God is alſo angrie with them, who, as much as in them lieth? doe not forbidde or hinder it?*

Anſ. Surely moſt grievous. [i] For neither is there any ſinne greater, or more offending God, then the deſpiting of his ſacred name. Wherefore alſo he would haue this ſinne to be punished with death. [k]

[i] Pro. 29. 24.
[k] Levit. 5. 1. Levit. 24. 16.

The Explication.

IN the firſt and ſeconde commaundement God framed our mindes and hearte to his true worſhippe: now he frameth alſo our outwarde partes and actions, and that in this and the fourth commandement.

Two partes of this third commaundement.

Here are two partes of the third commaundement

A

1. A prohibition.
2. A commination.

A prohibition, & a cõmination. There is *prohibited the vaine vsage of Gods name*, that is, al abuse therof in whatsoever false, vaine, or light & trifling thing, which tendeth either to the disgrace, or at leastwise not to the glory of God. The *name* of God signifieth in scripture.

Four significations of the nãe of God It signifieth.
1. Gods attributes or properties Gen 32:29 Exod 3:15: & 15:3:

1. *The attributes or properties of God* that is, those things, which are affirmed of God. As, *Wherfore dost thou aske my* NAME? *Thus shalt thou say vnto the childrẽ of Israel, The* LORD GOD *of our fathers, The* GOD *of Abrahã, the god of Isaac, & the god of Iacob hath sent me vnto you: this is my Name for ever, & this is my memorial vnto al ages. The Lord is a man of warre, his* NAME *is Iehova.*

2. God himselfe: Psal: 116:12 Psal 5:12: 17:18: Deut: 16:2. 1. King: 5:5

2. It signifieth *god himselfe*: As, *I wil take the cup of salvation, & cal vpon the Name of the Lord*: that is, I wil cal vpon the Lord. *They that love thy Name*, that is, they that love thee. *I wil sing praise to the Name of the* LORD *most high. Thou shalt offer the Passeover to the* LORD *thy god, of sheepe & Bullockes, in the place where the Lord shal choose to cause his Name to dwell. I purpose to build an house vnto the name of the Lord my god.*

3. Gods wil or commãdement: Deut 18.19 1. Sã: 17:45

3. It signifieth the *wil or cõmandement of god*, & that either *revealed & true*, or *imagined & feigned by men. Whosoever will not harken vnto my words, which he shal speake in my* NAME, *I will require it of him. I come vnto thee in the Name of the Lorde of hosts.*

4. God worshippe. Micah 4: 5: Mat. 8:19: Act. 21: 13:

4. It signifieth the *worship of god, trust, invocatiõ, praise: professiõ. We wil walke in the Name of the Lord our god. Baptising thẽ in the Name of the Father, the Son & the holy ghost. I am ready not to be bound only, but also to die at Ierusalem for the Name of the Lord Iesus.*

To take the NAME *of the* LORD, or to name or vse the name of the LORD, God verely doth not forbid: but he forbiddeth to vse it rashly, that is, *lightly, falsely*, or *reprochfully* [*Lightly*, as in our dayly & cõmon talke, contrary to the rule of Christ: *Let your cõmunicatiõ be Yea, Yea, & Nay, Nay.* Math 5:37: *Falsely* as in vnlawful othes and periuries. *Reprochfully*, as in cursings, blaspemies, & sorceries, wherin the workes of the devel are cloaked & coloured with the name of God.] The prohibition then in this cõmandemẽt is, *Thou shalt not take the name of God in vaine*: that is, thou shalt not only not forswere, but neither shalt thou make any vnhonorable mẽtiõ of god: as neither *against*, nor *besides* that honour which is due to him, neither yet lightly, neither without iust cause. Nowe this negative commandement hath an affirmative included in it. For as in this commandement is *prohibited* the abusing of gods name: so in the same contrariwise is *commanded* the lawfull & right vsing of his name.

The

The cõmandement thẽ of this ordinance is, Thou ſhalt honorably vſe the name of the Lord: by which cõmandemẽt he willeth that we make no mention of him, but ſuch as is honorable, & worthy his divine Maieſtie: & as in the firſt cõmaundemẽt he requireth his *internal worſhip* to be done & given to him alone, ſo here he requireth his *external worſhippe*, which conſiſteth in the true confeſſion and magnifieng of his name, to be performed of every of vs both *publiquely*, whenſoever it is exacted for the illuſtrating & ſetting forth of his glory, & *privately*.

The affirmative cõmãdemẽt, or the thĩg which the com. mãdemẽt requireth.

Vnto the prohibitiõ is annexed a cõminatiõ, wherby God might ſhew that this part alſo of doctrin is one of thoſe, the breach wherof he chiefly deteſteth & puniſheth. For ſeeing the praiſe & magnifying of god is the laſt & principal end for which mã was created, god iuſtly claimeth & exacteth that at our hands moſt preciſely, for which he cõmandeth al other things: & ſeeing the chiefe good & felicity in man is the praiſe & worſhip of God: it followeth that the chiefe evil and miſery is to diſpite & reproch God, & therfore that the chiefe & greateſt puniſhmẽt is due for this evil: *VVhoſoever curſeth his god ſhal beare his ſin. And he that blaſphemeth the name of the Lord, ſhalbe put to death.*

The end of the third commandement. The cõmunication.

Rom: 2: 23.

Levit: 24: 15. 16.

The Vertues of this cõmãdemẽt cõſiſt in the right & honorable vſage & taking of the name of god: the parts wherof are theſe. 1. *The propagation & ſpreading abroad of the true doctrine of Gods eſſence, wil, & works*, not that propagatiõ which is done publikly by the miniſtery, & which is belõging vnto the publike office & fũctiõ of teaching in the church, & wherof mẽtion alſe is made in the fourth cõmãdemẽt: but this propagation of true doctrin is that inſtituting & inſtructing which appertaineth to every one, becauſe every one privately in his place, is boũd to bring others to the knowledge and worſhip of God. *Teach them thy ſons, & thy ſons ſons VVhen thou art converted, ſtrẽgthen thy brethren. Exhort one another, and edifie one another.*

1. Vertue. Propagatiõ of true doctrine.

Deut. 4. 9. Deut: 6. 20. Deut: 11: 19 Luk: 22: 32 Col: 3: 16. 1: Theſ: 5: 11

Vnto the propagatiõ of the doctrin cõcerning God, is oppoſed. 1. *An omiſſiõ or neglect of occaſiõs & ability to inſtruct others, & to bring thẽ vnto the knowledg of the truth*, eſpecially our childrẽ, or others, who ar committed vnto our truſt & charg. Hither belõgeth Chriſts parable of the ſervauntes employing their Maiſters talents in trafique, *I vvas afraid, and vvent and hid thy talent in the earth*. 2. A loathing or ſhunning of ſuch talke and ſpeech as is had of god and divine matters *I wil delight in thy ſtatutes, & wil not forget thy words. Salvatiõ is far frõ the wic-*

The vices contrary to the former vertue. 1. Omiting of inſtructing others. Mat: 25: 25. 2: Loathing of communications about divine matters Pſal: 119.

wicked because they seeke not after thy lawes. 3. *The corruption of religiō and heavenly doctrine*, whereby some false thing is avouched or spread abroad concerning god, & his wil, or workes. *The Prophets prophecy lies in my name. By sword & famine shal those Prophets be consumed.*

Ier. 13. 14

II Vertue. Lauding of God

II. *The celebration, lauding or magnifieng of God*, which is a commemoration & recoūting of Gods works & properties, ioyned with a liking & admiration of them before God & his creatures, to this ende that we may signifie & declare our liking or approbation & reverēce towards god, that god may excel aboue all things, & that so our subiection vnto him may appeare & be manifested. *I wil declare thy name vnto my brethren, in the middest of the congregation wil I praise thee. O Lord our governour, how excellent is thy name in all the world! Let heaven & earth praise him &c.* Vnto the celebratiō or magnifieng of god are repugnāt. 1. *Cōtempt of god*, & the omitting of his praise, & divine services: *They glorified him not as god.* 2. *Cōtumely against god or blasphemy*; which is to speake of god such things as are cōtrary to his nature, properties, & wil, either of ignorāce, or thorow an hatred of the truth, & of god himselfe: *Whosoever curseth his god, shal bear his sin.* ✻ Now the scripture distinguisheth the *blasphemy against god* (that is, whatsoever is spokē cōtumeliously or reprochfully against god, either *of ignorāce*, or *against the cōscience*. As, *When I before was a blasphemer, & a persecuter, & an oppresser: But I was received to mercy: for I did it ignorātly through vnbeliefe*) frō the *blasphemy against the holy ghost*, which is, against their cōscience to strive against the known truth of god, wher of their minds are cōvicted by the testimony of the holy ghost: which sin who cōmit, are punished by god with a blindnes, so that they never repēt, nor obtain remissiō. *Every sin & blaspemy shal be forgivē vnto mē: but the blasphemy against the holy ghost, shal not bee forgiven vnto men.* Whēce it appeareth, seing Paul saith he was a blaphemer, & yet obtained pardon; & seing christ affirmeth that some blaspemy is forgivē, & some not forgivē: that the name of blasphemy is takē in divers senses. ✻

Psal. 22. 22. & 8. 1. & 69. 35.

The vices cōtrary to this vertue. 1. Contēpt of God. Rom. 1. 21

2. Contumely against God Levit. 24. 15

✻ A distinctiō betweene blaspemie against God, and blasphemie against the holy Ghost 1. Tim. 1. 13. Matth. 12. 31

3. Cursing. What it is to curse.

3. *All cursing & banning* whereby mē speake impious things of god against their neighbour, as if he forsooth were their executioner to revēge their quarrel. Now, *to curse* is to wish any mā evil frō gods hāds. All cursing & bāning, proceeding of hatred & thirst of private revenge to the destructiō of our neighbour, is vngodly, because therein we desire, that god should becōe an executioner of our lusts & wicked desires. In

the

the psalmes & elsewhere there occur certein imprecatiõs of the saints against gods enemies, but these are not simply to be cõdẽned, because for the most part they are prophetical denoũcemẽts of punishment against the vnrepẽtant enemies of god. By their exãple execratiõs may at some times be lawful, but with these cõditiõs 1. If we wish evil *to thẽ, on whõ God denoũceth it*, evẽ to Gods enemies. 2. If wee wish it *in Gods cause*, without any private hatred, or desire of revẽg. 3. If we wish it *on cõditiõ*, namely, if they prove incurable. 4. If we so wish it, *that wee delite not in their destructiõ, but only desire the advancement of Gods glory, and the preservation of the Church.*

certein imprecations of the Saints in the psalmes. When execrations or cursings are lawfull.

III. *The cõfessiõ of the truth which we know cõcerning* God, which is the shewing of our iudgmẽt & opiniõ cõcerning god & his wil certeinly known out of Gods word: because according as our duty bindeth vs, we signifie & declare our minde & knowledge, for the setting forth of Gods glory, & for the furthering of the salvation of others. *With the hart mã beleeveth vnto righteousnes, & with the mouth mã cõfesseth to salvatiõ. Be ready alwaies to give an answer to every mã that asketh you a reason of the hope that is in you, with meeknes & reverence.* ✻ These 3. parts, or vertues of the right & lawful vsage of the name of God, which have bin now proposed, *agree* in this, that they are *a cõmemoratiõ of the truth cõcerning* God: again they *differ* in this, that *the doctrin, or propagatiõ of true doctrin*, tẽdeth to the instructiõ of others; *the celebration of God* respecteth our liking & subiectiõ; *the confessiõ of the knowen truth* betokeneth the certainty of our opinion & iudgment. ✻

III. Vertue. Confession of the truth we knowe concerning God.

Rom. 10. 10

1. Pet. 3. 15

✻ The agreement & difference of these 3. vertues of this commaundement.

Vnto the cõfessiõ of the truth is repugnãt. 1. *The denial of the truth & of our opinion in religion for feare of hatred, or persecution, or ignominy.* This denial is of two sorts: the first is, *an vniversal & general defectiõ* frõ true religiõ, which is, to cast away the professiõ of the truth, either certainly, or doubtfully knowen & received, with a certain & purposed advise, & with the whole harts desire of resisting god, & without any grief or remorse of flying & shũning this casting away of the truth, & without any purpose of obeying God in applying to himself the promise of grace & in shewing repentance. This denial is proper to reprobates & hypocrites. Wherof is spokẽ: *They wẽt out frõ vs, but they were not of vs: for if they had beene of vs, they would have continued with vs. Which for a while beleeve, but in the time of temptation goe away.* And this defectiõ if it be done against the truth certainly knowen, is sinne a-

✻ The vices. 1. Denial of the truth. 1. Generall

1. Iohn 2. 19

Luke 8. 13

gainst the holy ghost, wherof none repent, & therfore it is not forgiue, neither in this life, nor in the life to come. The other denial *is special & particular*, which is the denial of weakings, & is committed, either through error not voluntary, neither purposed, or through feare of af-
a. Speciall. fliction, whē as notwithstanding there remaineth stil in the hart an inclination & griefe detesting that weaknes & denial, & some purposeal so to struggle out of it, & to obey God, by applying vnto himselfe the promise of grace, & by giving himselfe vnto repentance. Into this de-
Matth. 26: nial may the elect & regenerate fal, but they get out of it againe, & returne vnto the cōfessiō of the truth in this life, as it is shewed & exemplified in Peter thrice denying his Maister through infirmicy, but at length repenting.

2. *Dissimulatiō, or dissembling & hiding of the truth, when as Gods glory, & our neighbours safety requireth a confessiō of the truth*, which thē requireth it, whē false opiniōs cōcerning god, & his wil, or ward, or cōcerning the church, seeme to be cōfirmed & strēgthned by our silēce in the minds of mē: or, whē those things remaine secret & hiddē, which God wil have knowen & manifest for the maintenance of his glory against the reproches of the wicked, for the cōvincing of the obstinate, & for the instructing of those which are desirous to learn: or lastly, whē our silence maketh vs suspected to be approvers & abetters of the wicked. So did the parents of the blind man dissemble, & those chiefe ru-
Ioh 9. 21. & 12. 42. 43. lers also, who would not cōfesse Christ for feare of the Iews, least they should be cast out of the Synagogue.

3. *An vnseasonable & vntimely confessiō*, that is, wherby without any advancing of Gods glory, & without the furtherance of any ones safety, & without any necessity of discharging his calling or duty, ther is stirred vp either a derision & evil intertainment of the truth, or the fiercenes & cruelty of the enemies against the godly. Such a cōfessiō, wheras it doth rather darken, thā set forth the glory of God, and rather hindreth, thā furthereth the safety of the church, swarveth plainly frō the scope & end of true & lawful cōfession, & therfore is not a right vsing, but an abusing of Gods name. Therfore Christ forbiddeth it, *giue not that which is holy to dogs*. And Paul, *Reiect him that is an heretique, after once or twice admonition &c.* Neither doth that crosse this, which is saide, *Bee ready alwaies to give an answere to every man that asketh you a reason of the hope that is in you, with meeknes & reuerēce.*

3 Vntimely confession

Matth. 7. 6. Tit. 3. 10. Obiect. 1. Pet. 3. 15.

For

For Peter *willeth vs to be alwaies in a readines, or furnished to make answer* cõcerning the ſũme & grouds of chriſtiã doctrin; & to repulſe all ſlanders & cavils wherby the doctrine of the goſpell is traduced & defamed by the adverſaries therof; yet ſo, as that it is not neceſſary to vtter & expoũd al to every one, but vnto al thoſe which require a reaſon & an accoũt of our faith, thereby either to learne it, or to know it, or to judge of it. But whõ we ſee once to ſcof at the true doctrin, which hath bin expoũded & cõfirmed vnto thẽ ſufficiently, if they again require a reaſon & accoũt of our faith, we are not to make further anſwer. For ſo Chriſt himſelf, after he had ſufficiently confeſſed & confirmed his doctrin by teſtimonies, anſwereth nothing vnto the High-Prieſt & Pilate touching the falſe witneſſes; ❧ And himſelf rẽdreth this reaſõ of his ſilẽce: *If I ſhal tel you, you wil not beleeue me.* Another reaſon is givẽ by Iſaiah. *He was oppreſſed, & was afflicted, & did not opẽ his mouth*, that is, becauſe Chriſt knew hee was to ſuffer according to his fathers wil, after his cauſe was ſufficiently defẽded, he is not careful of delivering his perſon frõ iniuries, cõtumelies & puniſhmẽts. For he knew that this obedience did tend to his fathers glory. But cõtrariwiſe, when the high prieſt adiureth him, he cõfeſſeth himſelf to be Chriſt, becauſe then his ſilence would haue givẽ ſuſpiciõ of cõtempt of the name of god, wherby he was adiured. Ob. *We do not perceiue who are ſwine & dogs, wherfore we are to render a reaſon of our faith to all without putting any difference.* *Anſ.* Chriſt doth not cal al wicked men ſwine or dogges, but thoſe onlie, who contemne and make a mocke of the doctrine confirmed, which they haue hearde, and vvhich hath beene expounded vnto them. 2. Chriſt willeth not vs to iudge of dogges & ſwine by the ſecrets of their hearts, but by their preſent wordes and deedes. If againe it be replied, *In matters of difficultie, and ſuch as are hard to be iudged, except there be delivered ſome certaine and exact rule how we ſhould iudge and deale, mens conſciences are left wavering and in doubt. But of alſo where we are to iudge of the outward ſhew of ſwine & dogs, it is hard to pronounce, who are to be accounted for ſwine & dogs; Therfore mens cõſciences are left in doubt, vnto whõ & when confeſſion muſt be made*: I ſay the Minor is falſe. For Chriſt wil haue none to be coũted for dogs & ſwine, but ſuch as ſhew v manifeſt ſtubburneſſe and obſtinacie in their words & deeds, of whome it is no harde thing to iudge out of the worde of God. And further the holie Ghoſt is promiſed vnto all that aske him, by whom

Mat 26 63 & 27.14.

Luk 22.67 Iſ 53.7.

their iudgments & actions may bee directed, that they erre not. And lastly, seing in this life we attaine not vnto the perfection of gods lawe, neither in other things, neither in this point: they who ioine the desire of Gods direction with an earnest care of Gods glory, & loue of their neighbour, may & ought to be certain & assured, either that their counsels are so ruled by the holy Ghost, that they erre not, or, if they erre, that yet their error is pardoned & forgiuen them. And this certainty sufficeth for the retaining of a good conscience. If lastly it be obiected. *That tyrants & many Magistrates, which persecute the church, are swine and dogs: And therfore we according to Christs commandement are not to make answere vnto them if they demaund our religion:* we answere that this reason is a fallacy of the accident. For if the magistrate demaund our religion, or any other by their commission, and in their name, wee are necessarilie to make answere of our confession vnto them, both in respect of their *office*: whereunto we owe obedience, & also in respect of *gods glory*: according as it is said of Christ *Whosoever shal bee ashamed of me & of my words among this aduouterous & sinfull generation of him shall the son of man be ashamed also, when he cometh in the glory of his father with the holy Angels. When they shal bring you to the synagoges, and vnto the rulers & Princes take no thought how or what thing ye shal answere, or what ye shal speake. For the holy ghost shal teach you in the same houre, what ye ought to say.* Marke 8:38 Math: 10: & Luke 12:

* 4. *The abusing of Christian liberty*, or of giuing of offence in thinges indifferente, which is, by the vsing of things indifferent, to confirme errors in the mindes of the aduersaries, or in their minds that are weake, or to alienate them from true religiō, or by our example to prouoke them to an imitation accōpanied with an euil conscience. *If thy brother be grieued for thy meate, now walkest thou not charitably: destroy not him with thy meat, for whom Christ died. Take heede least by any meanes this power of yours be an occasion of falling to them that are weake.* And hereof it is that Saint Paul maketh a vow, that he might free himselfe from the suspicion of reuolting from Moses. 4. Abuse of Christian liberie: Rom: 14:15 1:Cor 8:9: Act: 18: 18:

5. *Scandals and offences giuen in maners*, when as namely they which profesſe true religion, lead a lewd & wicked life, denying in their workes the faith which in words they profesſe. For thereby they giue occasion vnto the aduersaries & those that are weak, to iudge & speake ill of that religion, whose followers they see to liue ill: & therfore this is reputed & numbred among the chiefe corruptelles and abuses of Gods 5: Scandals & offences

name.

name. *The name of God is blaspemed among the Gentiles through you* Rom 2: 24
Vnto the wicked said God. What hast thou to do, to declare mine ordinan Psal 50: 16
ces, that thou shouldest take my covenant in thy mouth? Having a shew of Isai 52: 5.
godlines, but have denied the power therof. 2 Tim. 3: 5.

IV. *Thankesgiving*, which is to acknowledge & confesse, what and how great benefites & blessings wee have received of God, and vnto what obedience towards God we are in respect of the bound & ready or prepared: & that therfore we wil yeeld vnfeigned obedience vnto him, to the vtmost of our power. *What soever yee shall do, in word, or deed, do* Col 3. 17.
all in the name of the Lord Iesus, giving thanks to God even the Father by him. 1 Thes: 5. 18.
In all things give thanks, for this is the will of God in Christ Iesus towards Psal: 107: 8
you. Praise the Lord because he is good, for his mercy endureth for ever.

IV Vertue Thankesgiving.

Vnto giving of thankes is opposed. 1. *The omitting of thankesgiving or ingratitude*, when a man doth either never or seldome times thinke of & magnify Gods benefits, or if he thinke of them, he doth it coldlie & counterfeitly, that is, in such wise that there is not kindled & stirred vp in him a love of God; & a desire of performing obedience towardes God. *When they knew God, they glorified him not as God, neither were thankful.* 2. *A denial or extenuating & lessning of gods benefits*, or to make him selfe and others authors therof: *What hast thou, that thou hast not received? if thou hast received it, why glorieste thou, as though thou hadst not received it?* 3. *The neglect of gods gifts*, when as they are imploied not to Gods glory; or *the abuse* when they are imploied to the reproch of God *Thou evil servant & slouthful, thou oughtest to have put my mony to the exchangers &c.*

The vices.
1 Ingratitude or omitting of thankesgiving
Rom: 1: 21.
2 Extenuating of Gods benefits.
1 Cor 4. 7.
3 Neglect & abuse of Gods benefits.
Mat: 25: 26.

V. *The zeale of gods glory*, which is an ardent love of God, & a griefe for any reproach or contempt which is done to God, and an endevour to put away that reproch from the name of God, & to avoid sinnes our selves, & to banish them from others. This zeale is required of everie one, that every one according to his place & calling, & as he is in dury bound, do vindicate & maintaine the glory of God *Phinehas hath turned mine anger away from the children of Israel, while he was zealous for* Nom: 25: 11
my sake among them. I have bin very jealous for the Lord god of hosts &c 1 King. 19: 10

V. Vertue.

Vnto zeale for the glory of God is opposed, 1. in the defect, *Cowardnes or lithernes in maintaining gods glory*, which is, *either not to be stroken with a griefe when God is reproched*, & to neglect God glory *or not to have & shew in words & deeds a desire to hinder, according to his place and*

Vices.
1 Cowardnesin maintaining gods glory

& calling, the reproching of Gods name. They runne into this vice, who forbid not, when they may, rash oathes & blasphemies of Gods name: because they are not led with a zeale of the glory of God, whereby they should bee mooved to reprove & forbid: yet so, as it be according to their degrees & callings) that which God reproveth & forbiddeth. 2. In the excesse is opposed, *an erring & ignorant zeale*, or a zeale of error, which Paul calleth *a zeale not according to knowledge*, which is to be displeased with words & deeds, whereby Gods glory is falsly thought to be impaired. Now this is done, whē as *either we take that to be the glory of God, & endevour to defend it, which is not the glory of God, neither ought to be defēded*; or, *when we take that to be an impairing or defacing of Gods glory, & labour to depel it, which is no impairing of Gods glory, neither ought by any means to be repelled*; & againe, *when either Gods glory is otherwise defended, than it ought to be defēded; or the impairing of Gods glory is prevented & repelled otherwise, than it ought to be repelled.*

5. Ignorāt zeale. Rom: 10: 3.

three kinds of ignorāt zeale. 1 2 3

VI. Vertue Invocation.

VI. *Invocation*, which is praier, wherby we crave of the true God none other blessings, then God hath cōmanded vs to aske of him only: which praier and petition proceedeth from a true feeling of our owne want & necessity, & from a desire in vs of Gods bountifulnes & liberality; & is made in true conversion, & in a ful persuasion of Gods promises for the mediators sake. *Praise the Lord & call upon his name. Aske & it shal be given you: seeke, & ye shal find: knocke, & it shal be opened vnto you. This is the assurance that we have in him, that if we aske any thing according to his will, he heareth vs.* Vnto invocation is opposed 1. *A neglect or omitting of invocation*, which is reprehended as being the fountaine of al vngodlines. This is neither to crave of God, nor to wish for benefits & blessings necessary for vs. *They cal not vpon the Lord.* 2. *All vnlawful invocation*, that is, wherin is wanting some necessary circumstance of those which are required to the lawful & true invocation of God: as *Idolatrous invocation* or praier, which either is directed vnto falle gods, or to creatures; or tieth gods hearing of vs & his presence to a certeine place or thing without his word, that is, without the cōmandement or promise of God. Such is the invocation & praier of Pagans, Turkes, Iewes, & of al who imagin and make vnto themselves another God besides him which hath manifested himselfe in his worde by the Propheres and Apostles through the sending of his Sonne and his Spirite. *Yee knowe not what yee worshippe.* Likewise Idolatrous

Psalm 50: 15: Matth: 7. 7: 1. Ioh: 5: 14.

The oppofite vices: 1 Neglect of invocation Psalm: 14. 4 2: Vnlawful and idolatrous Invocation of Heathens, Turkes, Iewes, Papistes.

John 4: 22.

is the Papistes invocation who invocate or on Angels, or on the Saintes departed: because they attribute & give to them the honour which is due vnto God alone. *Thou shalt worship the Lord thy God & him only shalt thou serve. I fel before the Angels feete to worship him, but he said vnto me, See thou do it not; I am thy fellow servāt, & one of thy brethrē, which have the testimony of Iesus. Worship God.* 3. *A craving of such thinges at Gods hands as are contrary to his wil & law. Yee aske & receive not, because yee aske amisse, that ye might consume it on your lustes.* 4. *Liplabour, or vaine babling*, that is, praiers made without any true motion of the heart, without a desire of Gods bountifulnes, only in word or outward motion of the body, or without true repentance, without faith beleeving to be heard, without a submitting of our wil vnto Gods wil, without the knowledge or cogitation of Gods promise, without confidence & trust in Christ the Mediator only, and without acknowledgment of our owne weaknes & infirmity. *When ye pray vse no vaine repetitions, as the Heathen: for they thinke to be heard for their much babling. When yee shal stretch forth your hands, I will hide mine eies from you: & though ye make many praiers, I will not heare. Neither let that man thinke that he shal receive any thing of the Lord.*

Math: 4:10. Rev: 19:10.

1. Praying for thinges cōtrary to Gods will Iames 4:3:
4 Liplabour or faithles & vnrepentant praier Math: 6:7: Isai: 1:15. Iames 1:7:

Obiections of Papists for invocation and praier to Saintes departed.

OBI. 1. *The Saints for their vertues & giftes are to be worshipped of vs with the worshippe either of Adoration, or Veneration. But not with the worship of Adoration (for this is due vnto God onely, as giving vnto him, to whom it is yeelded, an vniversal & general powver, providence, & dominion.) Therfore Veneration is due vnto them: that is, such honor wherwith we venerate & worship Saints for their holines & merits.* ANS. 1. We deny the cōsequēce, because the enumeratiō of duty & reverēce proposed in the Maior is vnperfect. For besides the worship of *Adoration* & *Veneration* (as they distinguish) there is another kind of worship & honor due to the Saints, & beseeming thē; namely, *An agnising & celebrating of that faith, holines, & gifts, which God hath bestowed on thē; &, an obeying of that doctrine which they have delivered vnto vs frō God; &, an imitating & following of their life & godlines:* wherof Austine testifieth; *They are to be honored (saith he) by imitatiō, not by adoratiō.* This worship is due vnto the saints, neither do we detract or take it away from Saintes either living or departed; but with al willingnes we yeeld it vnto them, according to the Apostles commaundement:

Latria. Dulia.

What worship is due to Saints.
1
2
3
Lib. de vera Religi:

Re-

Heb: 13. 7. *Remember them which haue the oversight of you, which haue declared vnto you the word of God, whose faith follow, considering what hath bin the end of their conversation.* 2. We deny the Maior, because the worship which they intitle λατρεία & δουλεία: that is, *adoration* and *veneration*, are not divers, but one and the same, not befitting Saints or any creature, but God only, because he heareth and vnderstandeth in al places and at al times the thoughts, grones, & wishes of such as cal vpō him, and relieveth their necessities. None but God can heare them which pray: therefore this honor is to be rendered to God alone; that it is *hee who heareth them that pray*: as also this honor agreeth to Christ alone; *that through his merite and intercession remission of sinnes, eternall life, and other blessings are given vs of God.* This honor therefore cannot be translated vnto Saints without manifest sacriledge and Idolatry, whether it bee called by the name of δουλεία, or λατρεία, or any other name whatsoever. [For this distinction is very frivolous, seeing the wordes λατρεύειν & δουλεύειν, λατρεία & δοῦλος, λατρεία & δουλεία signifie indifferently the same thing both in scripture and in profane writers. Of God it is said: *Thou shalt worship the Lorde thy God, and him only shalt thou serue.* Where the English word SERVE, is in the greek text, λατρεύσεις. And *Yee cannot serue God and Mammon*: where the English word SERVE, is in the greeke text, δουλεύειν, the same word, δουλεύειν, is vsed in this sense in these places. *Yee turned to God from Idols, to SERVE the living and true God. They that are such, SERVE not our Lorde Iesus Christ.* And Paule every where calleth himselfe the SERVANT of God. In the Greeke text of the Bible *servile and slavish busines* is commonly tearmed λατρευτόν. Suidas writeth that the worde λατρεύειν importeth as much as *to serue for hire or reward*. Valla sheweth that the worde λατρεύειν signifieth *to serue men*, as wel as *to serue God*: citing & alleadging for proofe a place out of Xenophon, where the husband saith, that he is ready to adventure his life, rather then his wife shoulde SERVE; where Xenophon vseth the word λατρεύῃ. And againe the wife saith, that shee would adventure her life, rather then her husbande shoulde SERVE: which word Xenophon expresseth by the verbe δουλεύῃ. So that the wordes δουλεία & λατρεία differ no more then *meate*, and *foode*; that is, they are *two names of one thing*.]

[The words δουλεία & λατρεία signifie but one thing.
Mat. 4. 10:
Mat 6. 24:
Luk: 16. 13:
1. Theff. 1. 9 δουλεύειν θεῷ ζῶντι καὶ ἀληθινῷ
Rom 16: 18 οἱ δουλεύουσιν.
δοῦλος θεοῦ
Levi. 7 21:
Levi 25 28
Valla in cap. 4. Mat.

]

Mat 19. 28: Ob. 2. *Whom God honoreth, the same must we also honor. God honoureth the Saintes. Yee shall sit vpon twelue thrones, &c. Therefore we also must*

must honor them. Anſ. We graunt this concerning that honor, which God giveth vnto the Saints, for therein invocation is not comprehended, as being an honor due vnto God alone, who ſaith, *That he will not giue his glorie to another.* Iſ. 42. 8.

3 *The hearing of our ſecret and inward grones, which God hath by his owne power and nature, is communicated to the Saintes by grace. Therefore they are to be praied vnto by vs. Anſ.* The Antecedent is falſe. For God doth not communicate theſe properties vnto others, wherby he wi be diſcerned from others: as his infinity, his omnipotencie, his infinite wiſdome, his beholding of the hearts, and therewithal his hearing of ſuch as cal vpō him; theſe properties he communicateth to no creature, *neither by nature, nor by grace. Thou only knoweſt the heartes of the children of men.* 2. Chr. 6. 30.

4 *The Saints haue by the grace of God wrought miracles, whereby alſo god is diſcerned from creatures. Therefore God hath communicated ſome of his prerogatiues & properties vnto the Saints, and by conſequent the knowledge of the thoughtes and affections of all that pray vnto them. Anſ.* This reaſon is doubly faulty. 1. The conſequence is not of force from a general particularlie put, vnto a certaine ſpeciall, wherefore it followeth not, that God hath communicated with his Saintes a knowledge of hearts vniverſallie, or of the hearts of all that make invocation, albeit it were true (which yet we graunt not to be true) that he did communicate ſome of his prerogatiues or eſſentiall properties with the Saintes: except it may be prooved by certain teſtimonie of Scripture, that amongſt thoſe ſome communicated prerogatiues, this is alſo contained. But the contrarie heereof hath beene alreadie prooved. 2. The proofe of the Antecedent, drawne from the example of miracles, is of no force. For there is not any power of working miracles transfuſed by God into the Saintes, neither do the Saintes work theſe by their owne vertue, or by anie vertue communicated vnto them by God, but are only miniſters of the externall workes, that is, of foretellings, or tokens, which when the Saintes doe, god doth manifeſt vnto them, that hee will by his owne vertue, not tranſfuſed into them, nor by the like vertue created in them, but by his owne proper vertue being and remaining in himſelfe alone, worke thoſe wonderfull worke, and proper vnto an omnipotent nature; and if wee ſpeake truelie and properly, he it is alone that worketh the. The Saintes are ſaid to worke

them

Μετωνυμι-κῶς. them by a figure of speech, as being the ministers of the outward work which God addeth vnto the working of the miracle, as a signe of his presence, power, and wil. Wherefore it doth not hereof followe, that either the infinite wisdome and vniversal knowledge of harts, or other essential properties and prerogatiues of God are communicated with the Saintes.

1. Kin. 14 6. 2 Kin. 6. 12. Act 5. 3. 5 *Some Prophets saw the thoughts, and perceived the privie deuises of other men*; as, *Ahÿah knew the thoughts of Ieroboams wife, Elisæus knewe the thoughtes of the King of Syria. Peter knewe the touſinage and fraud of Ananias and Sapphyra. Therefore God hath communicated the knowledge of mindes and harts vnto Saints. Anſ.* 1 *A few extraordinarie examples make not a generall rule.* 2. They knewe these thinges *by the gift of propheſie*, wherwith they were endued by reason of their office & calling, which they had, and bare for the edifying of the church: neither yet did they know *alwaies*, neither the thoughts of *all*; neither by any power within them to beholde hearts and mindes: but through a divine revelation from God, they knew only at such a time, and such things, as was requisit for the profit & vtility of the church to bee reveiled vnto them. But hereof it doth not follow that the Saints departed also are endued with the gift of propheſie; because there is no need therof in the life to come, & they bear no longer that office which they bear in this life, neither doth it follow that they behold the minds and harts of mē, or vnderstand from God the thoughts, affections, and necessities of all men.

Luk. 15. 10. 6 *Christ saith, That the Angels of God reioite for one sinner that converteth. Therfore the Angels behold the hearts of men. The same is likewise proved of the Angels out of Daniel, Therefore the Angels being in heavē, behold repentāce & other desires in mens harts which are on earth Anſ.* A cause is il gathered & concluded of an effect, when that effect may come of other causes. For it is not necessary that Angels shoulde know those things by the beholding of mens hearts, which they maie know either by effects, or by signes & tokens, or by divine testimony & revelation. For it agreeth not to the Angels only, but vnto al the godly also on earth, to reioice for the conversion of one sinner; neither yet doe they behold the hearts of men.

Cap. 9. & 10

Luk. 16. 23. 29. 7 *The soul of the rich glutton saw from hell Abrahā & Lazarus being in heaven, implored Abrahams helpe, & knew the state of his fiue brethrē*

in

in this life: and Abrahams soule likewise did hear, & see the soule of the rich man. Therefore the soules of the Saintes in heaven see, & heare the state and praiers of them that converse here on earth, & therefore are to be invocated. Ans. First, they doe amisse to take that properly, which Christ spake allegorically and by the way of parable, in translating his speech from corporal things, vnto spiritual things, not therby to shew that these are like vnto them, but applying his speech as might best fit our capacity, to advertise vs of the state of the godly and wicked after this life. For souls haue not either bosomes, wherein to receiue one another, or eies to lift vp, or tongues to bee dried with thirst, or fingers to dip into water, neither do they vse any mutual parlie or conference from hell and heaven. Christs purpose therefore is by these figures of wordes to expresse the thoughts, affections, torments, and state of the wicked abiding in paines after this life. Moreover, were it so, that these things had bin in such wise dōe, as they ar reported (against which yet the very words themselues are) yet could nought be hence proved for the beholding of mindes, neither yet for the knowledge of al externall thinges. For neither Abraham, nor the glutton is said to haue vnderstoode the secret thoughtes and cogitations of each other, but to haue knowledge of them *by speech*. And Stephen also beeing on earth, sawe Christ beeing in heaven: and Paule hearde Christ speaking from heaven: neither yet doe all the Saintes see, or heare, what is done in heaven, neither did Stephen and Paule see or heare these thinges at all times.

8 *Christ according to his humanity maketh request vnto the father for vs al, & therfore according to his humanity he knoweth the desire & necessity of thē that call vpon him in all places & at all times. Wherfore the Saints also haue communicated vnto thē frō God the beholding of harts, & the hearing of praiers. Ans.* The example is vnlike. For the humane vnderstanding & mind of Christ vnderstandeth & knoweth, & his bodily eares & eies also heare & see all things, whatsoever according to his humane nature hee shoulde or woulde beholde either with his minde or with his outwarde senses, *by reason of his godheade*, which shewveth them vnto his humanitie vnited therevnto, or also giveth vnto his senses a vertue and force of perceiving thinges which are farthest distaunt. Neither yet is the force, or wisedome of his humane nature infinite, as is the power and wisedome of the godheade:

neither

neither doth he know by anie transfused vertue into him, the thoughts of minds and hearts. For of the measure of knowledge convenient for
Mark.13 32 his manhood, it is said, *Of that daie and houre knoweth no man, no, not the Angels, which are in heaven, neither the Son himselfe, saue the Father.* Of the reveiling of the secrets of men vnto him by his diviniry, it
Mark.2.8. is said, *When Iesus perceived in his spirit, that thus they thought with themselues, &c.* But now, that all thinges are reveiled vnto Angels and Saintes, which are reveiled vnto the vnderstanding of Christ by his godheade, they will never bee able to proove out of the scripture. For Christes humane nature doth excel and surpasse in wisedome all Angels and men, both *in respect of the personall vnion thereof*, because it is vnited to his godhead, and also *by reason of his Mediatorship*, which office his humanity beareth and executeth togither with his divinitie: yet so, that there is stil kept in the administration therof the difference of both natures. Wherfore this example of christ doth not proue that the Saints know al things, either by beholding the things themselues, or by divine revelation from God.

9 *In the divine essence shine all the Images and formes of thinges. But the Angels, and Saints departed behold the essence of God. Their Angels alwaies beholde the face of my Father which is in heaven. Therfore they beholde in God all things, which we doe, suffer, and thinke. Aunsw.* 1. The Maior proposition, which they put, is doubtful and vncertaine. For it is manifest that God knoweth al things, and doth in his wisdom comprehend the most perfect and perpetual knowledge of al thinges: but whether that vnderstanding of things doth so shine in God, that it may be also behelde of creatures, this verily they haue not as yet proved out of scripture. 2. Neither is the Minor true, namely, *That the blessed behold the essence of God*, whereof it is saide, *No man hath seene God at any time.* 3. Albeit there is no doubt, but the holie Angels and men in the heauenlie life enioie a cleare knowledge and an immediate manifestation of God, whatsoever it is: yet we are not to imagine, that they naturallie know al things, that are in God. For then should their wisdome be infinite: that is, equal vnto Gods wisdome, which is absurd and flat against the testimonies of Scripture, whereas Angels also are said not to know the daie of iudgement. Likewise, *Into which the Angels desire to looke. To the intent that now vnto principalities & powers in heavenlie places might bee knowne by the church the manifolde wise-*

1. Pet 1.12. Ephes 3.10

dome

dome of God. They profit therfore & encreaſe in the knowledge of wiſedome, and of the counſels of God, by the very exequution and contẽplation of Gods works. Now ſeeing that which they ſpeake of, is no natural, but a voluntary glaſſe, or rather a divine manifeſtation or illightning; that is, the Angels and bleſſed men haue not this in their owne nature to view and ſee in God his whole wiſdome; but God, according to his good wil and pleaſure, doth manifeſt and communicate vnto every one ſuch a part thereof as ſeemeth good vnto him, as it is ſaid, *No man knoweth the father but the ſon, and he to whom the ſon will reveile him*; wee affirme therefore the invocation of Saintes ſo long to want a ground and foundation, and ſo to be ſuperſtitious and idolatrous, vntil they ſhew out of the ſcripture, that God would reveile vnto the Saints the knowledge of the thoughts and affections of them which cal vpon them. For that invocation which is not grounded on the certaine and expreſſe word of God, is idolatrie.

10 *The friendſhip and fellowſhip of the Saintes with God and Chriſt, is ſo great, and ſo neere, that hee cannot denie them this manifeſtation. Henceforth cal I you not ſervants: for the ſervant knoweth not what his maſter doth: but I haue called you friendes: for all things that I haue heard of my father, haue I made knowne to you.* Ioh. 15. 15. *Much more then doth Chriſt this in the heavenly life. Theſe follow the Lamb whither ſoever he goeth.* Revel. 14. 4. *Anſ.* This cauſe is vnſufficient. For this friendſhip and fellowſhip cõtinueth, although God reveile not vnto them all thinges, or whatſoever they wil, but only thoſe things, which for them to know is behovefull for their owne ſalvation and happineſſe, and for his glorie.

11 Chriſt is the only Mediator *of redemption*, or the Mediator redeeming vs by his ſatisfaction, as being God and man: but the Saintes are alſo Mediators *of interceſſion*, praying for vs. Hence wee thus reaſon: *Moe interceſſours hinder not the being of one onelie Mediatour. But the Saintes are onlie interceſſors or requeſtors. Therefore their interceſſion hindreth not, but that Chriſt may be the onlie Mediatour. Anſ.* We deny the Maior, or diſtinction of mediation & interceſſion, becauſe the Scripture teacheth, that Chriſt our Mediatour did not only by once dying redeeme vs, and was in the time of his humiliation ſuppliant vnto the father for vs, but that alſo hee continually appeareth & maketh interceſſion for vs in the preſence of his father. *Who is alſo at the right hand of God, & maketh requeſt for vs. But this man, becauſe hee endureth* Heb. 5 7. 9.

ever

Ioh 17.9. Rom 8:34. Heb.7 24 25 Heb:9:24: 1 Ioh.2:1: *ever, hath an everlasting Priesthood: wherefore, he is able also perfectlie to saue them that come vnto God by him, seeing he ever liveth to make intercession for them. If any man sin, we haue an advocate with the father, Iesus Christ, the iust.* Wherefore both the merit or satisfaction, & the intercession is Christs alone, and by our confidence in him alone wee are to approach vnto God, that is, wee are to aske and expect his promised blessings. For the satisfaction and intercession of Christ only is of that price and worthines with God, that for this merite only God is gracious and favourable vnto vs.

12 Against the former answere they reply with another distinction. *Christ is only Mediator and intercessour by the worthines and vertue of his owne merit and intercession: but the Saints are intercessors by the worthines and vertue of Christs merit and intercession: that is, their intercession prevaileth with God for vs, through the merit and intercession of Christ. Therefore that is not translated vnto them, which is proper vnto Christ. Answ.* They cannot escape or avoide by this meanes, but that they must needs be iniurious vnto Christ. For the Antecedent proposition hath no sufficient enumeration of those waies whereby Christs honor is translated vnto others. For not only they which by their own proper vertue and worthines, but also they which by Christes vertue are said to merite of God those blessings that are proposed for the merit of Christ only, are put in the place and office of Christ. For no man besides Christ is able to merite of God any thing, not so much as for himselfe, much lesse for others, by his owne obedience and intercession: wherefore our adversaries by this replie overturne their owne doctrine. For if the praiers of the Saintes are acceptable to God, & are heard of him, through the force and vertue of Christs merit and intercession, they cannot be accepted, nor obtaine any thing for vs, for their owne holinesse and merites, as the papists haue hitherto taught vs. For he that standeth in need of a Mediator & intercessor himselfe, cannot be the intercessor for other men, albeit he may praie for others. For he is here called an intercessour, who by the worthinesse and glory of his owne satisfaction and petition, obtaineth grace and favour for others.

13 Heere they reply. *They which praie for vs in heaven, are to be praid vnto. The Saints praie for vs in heaven; because in this life they praie one for another, and in heaven their loue is more fervent towardes vs than in this life, & this may bee done without any iniury vnto Christ*

our MEDIATOR, *& with an assured persuasiō of being heard either for their merits, or for the merit of Christ. Therfore we are to pray vnto them.* ANS. THE cōsequence of this reason holdeth not. Because the praying of one for another is no sufficient cause, for which he should be called vpon, or praied to, who doth pray. We gladly yeeld & grant, that the Saints in heaven do most earnestly desire of God the defence & deliverance of their brethren, namely, of the church militant on earth, and that their praiers are heard according to to the wil & councel of God, whervnto they submit thēselves. AND that this is the meaning & opiniō of the anciēt doctors, whē they treat of the praiers of the blessed for the church, the considering & cōference of the places themselves doth shew. But that the saints vnderstand & pray against the evils & dangers *of everie one*, & hear our peritiōs & requests, we deny. Wherfore neither living in that heavenly fellowship & society, neither conversing in this life, are they to be called vpon, or praied vnto, without manifest Idolatrie.

14. GOD *saith*, THOUGH MOSES *& Samuel stood before me, yet mine affection could not be towards this people. Therfore the Saints departed pray for vs.* ANS. 1. THOUGH we should grant this whol argument, yet it followeth not hereon that they are to be praied vnto, as hath bin already proved. 2. THIS is a figure of speech *representative*, bringing in the dead praieng as if they were yet living; so that the meaning & sēce is: THOUGH Moses & Samuel wer now living, & should pray for this wicked & reprobate people, as whils they lived they praied for their people, & were heard: yet they should not obtain grace or pardō. THE like place we read in Ezekiel. *Though* NOAH, DANIELL, *& Iob were in the midst of it*, AS *I live, saith the Lord God, they shal deliver but their owne soules.* Heere Daniel, whichwas yet living & NOAH, & Iob, which were long since departed, are placed by the Prophet in the midst of the wicked, praying for thē. Ezek. 14. 20.

15. *The Lord saith by Isaiah, I wil defend the city to save it for mine own sake, & for* DAVID *my servants sake,* THERFORE *we are heard also for the merit & intercessiō of the saints.* ANS. THIS protection & preserving of the city is not promised in respect of DAVIDS merite, but in respect of Gods promise of the MESSIAS, which should be born of DAVIDS posterity. 2. king. 19. 34.

REP. *The delivery of the city frō the siege of the* ASSYRIĀS *is not promised and performed in respect of the promise of the* MESSIAS, *because this promise might have bin fulfilled without that benefit of delivery, as also it was fulfilled after the taking and overthrowe of the city.* AUNSW. THEY ERR, that restraine Christes benefit to tholethinges or promises only,

without the performãce wherof, the promise made vnto David, cõcerning the Messias, could not have bin kept. For al the benefits & blessings of God both corporal & spiritual; both before, & after the Messias was exhibited; as wel those without which the promise of the Messias could, as those without which it could not be fulfilled, are al performed vnto the church for the Messias sake. *For al the promises of God in him are, yea, & are in him, amẽ.* And so doth the scripture expoũd the like kinds of speaking, as King. 13: Deut. 7. Lastly, the benefits, which God also performeth vnto the wicked posterity of the godly are attributed to the godlines of their godly parents, *not of merit, but of mercy*, & for the truth of Gods promises. As Exod. 20. & 32. & Deut 4. 16.

2. Cor: 1: 20

Gen: 48: 16: 16. *Iacob saith of Iosephs sons, Let my name be named vpõ them, & the name of my fathers, Abrahã & Isaak. Here Iacob willeth himself e & his fathers to be called vpon after his death. Therfore it is lawful to cal vpon the saints departed.* An. It is an Hebruẽ phrase, which signifieth not adoratiõ, but *an adopting of sons*; so that the sẽce is, let thẽ be called by my name, or let thẽ take their name frõ me, that is, let thẽ be called my sõs, having the dignity & title of Patriarks, that two tribs of Israel may come therin. The like phrase is in Isaiah, *In that day shal sevẽ women say to one mã;* * *Let vs be called by thy name*, that is, let vs be called thy wives

Isaiah 4. 1.

*According to the olde Latin. LET THY NAME BE CALLED VPON VS.

17. *Cal now, if any wil answer thee, & to which of the Saints wilt thou turn? Heere Elephas exhorteth Iob to crave the aide of some Saints.* Ans. The words which go before do shew, that these words belõg to a comparisõ of mẽ with Angels, whõ he saith so far to excel mẽ in purity, that they do not so much as make answere or appeare being called by mẽ. Wherfore this place doth more make against, than plead for the invocation of Angels.

Iob. 5. 1:

Iob: 33: 23. 24:

* This is translated according to the olde Latine trãslation, the woordes wherof the Papistes vrge:

* 18. * *If there be an Angel, one of a thousãd to speake for him, to declar mãs righteousnes, He wil have mercy vpon him, & wil say, Deliver him, that he go not downe into the pit: I have foũd one, in whõ I am reconciled vnto him.* An. Here the old trãslatiõ speaketh vnproperly. For the words are thus, *If there be an Angel with him, or interpreter one of a thousand, to declare vnto mã his righteousnes, Thẽ wil he have mercy vpon him, & wil say, Deliver him, that he go not down into the pit, for I have foũd a reẽciliatiõ.* Now thẽ albeit this were the sẽse, that Angels pray for mẽ distressed & in afflictiõ; yet this made nothing for their invocatiõ. But it is manifest that this is the sẽse, If a mã diseased or afflicted, be in his calamity

nity instructed of the wil, iustice, & goodnes of God, either by an Angel, or by a Prophet, or by some teacher (for these also are called Angels) & repēteth him of his sins, & assenteth vnto the doctrine & comforte ministred vnto him: him wil God deliver by their ministery, by whom he doth instruct him. *

19. *In asmuch as* (saith Christ) *ye have done it vnto one of the least of these my brethren, ye have done it vnto me.* Therfore *what honor of invocation wee give vnto the Saints, the same is also given vnto Christ himselfe.* Ans. That honor of the creature may & ought to be referred vnto God, which God willeth to be done vnto him: but that honor of the creature which God forbiddeth to be given vnto the creature, is not honorable, but reprochful & cōtumelious vnto God. Now the reason is sottish, wheras they wil seeme to draw it frō the words of Christ: whē Christ speaketh of the duties of charity, which God willeth vs to performe in this life towards those, that stand in need of our aide & helpe; and not of the invocation of Saints. Mat: 25: 40:

20. *If the Angels vnderstanding our necessities pray for vs, & so are to be praied vnto, it is lawful also to pray vnto Saints:* But *that the Angels pray for vs in speciall, is cōfirmed by Zacharie. The Angel of the Lord aunswered & said, O Lord of hoasts, how long wilt thou be vnmerciful to Ierusalem, & to the cities of Iudah?* Ans. The maior is not wholy to be granted, namely, that al the Angels vnderstand al the wants & necessities of men: For the calamities of Iurie were open not only to the sight of Angels, but also to the sight of mē. 2. We deny the cōsequēce which they frame frō the Angels vnto the saints departed. For vnto the Angels God cōmitteth the care & protectiō of his church in this life. Therfore they being also here on earth see & know our miseries, which the saints see not, vnto whō this charg is not cōmitted, & they pray particularly for many, which we cānot affirme of the saints by any testimonies of scripture. 3. There is another fault in the cōsequence, in concluding that *we must pray to them, because they pray for vs:* because not every one who praieth for vs, is straight waies to be invocated, as was before declared. Cap: 1: 12

Ob. 21. *Iudas Maccabæus saw in a dreame Onias the High-Priest, & Ieremias the Prophet praying for the people & holy city Ierusalem* Therfore *the Saints deceased pray for vs, and are to bee praied vnto by vs.* Ans. First an Apocryphall booke prooveth nothing: againe wee denie the 2: Macca: 15: 14.

consequence, that because the Saints pray for vs, therfore we should pray to them, seeing every one that prayeth for vs, is not forthwith to be praied vnto by vs.

Ob. 22. *Baruch saith. Heare now the praier of the dead Israelites: therfore the saints pray for vs, & are to be praied vnto by vs.* Ans. Baruch is an Apocryphal scripture also, & besides in this argument the wordes (*dead Israelites*) are misconstrued. For the Israelits are there said to be *dead*. not which were deceased & departed this life, but which were yet living & invocating on God in this life, but by reason of their calamities like vnto those that are dead.

I [Ob. 23. *We cānot have accesse vnto a Prince without some ones intercession and mediation. Therefore much lesse may wee appeare before God without some Interceßour or Mediatour*: Ans. We grant the whole. For indeed without Christ the Mediatour there is no accesse to God for any man, according as Christ himselfe saith: *No man cōmeth to the Father but by me.* And Ambrose notably answereth this their argumēt in his exposition or cōmentary on the Epistle to the Romās, thus writing: *Some mē are wont to vse a miserable or cold excuse, saying that we may have accesse vnto God by the righteous Saintes, as wee have vnto a king by his Nobles about him. Wel. Is anie man so desperately madde, & careles of his life, as to transferre the Maiestie and title of the King to anie of his attendantes; especiallie seeing that they, who are founde to have but once consulted of thus practise, are worthily condemned as guiltie of treason? Yet these men thinke them not guiltie of treason against God, who attribute Gods proper honour vnto the creature, and, forsaking the Lord & Maister, adore & worship their fellow-servants, as if this made any whit the more for them, that herein they serve God. For therfore we approach vnto a King by means of his Nobles & followers, because the king himselfe is a man in like maner as we are; & knoweth not to whom he may commit the charge of the common wealth: But to put God in mind of vs, who is not ignorāt of vs (for he knoweth the merits of al) vve need no solicitor, save only a devout mind. For wheresoever such a one speaketh, he wil answere nothing &c.* And Chrysostome saith: *the Cananitish woman praieth not Iames, nor beseecheth Iohn, nor goeth to Peter, nor followeth after the whole company of the Apostles, nor seeketh any Mediatour: but insteed of al these she taketh repētāce for her cōpaniō, which*

Iohn 14. 6.

which repētāce bare the place or perſon of her Advocate, & ſo ſhe went on to the ſpring head, evē Chriſt. Thus much be ſpokē of the 6. virtue preſcribed in this commādement, namely Invocation & calling on God.]

VII. *Right and lawfull ſwearing*, which is comprehended vnder Invocation, as a *ſpeciall* vnder the *generall*: [wherein we deſire that God would become a witnes of the minde of the ſwearer, that in the thing which he ſweareth he will not deceiue: & that God would puniſh the ſwearer, if he deceiue. This ſwearing is authoriſed by God to be a bond of truth betweene men and men, and a teſtimony or recorde that God is the author and defender of truth.]

VII. Vertue Righte and lawful ſwearing

Vnto right & lawful ſwearing is oppoſed: 1. *The refuſing of a lawful oath*, when one avoideth to take an oath which tendeth to Gods glory, and to the ſafety of his neighbour. *An oath for confirmation is an ende of al ſtrife.* 2. *For ſwearing*, when wittingly & willingly a mā deceiveth by an oath, or keepeth not a lawful oath. For, *To for ſweare*, is either to ſwear that which is falſe; as, that thou art not guilty of murder, vvhen thou haſt ſlaughtered a man: or, not to perform a thing lawfully ſworn. 3. *An idolatrous oath*, which is taken by another beſides the true god. 4. *An oath made of an vnlawfull thing*: as was Herods, to perfourme whatſoever Herodias daughter ſhould aske. 5. *A raſh oath*, made of a lightnes, that is without any neceſſity, or on no great cauſe. And hereof ſpeake thoſe places which forbid ſwearing, Mat. 5. & 23. & Iam. 5. But the doctrine cōcerning oaths is more largely amplified in the two Queſtions next enſuing in the Catechiſme.

The Vices oppoſite.
1. Refuſing of a lawfull oath. Hebr. 6. 16.
2. Periurie: what it is to forſweare.
3. An idolatrous oath.
4. An oath of an vnlawfull thing.
5. A raſh oth

Queſt. 101. *May a man ſweare alſo religiouſlie and lawfullie by the name of God?*

ON THE 37. SABBOTH.

Anſ. He may: when as either the Magiſtrate exacteth it, or otherwiſe neceſſity requireth by this means the faith & truth of any man or thing to be ratified & eſtabliſhed whereby both the glory of God may be advanced, & the ſafty of others procured. For this kind of ſwearing is ordained by Gods word, [a] & therefore was wel vſed of the Fathers both in the old, and new Teſtament. [b]

[a] Deut. 6. 13 & 10. 20. Iſ. 48. 1. Heb. 6. 16.
[b] Gen. 21. 24 & 31. 53. Ioſh. 9. 15. 1. Sā. 24. 22. 2. Sam. 3. 35 1. King. 1. 29 Rom. 1. 9. & 9. 1. 2. Cor. 1. 23.

Quest. 102. *Is it lawfull to sweare by Saints or other creatures?*

Ans. No. For a lawful oath is an invocation of God, whereby we desire, that he, as the only searcher of heartes, beare witnes vnto the truth, & punish the swearer, if he wittingly swear falsely.[a] But this honor agreeth to no creature.[b]

[a] 2 Cor. 1. 23. Rom 9 1.
[b] Mat 5 34. 35. 36. Iam. 5 12.

The Explication.

In these two questions the doctrine touching swearing is expounded and set downe at large.

OF AN OATH, OR SWEARING.

The chiefe questions concerning an oath or swearing, are,

1 *What an oath is.*
2 *By whom we are to sweare.*
3 *Whether a Christian may sweare.*
4 *Of what things we must sweare.*
5 *Whether all oathes are to be kept.*

The three last appertaine to the declaration of the 101. Question of the Catechisme, the two former belong to the declaration and vnfolding of the 102. Question.

1 *What an oath is.*

The worde *oath* signifieth 1. Gods whole worship. Deut. 10 20 Is. 19. 18. & 65. 23.

AN oath is oftentimes vnderstood & take in scripture for the *whole worship of God:* as it is saide of the worship of God in the Old Testament; *Thou shalt sweare by his name. In that day shall fiue cities in the land of Egypt speake the language of Canaan, and shall sweare by the Lord of hoastes. Everie knee shall bow vnto me, & every tongue shall swear by me.* And of the worship of god in the New Testament: *He that shall blesse in the earth, shall blesse himselfe in the true*

Is. 65. 16.

God,

God, and he that ſweareth in the earth, ſhall ſweare by the true God. If they will learne the waies of my people, to ſweare by my Name; then ſhall they be built in the middeſt of my people. The reaſon is, becauſe by whom we ſweare, the ſame we profeſſe to account for God. But properly an oath is an *Invocating on God, whereby is deſired that God, who is the viewer of the heartes, would giue teſtimonie vnto the truth, and puniſh him that ſweareth, if wittinglie he deceiue.* So doth the Catechiſme define it, and the definition is deſumed or borrowed from that forme of ſwearing which the Apoſtle vſeth: *I call God for a record vnto my ſoule, that to ſpare you, I came not as yet vnto Corinthus.* It is ſaide in the definition *(that God would giue teſtimonie)* namely by ſaving and doing good to him that ſweareth, if hee ſweare aright: but by puniſhing, and deſtroying him, if hee wittingly deceiue. For an oath was ordained by God, that it might be the bond of truth betweene men, and a teſtimony or record that God is the author & defender of the truth.

Ier. 12. 16

2. An eſpecial invocating of god to giue witneſſe to the truth, & puniſh the wilfull falſe-ſwearer

2. Cor. 1. 23

2. *By whom we muſt ſweare.*

WEE muſt ſweare by the name of the onlie true God. 1. Becauſe God hath commaunded vs to ſweare by him onely, as hee alone is to bee feared and worſhipped. *Thou ſhalt feare the Lorde thy God, thou ſhalt ſerue him, and thou ſhalt cleaue vnto him, and ſhalt ſweare by his name.* 2. God expreſly forbiddeth, that we ſweare by any other name: *Yee ſhall make no mention of the name of other Gods.* 3. God will haue invocation to bee vſed vnto himſelfe only, and hee condemneth ſuch as in their oathes ioine the creatures vvith God. Now an oath is a kinde of Invocation of god, as appeareth out of the definition thereof. 4. An oath doeth giue and aſcribe vnto him, by whom we ſweare, the inſpection and viewing of hearts, infinite wiſdome, and knowledge of all things, preſence in all places; &c. (And indeede infinite wiſedome, and the ſearching of harts is required in him by whom we ſweare, becauſe in oathes we treate not of manifeſt matters, or whereof there is good evidence; but of hidden and vncertaine difficulties, and in which, hee onlie can iudge whither men deceiue who is the beholder of heartes.) But God alone is the ſearcher of heartes, omniſcient, and everye where preſent. Hence iſſueth a proofe that Chriſt is true God, and that wee are to ſweare by him;

Fiue cauſes why wee muſt ſweare by God alone.

1. Gods cõmandemẽt Deut. 10. 20

2. Gods prohibition of ſwearing by any other beſides himſelfe.

3 Becauſe an oath is a kinde of invocation, which invocatiõ is due to god only

4 Becauſe God only is the viewer of hearts

Io 2.24.25: *Because he knoweth al men, & hath no need that any should testify of mā: for he knoweth what is in mā.* So also is it said of the holy ghost, *The spirit searcheth all things.* 5 By whom we sweare, vnto him wee give and ascribe the execution of punishmēt, & vnto him we attribute omnipotency, as wherby he must mainteine the truth, & punish him that lieth. But god alone is omnipotent, & executor of punishment. *Feare ye not them, which kill the body, but are not able to kill the soule: but rather feare him which is able to destroy both body & soule in hell.* Men cannot be revengers of periury, because such as sweare falsely escape the iudgment of men, seeing men are not the Intelligencers of mens hearts, to see whether they who sweare deceive, or no; or because periured persons are sometimes mightier, than that they may be drawn to punishment by men. Hence followeth it that such oathes as are sworne by Saints & other creatures are Idolatrous, & forbidden of god.

1:Cor:2:10 5 Because God alone is omnipotēt, & executor of punishmēt Mat:10:28:

Gen.42:15 Ob. *But Ioseph sware by the life of Pharaoh: wherfore it is lawful to sweare also by mā or creatures.* Ans Some grant that he sinned in so doing, namely that he erred, following the custome of the Gentiles, who were wont to sweare by Kings, that therby he might keepe close from his brethren who hee was: but wee may make answere otherwise also; namely, that is was not properly an oath, but only an asseveratiō made for to shew the evidēce of the thing, comparing it with a thing which was certaine and evident: so that the tenure & meaning of such asseverations is, that those things which are avouched, are as certain, as that mā certainly liveth, whō he assevereth to live, namely, as being known & yet living: or so certain as he, who assevereth, certainly wisheth that man to live, whome he nameth. So also shal the meaning of Iosephes asseveration be, *as Pharaoh liveth*, that is, as truly as Pharaoh liveth, or is in safety, or as truly as I wish him to live, and to be in safety, so truly say I these things. [The same sense and meaning is to be rendered of the like asseverations: as of the asseveration of Hannah, *As thy soule liveth, my Lorde*, namely Eli: & of Abner, *As thy soule liveth O King*, meaning Saule: and of David, *As the Lord liveth, and as thy soule liveth* speaking to Ionathan: And of Abigail; *As the Lord liveth, and as thy soule liveth*, speaking to David]

1:Sam:1:26 & 17:55. & 20 3:& 25: 26.

3. *Whether a Christian may sweare, or take a right & lawful oath.*

Foure causes why we may take a lawful oath

THat a christiā may without breach of piety sweare by the name of god, namely, if the magistrate exact an oath at his hands, or otherwise

therwise if neceſſity ſo require, is here proved by 4. arguments. 1. That gods glory may thereby bee advanced. For truth, and the manifeſtation therof, is a thing glorious vnto God. 2. That the ſafety of others may therby be procured. For our ſafety cõſiſteth in the truth, eſpecially in that heavẽly truth. 3. Becauſe a lawful oath is authoriſed by gods word 4. Becauſe it hath beene heretofore rightly taken by the Saints of God. Heere the Anabaptiſts except againſt vs, ſaying, that of ancient it was lawful for the Fathers in the olde Teſtamẽt vnder the law to ſweare, but it is prohibited vs in the New Teſtamẽt. Therfore to the former reaſons we are to adde theſe for profe of the cõtrary vnto their opiniõ. 5. Chriſt ſaith: *I am not come to deſtroy the law, but to fulfill it.* Nowe he ſpeaketh this of the moral law, whervnto an oath belõgeth. Therfore the taking of an oath was not repealed by Chriſt. 6. The Moral worſhip of God is perpetual. But a lawful oath is a part of the moral worſhip of God, for it is an invocating of God. Therfore it is perpetual. 7. The Prophets deſcribing the worſhip of the new church, terme it *a ſwearing by the name of God. He that ſweareth in the earth, ſhal ſwear by the true God.* Therfore the new church may ſweare by the name of the true God. 8. The confirming of faith & truth, & the deciding of debats is profitable, lawful & neceſſary for church & common wealth, & glorious vnto God. But an oath is a cõfirmation of faith & truth, & a deciding of debates; *An oath for cõfirmation is an end of al ſtrife.* Therfore an oath is not only lawful for Chriſtians, but alſo neceſſary. 9. We have heerein the example of Chriſt & the ſaints in the New Teſtamẽt. For Chriſt himſelfe not once, but oftẽ vſed a forme of ſwearing for cõfirmatiõ of his doctrin; *Verely, verely I ſay vnto you:* and Paul in the ſame caſe oftẽ interpoſeth an oath: *God is my witnes, whõ I ſerve in my ſpirit, in the goſpel of his ſõ, that &c. I ſay the truth in Chriſt, I lye not, my cõſcience bearing me witnes in the holy ghoſt. I cal God for a record vpon my ſoule &c. God is my record, how I long after you al. Ye are witneſſes & God alſo, how holily, & iuſtly, & vnblameably we behaved our ſelves among you.* Theſe & the like arguments & examples doe ſufficiently ſhew that doubtles, to ſweare lawfully, is granted vnto Chriſtians, even now alſo in the new covenaunt.

1. Gods glory.
2. Mans ſafety
3. Authority of Gods worde.
4. Example of the auncient church
Exception of Anabaptiſts & the refutation the reof.
5. Chriſts ratification of it in the New Teſtament. Math: 5: 17:
6. It is part of Gods moral worſhippe.
7. The Prophets cal it ſo: Iſa 65: 16:
8. It is a ſeale of faith & truth, and a deciding of debates Heb: 6: 16:
9. Example of Chriſt and the ſaints in the Newe Teſtament. Math: 5 18: Rom: 9 Rom. 9: 1: 2: Cor. 1: 23 Philip 1. 8: 1: Theſſ: 2: 10

1. The Anabaptiſts obiect againſt vs that ſaying of Chriſt. Ob *But I ſay vnto you: ſwear not at al, neither by heavẽ, for it is the throne of God: nor yet by the earth, for it is his foote-ſtoole: neither by Ieruſalem, for it is the cittie of the greate King: neither ſhalt thou ſweare by thine head,* Math: 5: 34. 35: 36. 37:

head, for thou canst not make one haire white or blacke. But let your communication bee, Yea, Yea: Nay, Nay. For whatsoever is more then these commeth of evill. And that of Iames: *Before all thinges, my brethren,* Iames 5: 12 *swveare not, neither by heaven, nor by earth, nor by any other oath: but let your Yea, be Yea; and your Nay, Nay; least yee fall into condemnation.* Aunſ. That by thoſe places alleadged, not al oathes, but raſh & vnneceſſary oaths are forbidden, is manifeſt both *by conference of other places & examples* of the old & new Teſtament, and eſpecially *by the purpoſe* and ſcope of Chriſt, who, freeing the true meaning & ſentence of the Lawe from the corruptions of the Phariſees, and taxing their hypocriſie, ſheweth that by the third commandement is cõdemned not only *al periury*, but alſo *all raſh oathes*, ſuperfluous, & vnneceſſary: and in thẽ not only thoſe that are *direct* oathes, in which the name it ſelfe of God is expreſſed; but alſo *indirect* or oblique oathes, in which the name of God is vnderſtood, being diſſembled and cloaked by vttering in place thereof the names of creatures. For ſuch kind of oathes were then commonly vſed in ordinary and daily ſpeech; & Hypocrites who did exerciſe thoſe indirect or oblique formes of ſwearing, *By the Temple, By the Altar, By heaven &c.* excuſed them, 1. *As if ſwearing on this wiſe they profaned not the name of God, inaſmuch as they expreſſed not the name of God in their oath*: 2. *As if they were not periured & forſworne, if when they expreſſed not the name of God in their oath, they afterwards brake their faith and oath given in that indirecte forme of ſwearing*: But Chriſt ſheweth, *that even then alſo the name of God is ſworne by, when heaven & earth is named*; becauſe there is no parte of the world; no creature, wherin God hath not engraven ſome worke of his glorye. And when men ſweare by heaven and earth, in the ſight and hearing of the framer of them both, the religion of the oath is not in the creatures by whom they ſweare, but God himſelfe only is called to record and for a witnes, by the citing of theſe ſymboles and badges of his glory. Neither doth God ſticke in the words, but reſpecteth the minde of him that ſweareth: neither doth the honour or diſhonour of gods name conſiſt ſo much in the naked & bare letters and ſillables, as in the ſentence & meaning of of thoſe ſignes & ſymboles; like as Chriſt alſo teacheth the ſame in expreſſe words Mat. 23. which words ar to be conferred with this place which nowe we have expounded. The meaning of S. Iames in the place alleadged out of his Epiſtle is alſo al one

Two ſortes of oathes. 1. Direct 2. Indirect Both theſe oathes are heere forbidden.

A twofolde profanenes iſſuing out of the Phariſees accuſtomed ſwearing by creatures.

Why wee are ſaid to ſweare by God, when we ſweare by creaturs

Mat. 23: 16, 17: &c.

with

with the meaning of Christ already expressed. Repl. *But Christ saieth Sweare not AT ALL. And Iames saith: Nor by ANY other oath. Therefore al oathes are forbidden amongst Christians.* Ans. Here is a fallacie of *Composition*, namely a misioining of words in this clause or sētece, which are not to be ioyned togither. For that particle *At al*, is referred to the divers *formes of rash swearing* which the Pharisees averred to be lawful, not to the very *word of swearing* it self; as if he should say, *Sweare not falsly, or rashly at al*, to witte, neither directly, nor indirectly. [So saith S. Iames: *nor by any other oath*, to wit, rash, or false; by naming of certeine kinds whereof, he sheweth that al such like are forbidden. Else should Christ himselfe offend against his own commandemēt, wheras he here saith: *Let your cōmunication be Yea, Yea; & Nay, Nay*: & yet elsewhere oftentimes in his most grave & reverend speech and doctrine vseth this asseveration, *Verely, verely I say vnto you.* Likewise else shoulde Iames condemne Paule, who by an oath tooke God to witnesse vnto his soule: & the holy ghost should contradict himselfe in condemning al maner of oathes by Iames, and cōmending an oath by another Apostle as a ready remedy, profitable, & necessary for the preservation of humane society, to determine & end al strifes and controversies, from which in this frailty mans life cannot be free.] Repl. 2. *The permissiō of oathes in scripture, and the examples of such as have taken them, concerne publique oathes onely, that is, such as are given & taken in some publique behalfe: Therefore at least private oathes, such as passe betweene private men, are wholy forbidden.* Ans. 1. We deny the Antecedent, because this restraint is not onely not found specified in these graunts and examples in scripture, but farther also can have no place in either of them, as the viewe and scanning of the places doth prove. 2. There are manifest examples of a private oath, as of Iacob and Laban, Booz, Abdias, Abigail and David. 3. The same is prooved also by the end of an oath. For the end therof which is the confirming of faith and truth, and the deciding of debates, belongeth privatelie also to all Christians; and therefore so doth an oath it selfe also, wherby we confirme and establish faith and truth.

Math: 5: 37.

If: 65: 16. Ier. 4: 2.

Gen: 31: 53. Ruth: 3: 13.

4. *Of vvhat thinges vvee are to svveare: or what oathes are lavvfull: and, what oathes are vnlavvfull.*

Those

Lawfuloths

THose othes only are *lawful*, which disagree not with Gods word, and which are taken of thinges *true*, *certainely knowne*, *lawfull*, *possible*, *weighty*, *necessarie*, *profitable*, *and worthie of such and so great a confirmation*; that is, such as require a confirmation by oath, for the glorie of God, and safety of our neighbour. Of these only must we sweare. *Vnlawfull* othes are such as are contrary to Gods word, & are taken of things either *false*, or *vncertaine*, or *vnlawful*, or *vnpossible*, or *light and frivolous*. Of such things we may not sweare. For he that sweareth of things that are *false*, maketh God witnesse of a lie: he that sweareth of *vncertaine* things, sweareth with an evill conscience, and with a contempt of god, when as he dareth to make God a witnes of that thing which he knoweth not, whether it be a truth, or a lie: and he that so sweareth, it is all one to him whether he make God witnesse of a lie, or of a truth: and withall hee desireth that either god will beare witnesse to a lie, or if he will not be accounted the witnesse of a lie, that then he wil punish him that sweareth. He that sweareth of *vnlawfull* things, maketh god both a favorer and an approver of that which hee hath forbidden in his law, and so hee maketh god contrary to himselfe; becausse he desireth god to punish him, if he doe that which god commaundeth; or if he doe not that which god hath forbidden: & furthermore, either he hath a purpose to doe against gods commaundement, or if he sweare not in earnest, hee alleadgeth god for a witnesse of a lie. He that sweareth of *vnpossible* things either is mad, or mocketh & derideth god and men, seeing he cannot haue an earnest purpose of performing that which hee sweareth; or sweareth hypocritically, and so sweareth of a lie, namely, he sweareth that he will doe that, which neither he will doe, neither shall at all be done. He that sweareth *light lie*, sheweth no reverence that he hath of God, & *he that doth easily swear, doth easilie also forsweare*. But the principal & chiefe cause of an oath ought to bee. 1. The glory of God. 2. The safety and welfare, as wel private as publike, of our neighbors. Ob. *Of vncertaine things we may not sweare: things to come, such as those are which men promise to perform, are vncertaine: therefore we must not sweare of things to come.* *Ans.* We must not indeed sweare of the event, as which is not at all in our power; but of our owne present will of doing, either now, or hereafter, that which is iust and lawfull, and of the present and future binding of our selues to do it, whereof every man may and ought to be certaine.

Vnlawfull othes.

Two principal causes to be respected in swearing

And

And so sware Abraham, Isaac, Abimelech, David, Ionathas, Booz, & others, binding themselues to a future performance of certaine duties

5 *Whether all oathes are to be kept.*

OAthes conceived, or made rightly of things lawfull, true, certaine weighty & possible, are necessarily to be kept. For if once thou hast acknowledged and testified thy selfe to be iustly bound to keepe thy promise, & hast called God to record hereof, when as afterwardes thou wittingly and willingly breakest thine oath, thou dost violate and breake a iust bond, and dost either accuse God, the witnes and maintainer of this bond, of vanity & lightnes, or provoke him to punish thee in that thou art a periured person. *He that sweareth to his owne hinderance, & changeth not, shall never be moved. Whosoever voweth a vow vnto the Lord, or sweareth an oath to binde himselfe by bond, he shall not breake his promise, but shall do according to all that proceedeth out of his mouth. But oaths that are made of vnlawfull things, either by an error, or by ignorance, or through infirmity, or against the conscience, it is sinne to keepe them.* And therefore such oathes are to bee retracted & recalled by repenting and surceasing a wicked purpose; not to be continued by persisting & practising it, least we adde thereby sinnes vnto sins. *In the Lords eies a vile person is contemned, he that sweareth to his own hinderance & changeth not.* For *hee that keepeth an oath made of vnlawfull things, heapeth sin vpon sin, both in that he sware amisse, & so hath a wil to sin, and also in that he endeavoureth to doe that which he sware amisse,* & so cõfirmeth that wil of sinning by an oath: according to the cõmon rule; *Ill sworne, & worse kept.* For what thinges God forbiddeth, those things he wil not haue mẽ either sworne or vnsworne to performe: and what he forbiddeth vs to wil, or promise, or sweare, so much the more doth he forbid vs to do the same, how much the more grievous a thing it is to do them, than to wil or promise them. They therfore who keep that which they haue ill sworne, heape sinne vnto sinne; as did Herod, putting Iohn Baptist to death by pretence of keeping his oath: & likewise such as keepe Monasticall vowes, whereby they haue sworne Idolatrye, and impious single living. ✻ Neither is this argumente of anie force: *An oath is necessarilie to bee kepte: but they haue sworne these thinges: therfore they must needes keepe them.* For the Maior is true of a lawfull oath. But an oath, which is made of a thing forbid- ✻

Pfal. 15. 4. Nom 30. 3.

Pfalm. 15. 6.

forbidden by god, is not to be kept: becauſe it is not a lawful oth; which alſo is amended & corrected by repenting therof, & by deſiſting from an evill purpoſe, not by perſiſting therein, or by performing it: according as it is ſaid. *Let him that ſtole, ſteale nomore*; and according to the example and doctrine of David, who ſweareth that he wil deſtroy Nabal, togither with his familie, ſaying, *So and more alſo do God vnto the enemies of David; for ſurely I wil not leaue of all that he hath, by the dawning of the day, any that piſſeth againſt the wall.* But after he had heard Abigail ſpeak, he giveth thanks to God, that the executing & fulfilling of this oath was hindred by her, & confirmeth by a new oth, that this is gods bleſſing & benefit, ſaying: *Bleſſed be the* Lord God *of Iſrael, which ſent thee this day to meet mee, and bleſſed bee thy counſels, and bleſſed bee thou, which haſt kept mee this day, from comming to ſhed bloude, and that mine hand hath not ſaved me. For indeede, as the Lord* God *of Iſrael liveth, who hath kept me backe from hurting thee, &c.* ✻ Obie. 1. *He that ſweareth to do a thing, which is in his power to do, and yet doth it not, maketh* God *witnes of a lie. But he that ſweareth to make a ſlaughter, ſweareth that which is in his power to do: Therefore hee that ſweareth to ſlay, and doth it not, maketh God witnes of a lie; and God may not be made witnes of a lie: Therfore ſworne ſlaughter muſt be executed.* *Anſ.* The Maior is true if it be vnderſtood of a thing which both is in our power, and is alſo lawful: but it is falſe if we vnderſtand it of any thing which beeing in our power is vnlawful. He that ſweareth indeed ought that is lawful, and is in his power, and doth it not, maketh God witnes of a lie: but if it be an evil thing which he ſweareth, the recalling therof is better than the keeping. For an vnlawful oath being broken maketh not God witnes of a lie, becauſe the revoking of it is good, as appeareth in the revoking of that oath which David had made to deſtroy Nabal with al his houſhold. Ob. 2. *The oath of peace which was made to the Gibeonites, was againſt the commandement of* God. *It is lawfull therefore to keepe an oath made of things vnlawfull.* *Anſ.* 1. We deny the Antecedent, namely, that that oath of peace was vnlawful and againſt the cõmandement of God. For they were not excluded from peace, if any of thoſe Nations, which God had commanded to be deſtroied, did aske peace of the Iſraelits, and did embrace their religion. Now the Gibeonites deſire peace, and are adiudged to ſerue the tabernacle for wood-cleavers, and drawers of water perpetually. Therfore the peace which

Ephe. 4. 28.

1. Sam. 25. 22.

Ver. 32. 33. 34.

Ioſ. 9. 15.

was

was promiſed them, albeit it was obtained by fraude & guile, yet was it not repugnant to Gods commandement. 2. In this reaſon is a fallacie of alleadging a falſe cauſe. The Iſraelites do not therefore keep this oath, as that they were bound thereby, becauſe they ſware it being deceived, and thinking the Gibeonites to haue bin of another countrey: but 1. *For avoiding of offence*, whereby the name of God might be diſgraced among the Heathen, if the Iews had not kept their oath: 2. *Becauſe it was lawfull and iuſt to ſaue them, which deſired peace, & embraced their religion, although no oath had beene made at all.*

Two cauſes why the Iſraelits kept their oath made to the Gibeonites.

Out of thoſe things which haue bin ſpoken *concerning the keeping of lawfull oathes*; aunſwere is made vnto this queſtion, *Whether oaths extorted from men againſt their wils are to be kept.* Extorted oathes *are to be kept, if they containe nothing in them that is vnlawfull, or if they haue the forealleadged conditions*, although they bee vnprofitable and hurtful to vs. *But vnto wicked oathes no man ought to be forced: neither verily ſhould wicked oaths be extorted by anie tortures frō vs, but we muſt chooſe to die rather. But if any wicked & impious oaths be made, through feare or infirmitie, againſt our conſcience, thoſe doe not binde, and are to be recalled; becauſe what is impious to be done, that is impious to be ſworn neither is one ſin to be heaped on another.* Now *extorted oaths, that are not impious which are made of things lawfull and poſſible, though hurtful & hard, are doubtleſſe to be kept. But if any impoſſibility afterwards happen, they binde not at al. If otherwiſe there happē no impoſſibility afterwards, they are doubtleſſe to be kept, becauſe thou art bound by Gods law to chuſe the leſſer evill.* If it bee iuſt to doe, which thou through conſtraint haſt promiſed, it is iuſt alſo for thee to promiſe by oath to do it. For what we may lawfully do, the ſame alſo we may lawfully promiſe by an oath to do. As, if a man falling into the hands of a thiefe ſhould be required of the thiefe to giue a piece of mony for the redeeming of his life, verilie he not only may but alſo ought, if he be able, to perfourme that which the thiefe requireth. And if this be lawfully performed vnto a thiefe, it is lawfully alſo perfourmed vnto him by an oath. Likewiſe, it is lawfull alſo to promiſe by an oath ſilence vnto the thiefe, & ſuch an oth made for the keeping of ſilence promiſed vnto the thiefe, both may, & ought to be kept. Ob. *That which is hurtful to the common-wealth, is not to be promiſed, or if it have bin promiſed, it is not to be kept: Such ſilence promiſed vnto the theefe is hurtful to the cōmon-wealth: therefore it is not*

to

to be promised, or if it haue beene promised, it is not to be kept. *Ans.* 1. That which is hurtful to the common-wealth, is not to bee promised, that is, if we may do it without the hazard and danger of our life. And further, if at that instant, when a man is in such danger of his life, he be not rather to provide for his owne safety, than to reveile such a thing. 2. It is rather profitable, than hurtful vnto the commō wealth to promise silence vnto the thiefe, and to keepe promise For hee, which hath promised silence by oath to the thiefe, is by this meanes saved. Moreover if hee should not promise by oath silence vnto the thiefe threatning him death, he should thereby neither profit the commō-wealth, nor himselfe. Wherefore to promise silence by oath vnto the thiefe, and to keepe it, seeing it is a lesser evil than that a citizen should bee slaine, is of the two rather to be chosen.

ON THE 38. SABBOTH

Quest. 103. *What doeth God commaunde in the fourth commaundement?*

Ans. First that the ministery of the Gospell, & the schooles of learning should be mainrained: [a] and that I, both at other times, & especiallie on holy-daies, should frequent studiously divine assemblies, [b] heare the word of God diligently, [c] vse the Sacraments, [d] ioin my praiers with the common-praiers of the assemblie, [e] and bestow something, according to my ability, on the poore. [f] And further, that all my life time I be free from misdeedes and evill actions, yeelding vnto the Lord, that he may by his holy spirit worke in me his worke, and so I may begin in this life that everlasting Sabboth. [g]

[a] Tit. 1. 5. 1. Tim. 4. 13 14. 15. 16. 2 Tim. 2. 2. & 3. 15. 1. Cor. 9. 13 13. 14.
[b] Psa. 40. 10 21. & 68. 26 Act. 2. 42. 46
[c] 1. Tim. 4. 13
[d] 1. Cor. 14. 29
[e] 1. Cor. 11. 33.
[f] 1. Tim. 2. 1 2. 3. 8
[g] 1. Cor. 14. 16
[h] 1. Cor. 16. 2
[i] Isa. 66. 23.

The Explication.

THE

THe parts of this fourth cõmandemẽt are in nũber two: 1. *A cõmandement.* 2. *A reaſon of the cõmandement.* The cõmandement is; *Remẽber that thou keepe holy the ſabboth day*; &, *In it thou ſhalt do no maner of work.* The partes of the cõmandemẽt are alſo two: The firſt is *Moral & perpetual*, namely, *that the ſabboth be ſanctified*: that is, that ſome certeine time be allotted to the Miniſtery of the Church, or to the publike ſervice of God. The other part is *Ceremonial & tẽporary*, namely, *that that time be the ſevẽth day. That the former part is Moral & perpetual*, it is cleerely proved by the *End* & perpetual *Cauſes* of the cõmandement. The *End* of the cõmandemẽt is *the publike ſervice of God in the church*; or *the perpetual preſervatiõ & vſe of the Eccleſiaſticall miniſtery*. For God willeth that at al times there bee ſome publique miniſtery of the church, & aſſembly of the faithful, in which the true doctrine concerning himſelfe may dayly reſound: & that for theſe cauſes; 1. That himſelfe may be publikely ſerved in the world. 2. That the religion & faith of the elect may be ſtirred vp & cheriſhed by publike exerciſes 3. That men may mutually edify one another in the faith which they profeſſe, and provoke one another to piety and godlines. 4. That conſent in the doctrine of the church and worſhip of God may be continued. 5. That the church may be apparent in the world, & may bee diſcerned from other companies of men. Now whereas theſe cauſes perteine not to any definite or certeine time, but to al ages & eſtates of the Church & the world it followeth heereon that God wil have the miniſterie of the church perpetually mainteined, & the vſe therof often frequented, & therfore that the *morall* part of this commandement bindeth all men from the beginning of the world vnto the end to keepe ſome ſabboth, that is, to allotte ſome time to ſermons, praiers and the adminiſtration of the Sacramentes. *That the latter parte is Ceremoniall & not perpetuall* it is evident, becauſe the Sabboth of the ſeventh day was in the promulgation and publiſhing of the Lawe ordeined by GOD for the obſervation of the Leviticall Ceremonies, and given to the Iewes for a Sacrament, that is, for a type of the ſanctifieng of the Church by the Meſſias to come: according as it is ſaid; *Keepe yee my Sabboth: for it is a ſigne betvveene mee and you in your generations, that yee may knovve that I the LORDE doe ſanctifie you. Moreover I gave them alſo my Sabbothes to be a ſigne betvveene*

Two parts of the 4. commandement.
1. A cõmandement.
2. A reaſon thereof.
The cõmandement twofolde.
1. Moral & perpetual.
2. Ceremoniall and temporary.
The firſt part of the cõmãdmẽt is Moral & perpetual.
1. The end of it:
2. The cauſes of it.
1
2
3
4
5
That the latter part is Ceremoniall, and temporary.

Ezek 20.12 *me & them, that they might know that I am the* Lord, *that sanctifie thē.* Wherefore the sabboth also of the seventh day was togither with the rest of the ceremonies & types fulfilled & abrogated by the comming of the Messias. And thus much briefly of the commandement.

The reason of the cōmandemēt is: *For in sixe daies the Lord made heavē & earth &c.* It is drawn frō the example of God, who rested on the sevēth day frō his work of creation, after six daies labor ended. Wherfore properly it perteineth to the circūstance of the seventh day, or to the *Ceremonial* part of the cōmandement, concerning the sevēth day. Howbeit *the imitating* of that rest whervnto God inviteth vs, is not only *ceremonial*, & belonging to the Iews; but *Moral* also & spiritual, signified by the ceremonial, & extēding it selfe to al mē. But that the *cōmāde mēt* with the *reasō* thervnto adioyned may more fully be vnderstood, we wil in briefe expoūd the words of both; & afterwards sūmarily handle and vnfolde the common places hitherto belonging, namely the common places concerning *the sabboth*, *the Ministery of the church*, & touching *Ceremonies*.

The reason of the commandemēt

A briefe explicatiō of the words of the commandemēt

Remēber that thou keepe holy the sabboth day.) What the sabboth is, & how manifold, shal hereafter be shewed. Here God speaketh emphatically as of a thing most strictly charged & enioyned: *Remember that thou keepe holy*, that is, with great care & religiō keep holy the sabboth day: & elswhere he cōmanded him to be put to death which breaketh the sabboth. The causes why God doth so severely cōmand the keeping of the sabboth, are 1. Because the breach & violating of the sabboth, is the breach & violating of the whol worship of God. For the neglect of the ministery doth easily corrupt the doctrine & worship of God. 2. Because by so severe exacting of the ceremonial or typical sabboth, God would signify the greatnes and necessity of the thing signified by this type, nāely, the spiritual sabboth. 3. Because God wil have the external sabboth to serve for the beginning & perfecting the spiritual sabboth.

Three causes why the observing of the Sabboth was so severely commanded.

1
2
3

Keepe holy.) To *sanctifie & keepe holy the sabboth*, is not to spend the day in slothful idlenes, but to eschewe and avoid sinne, & to do good workes on the sabboth. Now God is otherwise said *to sanctifie the sabboth*, then are men. God is said to sanctifie the sabboth *because he appointeth it for divine worship*: Men are said to saict to sanctifie the sabboth, *when they referre it to that vse, vnto vvhich God hath appointed it.*

What it is to keepe holy the Sabboth. How God, & how mā are said to sāctify the Sabboth

Sixe daies ſhalt thou labour.) Sixe daies God allotted vnto men to labour in, the ſeventh he ſelected to his worſhip; not that he would that on other daies the worſhip of God, & the meditation of divine thinges ſhould be omitted, but he requireth theſe two thinges: 1. That on the ſabboth day, there be not only a ſerving of God, as on other daies, but alſo a publike ſerving of him in the church. 2. That on that day al other labors ſhould give place to the privat & publike ſervice of God, which on other daies everie one doth exerciſe according to his vocation.

Two thīgs required by God of vs on the Sabboth.

Thou ſhalt do no worke.) God forbiddeth that on the ſabboth day we ſhould work, not any work whatſoever, but only *ſervile* work, or ſuch as hinder the worſhip of God, & exerciſe of the miniſtery: which declaratiō is expreſly elſwhere ſet down: *Ye ſhal do no ſervile worke.* ✻ Therfore Chriſt defēdeth his diſciples, pulling the eares of corn on the ſabboth day to drive away hūger: & himſelfe healeth a mā having a dried hād, & ſaith, that an Oxe or any beaſt falling into a pit on the ſabboth, may be drawn out thēce without any ſin. Machabæus fighteth on the ſabboth daie, that there might be ſome preſerved which ſhould keepe the ſabboth. And of the like actions there are 2. reaſōs giuē, *If we al do, as our brethren have done, & fight not againſt the heathen for our lives, & for our laws, thē ſhal they incōtinently deſtroy vs out of the earth.* Therfore they cōcluded at the ſame time, ſaying: *VVhoſoever ſhal come to make battle with vs vpon the ſabboth day, wee will fight againſt him.* For the maintenance of their life & religion, they ſaie it is lawful to fight even on the ſabboth day. By the ſame reaſons doth Chriſt defēd his diſciples and himſelfe, citing a place of Hoſea, Cap. 6. *If yee knevve vvhat this is, I vvill have mercie and not ſacrifice, yee vvoulde not have condemned the innocent.* And. *The ſabboth vvas made for man, and not man for the ſabboth*: that is, ceremonial workes muſt give place to the moral works, ſo that rather the ceremonies muſt be omitted, than ſuch workes of charity, as our neceſſity, or the neceſſity of our neighbor requireth. And, *Have ye not read in the law, how that on the ſabboth daies, the Prieſts in the temple breake the ſabboth, and are blameles? But I ſaie vnto you, heeere is one greater than the Temple.* Alſo, *Yee on the ſabboth daie circumciſe a man. If a man on the ſabboth daie receive circumciſion, that the Lavve of Moſes ſhoulde not bee broken: bee yee angrie vvith mee, becauſe I have made a man everie-vvhit vvhole on the ſabboth daie.* ✻ By vvhich vvoordes hee ſheweth

What workes are forbidden on the Sabboth. Levit: 23: 25:

✻ Math: 12. 3: Luk: 14: 4. 5:

2. Mac: 15: 1. Maccab. 2. 40. 41:

Math: 12: 7: Mark: 2: 27:

Mat: 12: 5. 6.

Io: 7. 22. 23:

✻

that such workes as hinder not the vse of the sabboth, but rather further & establish it (such as are the workes which appertaine to the service of God or sacred ceremony, or to charity and love towards our neighbor, or to the saving of our own, or anothers life, as that present necessity wil not suffer them to be differred vntill another time) doe not breake or violate the sabboth, but are most of al required to the right & lawful observation or keeping of the sabboth.

Two causes why our childrē & familie must cease from labor on the Sabboth.

Thou, & thy son, & thy daughter.) He wil have also our children and family to cease frō their labors, for two causes. 1. Principally, that these also may be brought vp by their parēts & masters in the service of God, & may be admitted vnto the ministery of the church. For God wil have these also to be members of his church. 2. Because he wil have, especially on the sabboth day, love & bountifulnes towards our neighbor to be shewed & seene in the church.

Why Convert strangers must cease from labour on the sabboth.

Why Infidels strangers must ceale from labour on the Sabboth.

The stranger, &c.) He willeth also strangers to intermit their labors & that, if they were cōverted to true religiō, because they were of the household of the church; if they were Infidels, he cōmandeth it thē, not in respect of thēselves, but in respect of the Israelits; 1. Least by their example they should give offence to the Church. 2. Least their liberty might be an occasion to the Iews to accomplish by them those labors, which it was not lawful for them to worke by themselves, & so the law of God should be deluded.

1
2
Three questions concerning the Sabboth answered.

Heereby is answere made vnto three questions, 1. *Whether other nations were also bound vnto Mosaical ceremonies, if any of them lived amōg the Iews.* 2. *Whether they which are aliens from the church, may or ought to be forced to religion.* 3. *Whether the sacraments, among which was also the sabboth, ought to be cōmō vnto infidels with the church.* Vnto these questions we thus answere. To the first & second, *as cōcerning binding & constraint*, the strangers which conversed among the *Iews*, were not forced either to al ceremonies, or to religion, but to external discipline, which was necessary for the avoiding of breeding offēces in the church, wherin they lived. For a magistrate ought to be a maintainer of discipline and order, according to both tables of the decalogue, amongst his subiectes, and to forbid manifest idolatry and blasphemies: & to take care, as farre forth as he may, that strangers and sojournours minister or give no open scandal to his subiects. Moreover. *as concerning the binding, there was a peculiar cōsideration & respect of the sabboth*, which was not thē first by Moses prescribed to the Israelits

but

but cõmanded by God frõ the beginning of the world vnto all men, & so did binde al men vntil the cõming of the Messias. Although indeede this commaundement and ordinance was so growen out of vse amõg other nations, that they accounted it among the number of the chiefe reproches, wherewith they derided, & scoffed at the Iews, terming thẽ *Sabbataries*, because they so religiously observed the Sabboth. To the third question forealleadged, we answer that *the sabboth was no sacrament vnto infidels*, (though they also ceased from their labours as wel as the faithful) because neither did the promises belong vnto thẽ, that God would be their sanctifier: neither were they therfore cõstrained to cease frõ their daily labors, as for a testification or cõfessiõ of this promise, but only for avoiding of offence, & for prevẽting of such occasiõ of breaking the sabboth, as might be given by thẽ vnto Gods people.

Thy cattle.) By this it is the better vnderstood that the sabboth was not a sacrament instituted for Infidels, in that their cattle also are commanded to rest, whose rest had no respect or cõsideratiõ either of gods worship, or of a sacrament, but was cõmanded only in respect of mẽ. 1. *That all occasion of labouring might be cut off by forbidding the labour, or vse of their beasts.* 2. *That they also sparing bruit beasts, might learn how God will haue regard to be had of mercy & favorablenes towards men.*

Two causes why the rest of our cattle on the sabboth is cõmanded.

For in six daies) The reason which is annexed vnto the commandements is drawne from Gods rest, and appertaineth to the ceremoniall commaundement concerning the seventh daie, as before hath beene shewed.

And rested on the seventh daie) That is, he ceased to create anie new parts of the world, as being now perfect, and such as God woulde haue it to be. This seventh day he consecrated to divine service. 1. *That this rest of the seventh day might be a monument of the creation then finished & absolved by God, & of the cõtinuing of his perpetuall preservatiõ & governing of his work ever since that day, vnto his own glory, & the safty of his chosen*: & that so it might be a pricke to stirre vs vp to the consideration and magnifying of these gods workes and benefits towards mankinde, for whose sake all thinges are made, and preserved by God. 2. That by the example of his owne rest, as a most forcible and effectuall argument, he might exhort men to the imitation thereof, in omitting on the seventh day their accustomed works of the sixe daies. And so the imitation of Gods rest is double, *Ceremoniall*, or signifying; and

Two causes why the 7. day is appointed the Sabboth.

A twofold imitatiõ of Gods rest.

Two sortes of our workes. 1: Labours in our voca tion. 2: Sinnes. Labor and sinne forbidden by by the Sab baoth in 3. divers respectes.

& *moral*, or spiritual, or signified. So also our works from which we are cõmãded to cease are of two sorts: 1. *Some of thẽ are indeed cõmãded by God, but they are not to be done with the hinderance of* Gods *worshippe*; of which sort are the fũctions & labors of each mãs vocation. 2 *Some are forbiddẽ of* God, as sins. Both these are forbiddẽ on the Sabboth, but in a threefold differẽce. For, 1. *Labors are forbidden, but in a respect only*, to wit, as they hinder the ministery of the church, or as they give offẽce to their neighbour: but *sins are simply forbiddẽ*. 2. *Labors are forbidden only to be vsed on the Sabboth day; sins are forbiddẽ at all times*. 3. *The ceasing from labor is a type of ceasing from sins*, which is the thing signified by that type.

OF THE SABBOTH.

Having expounded the wordes of the commãdement, that the doctrine concerning the Sabboth, & the sanctifieng therof may be better vnderstood, we are further to consider of the Sabboth

1 *What & how manifold the Sabboth is.*
2 *How the Sabboth belongeth vnto vs.*
3 *The causes for which the Sabboth was instituted.*
4 *How the Sabboth is sanctified, or kept holy; & how it is broken or prophaned.*

1. *What & how manifold the Sabboth is.*

Three causes why the day appointed to Gods publike service is called the Sabboth daie.

THe Sabboth is called in Hebrew *schabbat*, *schebhet*, & *schabbaton*, each of which signifieth, *a quietnes, or rest, or ceasing frõ labors*, & God so called the day appointed to his publike service & worshippe: 1. *Because God rested on that day* namely, frõ making any new or mo kinds of creatures, though not frõ the preserving of the same which he had made, or frõ cõtinuing the generatiõs of the singulars of every kind. 2. *Because the Sabboth is an image of the spirituall rest frõ sin, which shal be in the life to come*. 3. *Because we also & our families, & our cattle are to rest & cease frõ our works on that day*: not frõ al works, but frõ houshold & civil works, & frõ others of the like kind, that God may thẽ shew & exercise in vs his works. The sabboth therefore is *a time appointed for the ceasing from external workes, vvhich are either*

either morally or ceremonially forbidde; that is, frō sins, & labors in our vo catiō perteining to the vse of this life; & a time cōsecrated to the execu tiō & performance of such thinges, as belong to Gods *worship or service.* And this concerning the name of the Sabboth.

What the Sabboth is. What the internal or Moral Sab both is.

Furthermore, the sabboth is of two sorts: *Internal, & External, The internal, or moral, or spiritual,* is the study of the knowledg of God & his works, of avoiding sins, & of worshipping god by cōfessiō & obediēce. to be short: *The spiritual sabboth,* or spiritual rest, is a ceasing frō sins, & an exercising of the works of God. This sabboth, though it ought to be cōtinual & perpetual with the godly, yet is it begun only in thē in this life, & *is called the sabboth,* both because this is that true rest frō labors & miseries, & the cōsecratiō of vs to Gods worship, and also because it was in time past signified by the ceremonial sabboth. And this spiritual sabboth shal be perfectly & perpetually continued in the life to come, wherin is a perpetual worshipping and magnifieng of God, al those la bors being left & surceased, wherein we are now busied and occupied.

Two causes why ceasing frō sin and study of the word is called a Sabbaoth. Isa: 66: 23:

And frō moneth to moneth, & frō sabboth to sabboth shal al flesh cōe to wor ship before me, saith the Lord. *The external or ceremonial sabboth* is a cer taine time ordained & instituted by God in the church, dedicated to a ceasing frō works & labors, & givē to the ministery of Gods word, & to the administratiō of the sacramēts, or to the external publike worship of God. This ceremonial sabboth was *necessary* in the old testamēt, to be the sevēth day, & that on that day (as also on other holy daies) the Levi tical ceremonies shoulde bee observed. This ceremonial sabboth is *a thing indifferēt* in the new Testamēt. *This external* sabboth is also of two sorts; *Immediat*, & Mediat. *Immediat* is that which was immediatly instituted by God himselfe, & prescribed to the church of the old Testa mēt, & this was diversly takē in the old Testamēt. 1. *The Sabboth of daies* was every sevēth day of the week, which was in a more particular sēce called *the Sabboth*, both in respect of Gods rest from the creation of the world, & in respect of that rest, which was cōmāded the people of God to be kept on that day. Hēce *the whol sevē daies*, or, the whol weeke was with the Hebrews called by the nāe of the chief day *the sabboth*, or *sab boths*. Now *in the end of the sabboth, whē the first day of the saboth*, (that is, of the week) *began to dawn.* Likwise the *sabboths of daies*, were other festival daies, as the feast of the Passeover, Whitsontide, Tabernacles, trūpets, &c. because in these feasts the people were to rest as on the se-

Divers Sab both: in the old Testament.

1. The Sab both of daies.

Math: 28: 1: Levit: 23: 15.

2. The Sabboth of monethes.
3. The Sabboth of yeeres. Levit. 25:4 26: 35: Levit. 25:8:

venth day. 2. The *sabboth of moneths* were the new moones. 3. The *Sabboth of yeeres* was every seventh yeere, wherin the Iewes were cõmanded to intermit the tillage of their fields. And heereof also the wole seven yeeres were by a Synecdoche called, Sabboths. *Thou shalt nomber seven sabboths of yeeres vnto thee, evẽ seven times sevẽ yeeres.* The *mediat external sabboth*, is that which god doth mediatly cõstitute by his church in the new Testamẽt, such as is *the first day of the weeke*, to wit, *Sunday*, or rather, *the Lords* day, which the Christian church ever since the Apostles time observeth insteed of the sevẽth day, or sabboth day, in respect of Christes resurrection, witnes that of Iohn, *I was ravished in spirit on the Lords day.* [More briefly thus: The ceremonial sabboth is twofold; one of the old testamẽt, another of the new. The *old sabboth* was tied to the seventh day, & the keeping of it was necessary, and was the precise worship of god. The *new sabboth* dependeth on the arbitrement or appointmẽt of the church, which for certeine causes maketh choice of the first day, & that first day is to be observed for orders sake, but without any opinion of necessity, as if that and no other were to be observed by the church: of which difference more shal be spoken in the questiõ next ensuing.

Revel. 1:10: [

A table of the distinction of the Sabboth.

The Sabboth, that is to say the ceasing or rest from working is
- 1. *Internal, moral, & spiritual*; as, the rest from sinne.
- 2. *External & Ceremonial*, instituted by God:
  - 1. *Immediatly* in the olde Testamẽt: as the sabboth of
    - 1. *Daies*, which were the
      - 1. Seventh day
      - 2. Feast-daies of the Passeover, Whitsontide &c.
    - 2. *Monthes*, as the newe Moones.
    - 3. Yeeres, as every seventh yeere
  - 2. *Mediatly* by the church in the new Testamẽt, as the Lords day.]

]

2. *How the Sabboth belongeth vnto vs Christians.*

THe sabboth of the seventh day was evẽ frõ the beginning of the world designed by God to signify, that men should after the example of God himselfe rest from their labors, & especially from sins: and afterwards in Moses law this cõmandement was again repeated, & thẽ withal was the ceremonie of ceasing from labour on the seventh

venth day ordained, to be a ſacrament, that is, *a ſigne & token of that ſanctifieng*, wherby God ſignifieth himſelf to be the ſanctifier of his church, that is, to pardō her al her ſins & offēces, to receive her to favor, to indue & rule her with his holy ſpirit, for the beginning of new & everlaſting life in her in this life, which afterwards ſhould bee accompliſhed & perfected for & by the Meſſias promiſed to the fathers. And this is the reaſō, *why the ceremonial ſabboth of the ſevēth day is now aboliſhed* namely, becauſe it was typical, admoniſhing the people of their own duty towards God, of Gods benefits towards thē, which was to be performed by Chriſt: for which ſelfe-ſame cauſe alſo al the other ſacramēts & ſacrifices, & ceremonies made before & after the law, were aboliſhed by the cōming of Chriſt, by whō that was fulfilled that they ſignified. But although the *ceremonial ſabbath* is abrogated & diſanulled in the new teſtamēt yet the *morall ſabboth* cōtinueth ſtil, & belongeth vnto vs, & doth ſtil remain, which is, that ſome time is to be allotted for the miniſtery of the Church. For as heeretofore in the Iewiſh church, ſo now in the Chriſtian church we muſt ever have ſome day, wherin the word of God may be taught in the church, & the ſacramēts adminiſtred. But nevertheles wee are not reſtrained or tied to have either Satterday, or Wedneſday, or any other certain day. [For the Apoſtolique church, to diſtinguiſh it ſelfe frō the Iewiſh Synagogue, according to the liberty wherwith ſhe is enfranchiſed by Chriſt, in ſteed of the ſevēth day hath on good reaſō made choiſe of the firſt day, nāely, becauſe on that day was Chriſts reſurrectiō, wherby the ſpiritual & internal ſabboth is begun in vs.] Briefly, the ſabboth doth not belōg to vs *ceremonially, in ſpecial & particular*: albeit it doth belōg to vs, & ſo to al men, & ever continueth *both morally & ceremonially in general*: that is, wee muſt have ſome day wherein the Church may bee inſtructed, & the ſacraments adminiſtred; but we are not tied to any certein day.

The Iewes againſt the abrogation of the *ceremonial ſabboth* thus vrge: Ob. *The decalogue is a perpetual lawe: the cōmandement of the ſabboth is a parte of the Decalogue: therfore it is a perpetuall lawe, and not to be aboliſhed.* *Anſ.* The Decalogue is a perpetual lawe, as it is a *Morall* lawe. But the additions, or circumſtances and limitations of the Moral precepts, annexed by way of ſignification, were to be kept vntil the comming of the Meſſias.

Obiections againſt the abrogating of the ceremonial ſabboth

Ob. 2. *The cōmādemēts of the decalogue belong vnto al: this is a cōmā-*

dement

dement of the decalogue. Therefore it belongeth vnto all. Anſ. The cō-maundementes of the decalogue which are *morall* belong vnto al. But this commaundement is in parte *ceremoniall*, and ſo as it is ceremoniall, it belongeth not to vs, albeit the general belong vnto vs. The reaſons, why the ceremoniall lavv belongeth not vnto vs, are eſpeciallie theſe. 1. *One part of this law of ſanctifying the ſabboth is ceremoniall.* 2. Paule ſaith, *Let no man condemne you in reſpect of an holie daie.* 3. *The Apoſtles themſelues did chaunge the ſabboth of the ſeventh day.* 4 *Frō the ende or purpoſe of the lawe.* It was a type of thinges that vvere to be fulfilled by Chriſt, namely, of ſanctification: and everie type muſt giue place to the thing thereby ſignified. Likewiſe it was a ſevering, or diſtinguiſhing of the Iewes from other nations, but this ſevering & diſtinction was taken away by Chriſt.

Coloſ. 2. 16.

Ob. 3. *The Lord ſaith of the Sabboth daie: It is a ſigne betweene mee and the children of Iſraell for ever, and an everlaſting covenant. Therefore the ſabboth of the ſeventh day is never to be aboliſhed. Anſ.* 1. The ceremonial ſabboth was perpetual *vntill Chriſtes comming*, who is the end of ceremonies. 2. The ſabboth is eternal, *as concerning the thinge ſignified*, which is a ceaſing from ſinnes, and a reſt in god: for in this ſenſe are all the types of the olde teſtament eternal: even the kingdome of David alſo: which yet was to be overthrowne before the comming of the Meſſias.

Exod. 31. 17.

Looke the queſtion cō cerning the abrogating of the lawe Ob. 1. 2. pag 914. 915.

Ob. 4. *VVe graunt the Moſaicall ceremonies to bee chaungeable, yet it followeth not thereof, that the lawes vvhich vvere made before Moſes time are chaungeable: in the number vvhereof alſo is the keeping of the ſabboth daie. Anſ.* The ceremonies, which were ordained by God before Moſes, are alſo changeable; becauſe they were types of the benefits of the Meſſias to come, and therefore are by his comming aboliſhed, as circumciſion which was given vnto Abraham, as alſo the ſacrifices which were preſcribed vnto our firſt Parents.

Ob. 5. *The lawes which were given of God before the fal, are not types of the benefites of the Meſſias, and binde al mankinde for ever: for then was not given as yet the promiſe of the Meſſias, and there was one and the ſame condition of all mankinde. But the ſabboth of the ſeventh daie was ordained by God, aſſoone as the creation of the world was finiſhed, before the fall of mankinde. Therefore it is univerſal and perpetual. Anſ.* The Maior propoſition is true concerning the *morall law*, the notions

whereof

whereof were imprinted in mans minde at the first creation: but it is not true, as touching the *ceremonie* or obseruing of the seuenth day, as which after the fall was made a type of the benefites of the Messias in the Mosaicall lawe, and therefore in like manner as other ceremonies which were either then, or before instituted, it became subiect to mutation and chaunge by the comming of the Messias. For God woulde not haue the shaddowes of thinges to continue or remaine, the things themselues being once come and exhibited. Wherefore albeit wee graunt that the exercises of diuine worshippe were to haue been kept on the seuenth daie according to the commaundement and prescripte of the Decalogue, as well if men had never sinned, as now after they sinned: yet notwithstanding seeing god hath enrolled this ceremony amongst the shadowes of the Messias to come, he hath, by this new law enacted by Moses, made it chaungeable together with other ceremonies.

Ob. 6. *The cause of the law being perpetual, doth make the law it selfe also perpetuall. The memorie and celebration of the creation, and the meditation on the workes of God is a perpetuall cause of the sabboth. Therefore the sabboth is perpetuall, yea euen after Christs comming.* Answ. A law is made perpetual or vnchangeable by reason of an vnchangeable cause, that is, if that cause it, and do *necessarily* or *perpetually* require this law as an effect or meane: but not, if at other times, that end may be better come vnto by other meanes, or if the law-giuer may as well obtaine the same ende by an other law. In like manner, seeing also, this law of sanctifying the sabboth of the seuenth day beeing repealed and abolished, wee may nevertheless godlily and holily by other meanes meditate on Gods workes, it followeth not that this law of the ceremonial sabboth is perpetual, although the memory & celebration of gods creation and workes oughte to bee perpetual: and therefore hath the church by common consent according to christian liberty wel chaunged this ceremony of obseruing the seuenth day, being taken awaie by Christ, & hath substituted in the place of the seuenth day, the first day of the week: yet so, that there is obserued no difference of daies, which is vtterly forbidden in the church, seeing one daie is not holier than another.

Obiectiõ against the obseruing of Sundaie or the Lords daie.

[The Anabaptists also against the obseruation of the first day of the weeke, or the Lords day, oppose those sayings of Scripture, which forbid

bid the putting of difference betweene daies and daies in the new Testament. *Let no man condemne you in respect of an holy daie. Yee obserue daies, and moneths, and times, and yeares. He that obserueth the day, obserueth it to the Lorde: and he that obserueth not the daie, obserueth it not, to the Lord. Therefore* (say they) *the obseruation of the first day of the weeke, or the Lordes daie, is no lesse in these places reproued, then the solemnising of the sabboth.* *Ans.* We answere to the Antecedent, that a putting difference betweene daies and daies is indeede forbidden amongst Christians, but not simply or wholy, but on this wise, namely, *if it be done with an opinion of ceremonious worship or necessity*. Nowe the first day of the weeke, or the Lordes day is not so obserued by the Church.] For there is a double difference betweene the Christian obserning of the Lordes day, and the Iewish obserning of the sabboth or seuenth daie. For, 1. It was not lawful for the Iewes to change the sabboth, or to omit it, as being a part of ceremonial worship: and this they might not doe by reason of the expresse commaundement of God to the contrary. But the Christian Church, retaining still her liberty, allotteth the first day vnto the ministery, without adioining any opinion of necessity, or worship. 2. The old ceremonial Sabboth was in the old Testament a type of things to be fulfilled by Christ: but in the new testament that signification ceaseth, and there is had regarde only of order and comelinesse, without which there could be either no ministery, or at the least-wise no wel ordered ministery in the Church.

Coloss. 2. 16. Galat. 4. 10 Rom. 14. 6.

] A double difference betweene the christiã obserning of the Lords day & the Iewish obserning of the sabboth

3 *The causes for which the sabboth day was instituted.*

THe *finall causes, or ends*, for which the sabboth day was instituted are these. 1. The publike service & worship of God in the church, exercise of praiers, confession and obedience, in which cõsisteth the study of the knowledge of God, of good workes, & thankefulnesse. God wil, and therefore doth he especially ordaine the sabboth, that he be worshipped and invocated of vs in this life, not only privately, but also by the publike voice of the church. 2. The mainetenance and preservation of the ministery of the church, which is, *an office and function instituted by* God *to teach and instruct the church concerning God and his will, out of the word of* God *delivered by the Prophets and Apostles, & to administer the sacramentes according to* Gods *holy institution*. This is

1. For publike service & worship of God in the church.

2. For maintenance of the ministery of the church. What church-ministerie is.

nor

not the least end, for which the sabboth was ordained For this ordinace & publike preaching of the doctrine being ioined with praier & thakf giving, & with the vse of holy rites, is a publike exercise stirring & cherishing faith & repentance. 3. It was instituted, that it might bee in the old testament a type signifying the spiritual and everlasting sabboth. *Moreover I gaue them also my sabboths to be a signe betweene me & thē, that they might know that I am the Lord, that sanctifie them.* 4. It was instituted for a circūstance of the seventh day, that namely the seventh day might advertise men of the creation of the world, of the ordering & menaging of things to be done, & of that meditation which they are to vse in considering gods works, which he in six daies created and accomplished. 5. That on that day the works of charity, bountifulnes, & liberality should be exercised. 6. For the bodily rest both of men & beasts, but of beasts in respect of man. 7. That men should provoke one another by their example to godlines and to the praising & honoring of God. *I wil declare thy name vnto my brethren, in the midst of the congregation will I praise thee.* 8. That the church may be seene and heard among men, & be discerned from the other blasphemous & idolatrous multitude of men, & that they may ioine themselues thereto, who are as yet separated from it. So was in the old testament also the sabboth a mark, distinguishing the people of Israel from al other nations.

3 To bee a type of the everlasting spirituall sabboth. Ezek. 20 12

4. To bee a memoriall of gods creation and preservatiō of al things

5 For exercise of the workes of charity.

6 For rest of man and beast.

7 For example of man vnto mā in honouring God. Psal. 22. 22

8. To bee a note of the true church

4 *How the sabboth is sanctified or kept holy, & how it is broken, or prophaned: or, What are the works commanded and forbidden on the Sabboth.*

THe *sanctifying or holy vse of the sabboth, or of the time ordained for the ministery of the church, is whē such holy works, as God hath cōmāded to be thē performed, are exercised thereon.* Contrariwise, *The prophanation of it is, when either holy workes are omitted, or prophane works done, such as hinder the ministery, or are contrary to those workes which belong vnto the sanctifying of the sabboth.* Now the works wher by the sabboth is sanctified, and the contrary vnto them whereby the sabboth is prophaned, are principally these.

1. *Rightly & truely to teach & instruct the church concerning God, & his will.* The teaching which is here commaunded, is of another kinde from that which was mētioned in the third commandemēt. For there it belongeth to every private person to teach: heare the function of

tea-

teaching is enioined as proper vnto certaine persons, & that vnto such persons, as being furnished frō aboue with necessary gifts, are lawfully called by the church vnto this function, and vnto them it is enioined in this commandement, that they faithfully propound and deliver sound doctrine to al men, both in publique assemblies, & in privat instructiō, according to each mans necessitie and occasion: & this they are to doe for publique edification of al, and the salvation of each man. Hither appertaine those sayings of scripture, *Levit.* 10.11. *Act.* 13.15. & 17. 2,17.2. *Tim.* 4.2. Vnto the delivering and teaching of the Doctrine is opposed. 1. *The omitting or neglect of the duty of teaching*, whether privately or publiquely, whereof God by the Prophet complaineth: *All her watchmen are dombe dogges. VVoe to the shepheards that feede themselues.* 2. *A corrupting, or maiming of the doctrine*, or a fitting of it vnto the opinions, affections, lusts, or private commodities of the Ministers, Magistrates, and others: *VVe are not as many, which make marchādise of the worde of God; but as of sincerity, but as of God, in the sight of God, speake we of Christ.*

The contrarie vices
I
Il:56:10:
Ezek: 34:2:
2
2.Cor.2.17

II. Virtue.

2. *Rightly to administer the Sacramentes according to Gods divine institution.* This likewise must bee perfourmed by the Ministers of the church lawfully called to discharge this function. And as the doctrine, so also this administration of the sacramēts is not tied to certain daies, but it sufficeth if the administration be publique, & be done by the ministers, who beare a publique person, & represent in the ministery the person of God himselfe talking with men. So *circumcision* was administred on any daie which fel out to be the eight from the infants nativity. So *Baptisme* also may be administred at any time, *But the administration of the sacramēts ought chiefly to be exercised on the sabboth day. VVhen ye come togither therfore into one place, this is not to eat the Lords body. VVherefore, my brethren, when yee come togither to eat, tary one for another. They continued in the Apostles doctrine, and fellowship, and breaking of bread, and praiers.* ✻ Therfore, besides daily sacrifice, there are certaine sacrifices appointed, which were to be performed on the sabboth, and on festival daies. Furthermore, this administration must be in publike assemblies. For so Christ also instituted his supper (as which amongst other ends, must be also a bond of church assemblies) to bee administred in the assembly of the church, be it greate, or bee it smal, *Drinke yee all of this.* Vnto the right administration also of the sacra-

Act.8:38:& 10:48:
1:Cor.11:20 33:
Act 2:42:
Nom: 28:9:
✻
Mat:26:27:

cra-

cramentes belongeth *the excluding and debarring of those, whom God hath commanded to be excluded from them.* Like as it was not lawful for those that were aliens from the country and religion of the Iews, neither for any of the vncircumcised to eate of the paschal Lamb. So neither ought the church to admit vnto the Lordes supper those that are not baptised, or those that are baptised, but yet are aliens in their doctrine and manners from christianity. ✻ Vnto the right and due administration of the sacramẽts is opposed *an omitting in the church or neglect of exhortation* to the receiving of the sacraments: as also *a corrupt and vnlawfull administration of the sacraments*; when somewhat is either taken from, or added to the ceremonies instituted of god, or is altered and changed in them; or when some are excluded from the sacraments, which should bee admitted; or are admitted, which shoulde by Gods ordinance be driven from them, or when the people is not instructed concerning the right and lawful vse of them.

Exod. 12: 43

1. Cor. 10: & 11.

✻

The contrarie vices

1

2

3. *Diligently to learne the doctrine of the Church*: that is daily to frequent the publique assemblies of the Church, and there attentively to giue eare vnto the heavenlie doctrine plainely opened and delivered, and diligently to meditate after thereon, and examine it: but especially to spend those daies which are deputed vnto the ministery and service of God, in reading, meditation, and in discoursing of divine matters. These things are made manifest by the nature and necessary dependencie of correlatiues. For if God wil haue some to be diligent teachers on the sabboth, he wil also haue some to be diligent hearers and learners of this doctrine on the sabboth. And the studie of learning is not without *privat meditatiõ*. Therefore haue the men of Berœa their cõmendation, *Thus they receiued the word with all readinesse, & searched the scripture dailie, whether those things were so.* But vnto them especially is the study of knowing the doctrine of God enioined vvho either serue, or hereafter are to serve and minister vnto the Church. *Giue attendance to reading, to exhortation, and to doctrine.* And Paule will haue *the minister of the church to bee fit and able to instruct, and to refute the aduersaries.* Vnto the study of learning the doctrine, is repugnant, 1. *A contempt and neglect of the doctrine*: that is, either not to afford our presence in sacred assemblies, when there is no iust cause to hinder vs, and to busie our selues in such workes on the sabboth day, as might haue beene differred: or, not to giue eare and attendaunce to

III. Virtue.

Act. 17: 11.

1. Tim. 4: 13

1. Tim. 3: 6.

2. Tim. 2. 24, 25

The contrary vices.

1

sermons

sermons and the preaching of Gods word: or not to meditate, cõsider,
2 and examine the doctrine of the Church. 2. *A neglect of learning the doctrine in Ministers*, or in them, who of God are called to the studie of learning, and either are one day to serue for the propagation of the doctrine, or haue greater occasion and ability of learning it thẽ others
Luk. 12. 48. haue. *To whom soeuer much is giuen, of him shalbe much required, &c.* 3.
3 *Curiosity*, which is a desire & study of knowing or hearing those things
Pro. 25. 27. Sirac. 3. 22. 23. which God hath not reueiled, vnnecessary, strange, & vaine. *To search their own glory is not glorie. Seeke not out the things that are to harde for thee, neither search the things rashly, which are to mighty for thee. But what God hath commanded thee, thinke vpon that with reuerence.* Here of S. Paule speaketh 1. *Tim.* 4. 7. 2. *Tim.* 2. 23. 2. *Tim.* 4. 3. *Tit.* 3. 9.

IV Vertue. Act. 20. 7. 4. *To vse the Sacraments according to Gods institution. The first daie of the weeke, the disciples being come together to breake bread, Paul preached vnto them, &c.* So God commãded the Passeover to be celebrated in a solẽne assembly of the people, & vnto other holy daies & sabboths he assigned certain sacrifices. And in like mãner God wil, that as his doctrine should be heard, so also the right & lawful vse of his sacraments should be seene & beheld in the publike meetings & assemblies of the church: because God will haue both these to bee markes whereby his church may be known & discerned frõ other sects & peoples. Againe, as the word, so also the sacraments are an instrument or exercise to stir & maintaine in vs faith & godlines. They are also a publike profession of our faith & thãkfulnes towards god, & a parte of gods publike worship in the church. Therfore the vse of thẽ is most agreeable and fit for the sabboth day. Vnto the right vse of the sacraments is cõtrary, 1. *The omitting & contempt therof.* 2. *The prophaning of them*, when they are not receiued as God hath commanded, neither by them for whõ they were ordained. 3. *A superstitious vsing of them*, when as salvation & the grace of God is tied to the obseruation of the rites & ceremonies; or when they are vsed to such endes, as God hath not appointed. *The*
The contrarie vices. 1 2 3
Gen. 17. 14. Isa. 66. 3. *vncircumcised manchilde shall be cut of from his people. He that killeth a bullocke, is as if he slew a man: He that sacrificeth a sheepe, as if hee cut of a dogges necke, &c.*

V. Vertue. 5. *Publike invocation of God*, wherby we ioine our confession, thãksgiving, praiers, & desires with the Church. For God wil be invocated not only privatly by every one, but also publikely by the whole church

for

and our comfort, that so we may the lesse doubt that God wil heare vs, seing he hath promised to hear not only vs, but also others, & the whol church praying for vs togither with vs. For therfore god hath annexed a special promise vnto publike praiers. *If two of you shall agree on earth vpon any thing, what soever they shal desire, it shal be given thē of my father which is in heavē. For where two or three are gathered togither in my name, there am I in the middest of thē.* And *giving of thāks, & praise vnto god*, is promised to God as a special worship. *In the midst of the congregation wil I praise thee:* And the same is cōmanded. *VVhē thou blessest with the spirit, howe shal he that occupieth the roome of the vnlearned, say Amē at thy giving of thāks, seing he knoweth not what thou saiest? I exhort, that first of al supplications, praiers, intercessions, & giving of thankes be made for al men.* Nowe whereas Christ elsewhere commandeth that *when a man praieth, he enter into his chamber, & when he hath shut his dore, praie vnto his father vvhich is in secret*: he by these words doth not condemn & forbid publike praiers, but hypocrisie and ostentation, & fained godlines: which the words testify that go before: *VVhen thou praiest, be not as the Hypocrits.* Now hipocrisy is a faigning & ostentation or shew of godlines. We are heere further to observe, that in this commandement is prescribed *the publike invocation of the church*, but that which was in the former third cōmandement prescribed, is *the private invocation*, which concerneth every particular mā. Vnto publike praiers is opposed, 1. *A neglect of the praiers of the church* 2. *An hypocritical presence at them*, without any attention & inward devotion. 3. *Such a reading or praying as serveth not for any edifieng of the church. Thou verely givest thanks wel, but the other is not edified.*

Nat: 18:19. 20:

Psal: 22:22: 1: Cor: 14. 16.

1: Tim: 2. 1.

Matth: 6. 6.

The contrary vices
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2
3

6. *Charity & boūtifulnes towards the poore*, that is, to bestow almes, & performe the duties of love & charity towards the needy, therby to sanctifie the sabboth in shewing our obedience which wee yeeld vnto the doctrin. Hither apperteineth the sermon of Christ concerning the sabboth, wherin he declareth against the Iewes, *VVhether it be lawful to do good on the sabboth day.* ✻ And wheras god wil have this sabboth to be kept al our life time, yet wil he have examples & testimonies therof to be shewed especially on the external or ceremonial sabboth day, that is, at those times which are allotted to the teaching & learning of Gods worde. For if neither at that time any man shewe his desire of obeying GOD, when GODS doctrine soundeth in his eares, and when GOD willeth vs, surceasing and omitting al other cares,

VI. Vertue

✻

to meditate on godlines & amendment of life: he giveth a tokē that he wil far lesse doe it at another time. Therfore hath it bin alwaies the custome in the church, to bestow alms on the sabboth day, & to perform the works of charity towards those that are in wāt. *Send part vnto thē, for whom none is prepared: for thū daie is holie vnto our Lord.* ✻ To the bestowing of almes is repugnāt. 1. *A neglect of or contempt of the poore*, & of the workes of charity towards them: as whē we do not according to our power succour the poore that stand in neede of our helpe. 2. *Ostentation & vaineglory* in our giving our almes, which Christ condemneth.

Neh: 8: 10: ✻ The contrary vices. 1 2 Matth: 6: 2:

VII. Vertue

7. The *honor of the ministery of the Church*, or our obediēce towards the whole Ministery in life, & maners: & this is the moral sabboth. Now that obedience towards the Ministery comprehendeth many things: 1. *Reverence*, that is, an acknowledging of gods order and wil in the ordaining and maintaining of the Ministery, and in the gathering of his church by it, that is, a declaratiō both in words & deeds of this our acknowledgment & iudgment of the Ministery. *Let a mā so thinke of vs, as of the ministers of Christ, & the disposers of the secrets of God. We are embassadours for Christ, as if God did beseeth you through vs.* 2. *Love*, wherby we gladly frequent divin assemblies, & heare & learn the doctrine of the Church, and wish wel vnto the faithful Ministers of the church, not only in respect of that dutie of charity which we owe, but also of the ministery, which they discharge. *How amiable are thy tabernacles? My soule lōgeth yea & fainteth for the courtes of the Lord. I was glad when they said vnto me, we wil go into the house of the Lord.* 3. *Obedience* in those things which are belonging vnto the ministery. *Obey them that have the over sight of you.* Hither belonge the workes of love towards God and our neighbour, even the whole life of a Christian, which is that spiritual or moral sabboth. For to holde & celebrate that spiritual sabboth, is, in the direction & ordering of our life to obey the voice of God, speaking by the Ministery of the church. For God wil therfore have the true doctrin to be learned of vs, that we may obey it. *Be ye doers of the word, & not hearers onely deceiving your own selves.* 4. The *thākfulnesse*, that is, such duties as tend to the preservation & maintenance of the ministerie, Ministers, and Schooles. For if God wil have Ministers to bee in his Church, hee wil also that everie one according to his abilitie helpe forward and further the maintenaunce of the

Five partes of the honor of the Ministery. 1 reverēce 1. Cor. 4: 1: 2 Cor. 5: 20 2. Love.

Psal. 84: 1. 2 & 122: 1. 3. Obedience. Heb. 13: 17:

Iames 1: 22 4. Thankefulnesse.

the Miniſterie, and Schooles of learning, and doe his endevour that the Miniſters, teachers, and Schoole maiſters bee honeſtly provided for. For without the ſtudie and learning of Artes & Sciences neither can mē be made fitte to teach, nor the purity & ſincerity of doctrin be vpheld and mainteined againſt Heretiques. Hither appertaine Moſes Lawes of the firſt borne, of firſt fruites, of tithes, and ſuch like offrings, which were allotted to the Prieſts & Levits by way of ſtipend, wherby they might ſuſtaine their owne life and their houſhold, that ſo they might wholly bee emploied in the miniſtery. And albeit the circumſtances of theſe lawes are aboliſhed, yet the general remaineth for ever; becauſe God wil have his miniſtery to be maintained to the end of the world. *Beware that thou forſake not the* Levite, *as long as thou liveſt vpon the earth. VVho goeth a vvarfare anie time at his owne coſt? vvho planteth a vineyard and eateth not of the fruit thereof? or vvho feedeth a flocke, and eateth not of the milke of the flocke?* 5. *Lenity & moderation in bearing with ſuch infirmities of the miniſters*, as do not enormouſly or manifeſtly corrupt or hinder the miniſtery, and hurt the church by offence. *Againſt an Elder receive none accuſation, but vnder tvvo or three witneſſes.* To the honour of the Miniſtery of the church is oppoſed *the contempt of the Miniſtery*: as when either the Miniſtery of the Church is aboliſhed, or committed to men vnworthie and vnable, or is denied to bee the meanes and inſtrument which GOD wil vſe for the gathering of his Church; likewiſe when the Miniſters are reproached, when their doctrine is heard and not obeyed in the ordering of our life, when the woorkes of charitie are neglected, when neceſſarie maintenaunce is not allowed the Miniſters, when the defence and protection of them, and other duties of thankefulneſſe are not performed towardes them, when the maintenaunce of Schooles, and ſtudies, and learning is neglected, when the tollerable defectes of the Miniſters are not borne vvith, and vvhen for ſuch the Miniſterie ſuffereth reproach and contumelie. In like manner alſo *it is againſt the vſe of the vvhole Miniſterie*, not onelie vvhen ſome one privatelie neglecteth or omitteth the vſe of the Miniſterie; but alſo when one by his commaundement and perſuaſion or example, or by ſome other hinderaunce, calleth avvaie his children, familie, or anie other from the vſe of the miniſterie.

Deut: 12. 19
1: Cor: 9: 7.
Galat: 6: 6.
1: Tim: 5: 17
Mat: 10: 10.
5: Lenitie.
1: Tim: 5: 19.

OF THE ECCLESIASTICAL MINISTERY.

WHeras the publike external worshipp of God, & cõsequently the ministery it selfe of the church, & the vse & honor therof is in this cõmandemẽt authorised, as appeareth by that which hath bin already hãdled; the doctrin cõcerning the ministery of the church is here to be reexamined. The chiefe questions therof are.

1 *What the Ministery of the church is.*
2 *For what end & purpose it was instituted.*
3 *What are the degrees of Ministers.*
4 *What are the duties & functions of Ministers.*
5 *Vnto whom the Ministery is to be committed.*

1. *What the Ministery of the church is.*

THe Ministery of the church is *A function by God ordained of teaching Gods word, & administring his sacraments, according to his divine ordinance.* The parts then of the Ministery of the Church are two. 1. *To preach Gods word.* 2. *Rightly to administer the sacraments.*

2. *For what end & purpose the Ministery was instituted.*

THe causes why God ordeined the church ministery is. 1. Gods glory, because God will be magnified & invocated in this life by mankind, not only privatly by particular mẽ, but also by the publike voice of the church. *Give thãks to God in the cõgregations.* 2. That it may be an instrumẽt wherby to cõvert mẽ vnto God. *He gave some Apostles, some Prophets, &c. for the gathering togither of the saints.* 3. That God may apply himselfe to our infirmity, in teaching men by men. 4. That men may provoke one another by their example vnto godlines, & to the magnifieng & praising of God. *I will declare thy name vnto my brethren, in the middest of the cõgregation will I praise thee.* 5. That God may shew his love towards mã, in that he will have mẽ to be ministers of that great worke, the ministery of reconciliation, which also the very Sonne of God did administer. 6. That the Church may be seene & heard among men, and may be discerned from the other blasphemous and idolatrous multitude of men, that so the elect may bee gathered vnto it, and that the reprobate may be made more inexcusable, while they contemne and endevour to represse the voice & calling of God, which they have heard. *But have they not heard? No doubt their sound went out through al the earth, & their wordes into the ends of the world.*

1: Gods glory. Psal. 68. 26.

2: Mens cõversion. Eph. 4. 11. 12

3: Mens instruction by men.

4: Mens edification by good example. Psal. 22. 22

5: Mans advancemẽt in so high a calling.

6: The cleere apparẽcy of the church

Rom. 10. 18

Now

now thanks be vnto God, *which alwaies maketh vs to triumph in Christ, & maketh manifest the savour of his know ledge by vs in every place: for we are vnto* God *the sweete savour of Christ, in them that are saved, and in them that perish: to the one we are the savour of death vnto death, and to the other the savour of life vnto life.* 2.Cor:2:14 15:16:

3. *What are the degrees of Ministers.*

OF Ministers some are *immediatly* called of God, some *mediatlie* by the church. *Immediatly are called* the Prophets & Apostles. *The Prophets* were ministers immediatly called of God to teach & open the doctrin of Moses, & of the promise of the Messias to come; as also to correct their maners in the church & cõmon wealth of Moses, & to vtter Prophecies of events in & without the church, having a testimony & warrant that they could not erre in doctrin. *The Apostles* were ministers immediatly called by Christ to teach the doctrin cõcerning the Messias now exhibited, & to spread it throughout the whole world, having likewise a testimony & warrant that they could not erre in doctrine. *Mediatly were called*, 1. *the Evangelists*, who were helpers of the Apostles in their labors, & were sent of the Apostles to teach divers churches. 2. *Bishops or Pastours*, which are Ministers called by the church to teach the word of God, and to administer the sacraments in some one certaine church. 3. *Doctors*, who are Ministers called by the church to teach in some certaine church. 4. *Governors*, who are ministers chosen by the iudgment of the church to administer discipline, & to ordain things necessary for the church. 5. *Deacons*, who are ministers chosen by the church to take care for the poore, and to distribute almes.

1 Immediatly called: 1. Prophets
2. Apostles
2 Mediatlie called 1: Evangelistes. 2: Bishopps or Pastors. 3: Doctors. 4: Governours. 5: Deacons

4. *What are the duties & functions of i Ministers.*

THE duties & fũctions of ministers of the church are in general, 1. faithfully & skilfully to propound and deliver the true and sound doctrine of Gods law & gospel, that the church may know & vnderstãd it. 2. Rightly to administer the sacramẽts according to Gods institutiõ 3. To go before & shine vnto the church by their good example of christiãlife & conversatiõ. *Aboue al things shew thy self e an example of good vvorkes.* 4. To give diligent attendance vnto their flocke: *Take heede therefore vnto your selves, and to al the flocke, whereof the*

1
2
3 Tit:2:7:
4 Act:20:28

5 holy Ghost hath made you overseers, to feed the church of God. 5. To yeeld
6 their service in such iudgmentes as are exercised by the Church. 6. To take care that regard and respect be had of the poore.

5 *Vnto whom the Ministerie is to be committed.*

VNto whom & what māner of persons the Ministery is to be cō. mitted, S. Paule plainely delivereth in his Epistles to Timothy, & to Titus. And briefly to cōprise thē, the ministry of the church is to be cōmitted. 1. Vnto men, not to women. *I permit not a woman to*
1. Tim 2:12 *teach.* 2. To such as haue a good testimony in & without the church: *A*
1. Tim. 3:2:7 *Bishop must be vnreproueable, wel reported of, evē of thē which ar without, least hee fall into rebuke & the snare of the Devill* 3. To such as are able to teach, that is, to such as rightly vnderstand the doctrin, & haue
2. Tim: 2:10 gifts in some measure rightly to propound the same. *A Bishop must bee apt to teach, A worke man that needeth not to bee ashamed, dividing the*
Tit: 1:9. *worde of trueth aright. Holding fast the faith full worde according to doctrine, that he also may be able to exhort with wholsome doctrine, & improue them that say against it.*

OF CEREMONIES.

Whereas one part of the fourth commandement is *Ceremoniall*: it shal not be vnfit or impertinent to say and set downe some thing in this place concerning ceremonies. The special Questions are;

1 *VVhat Ceremonies are.*
2 *How Ceremonies differ from Morall workes.*
3 *How many sorts of Ceremonies there are.*
4 *VVhether the Church may ordaine Ceremonies.*

1 *VVhat Ceremonies are.*

[ALL divine worship was called of the Romanes by the name of *Ceremony*, frō the towne Cære, wherin the Images of the gods were kept frō the Gaules, as Livie writeth.] In the church Ce-
Dec. 1. lib. 7. Ceremonia à carendo. Macrob. Saturnal. lib 3. c: 3 remonies are called *External & solemne actions ordeined in the ministery of the Church*, either for *orders* sake, or *signification*.

2 *How Ceremonies differ from Morall workes.*

CEremonies differ from Morall workes in that. 1. Ceremonies are temporary, Morall workes are *perpetuall*. 2. The ceremonies are done

done *alwaies alike*: the Moral are *not done alwaies alike*. 3. The ceremonies *signifie*: The Morall are *signified*. 4. The Morall are as the *generall*: The ceremonial are restrained *in speciall*. 5. The Ceremonial serue for the Moral: The Moral are the end or scope of the Ceremonial.

3 *How many sorts of Ceremonies there are.*

CEremonies are of two sorts: some *commanded by God*, some *ordained by men*. Those that are cõmanded by God are the worship of God, and cannot be changed but by God only: & those are either *sacrifices*, or *sacraments*. *Sacrifices* are ceremonies appointed by God, wherein we offer & perform some certaine obedience vnto god. *Sacraments* are ceremonies instituted of God, whereby God testifieth & performeth certaine benefites to vs. Those ceremonies which are *ordained by the Church* are not the worship of God, and may be changed by the advise of the church, if there be good causes for the changing and alteration of them.

1 Commaunded by god

1. Sacrifices 2. Sacraments:

2 Ordained by men:

4 *Whether the Church may ordaine ceremonies.*

THe church may & ought to ordain ceremonies, because without defining & determining of circumstances the Moral worship cãnot be kept. There are notwithstanding certain conditions to be observed by the church in ordeining ceremonies, namely, 1. They must be such ceremonies as are not impious, but agreeable to the worde of the Lord. 2. They must not be superstitious, such as to which we annex worship, or merit, or necessity, or which are done with offence. 3. They must not be too many, nor too toilesome & burdensome. 4. They must not be idle & vnprofitable, but must al tend to edifying.

Caveats to be observed by the church in instituting of ceremonies.

ON THE 39. SABBOTH

Queſt. 104. *What doth God inioine vs in the fifth commandemẽt?*

Anſ. That we yeeld due honor, loue & faithfulneſſe to our Parents, & ſo to al, who beare rule over vs, & ſubmit our ſelues with ſuch obedience, as is meete, to their faithful cõmandements & chaſtiſements: [a] And further alſo, that by our patience wee beare and ſuffer their vices & mãners, [b] ever thinking with our ſelues that God wil governe and guide vs by their hand. [c]

[a] Eph: 6 1. 2 5. & 5. 22. Col. 3 18. 20 22. 23. 24. Prov: 1: 8. & 4: 1. & 15 20 & 20: 20: Exod: 21: 17 Rom: 13: 1: [b] Pro: 23: 22 Gen: 9: 24. 1. Pet: 2: 18. [c] Eph: 6: 4. Col 3. 19: 21 Rom: 13: 2. 3 Mat: 22: 21:

The Explication.

NOw follow the Lawes of the second Table of the Decalogue, the obedience whereof doeth aswel verily respect God as the commandements of the first Table, but the workes are immediatly exercised towards men. For the *immediate* object of the second Table is *our neighbour*, and the *mediate* is God. The summe of the whole obedience of the second Table Christ hath briefly comprised in these wordes: *Thou shalt loue thy neighbour as thy selfe*: And he hath laid downe this rule for better vnderstanding of the commaundementes of this seconde Table; *VVhatsoeuer yee vvould that men should doe vnto you, euen so do yee vnto them: For this is the Law and the Prophets*. Of the whole second Table Christ also pronounceth that, *The second commandement is like vnto the first*: that is, the second table is like vnto the first table; which is thus to be vnderstood. 1. *As touching the kinde of the chiefe worship of God*, the second table is like vnto the first, and so is the second said to be like vnto the first, in respect of the ceremonial, which are not the chief worshippe. 2. *As touching the kindes of eternall punishmente*, because the transgression of both tables merite the eternall punishment. 3. *As touching the vnseparable coherence of the loue of God and our neighbor*. For our neighbour cannot be loued without the loue of God: and the loue of God is declared and exercised by the loue of our neighbour. Whence also we may gather the causes, for which obedience is necessarily to be yeelded vnto the second table, seeing God no lesse exacteth it at our handes: than he also requireth the obedience of the first table: namely, 1. That in this obedience God himselfe may be worshipped, and our loue towards him shewed and declared by our loue towardes our neighbor for his sake. 2. That by the loue of our neighbour our cõformitie with God may appeare. 3. That the society of mankinde may be preserved, which was ordained of God for the celebration & magnifying of his name. Moreover this fift commandement of honor due to Parets (which Hierom plainly calleth the fift in order) is placed first in the second table, 1. *Because this is the cause, the bond, & ground of the obedience of the rest of the commandements following*. For if this obedience stand, which is of the inferiours towards the superiours, who are those which ought in Gods name to commaunde the obedience of the commandements that follow; then must the obedience towardes the rest

Mat. 22. 39.

Mat. 7. 12.

Mat. 22. 39.

Three causes of the necessity of obedience vnto the second table.

Comment. in Ephes. 6. 2.

Two causes why this commandemẽt is placed first in the second Table.

reſt of the commandements neceſſarily follow. 2 *Becauſe the Lord annexed a ſpeciall promiſe, & a ſingular bleſſing vnto this commandement, to wit, length of life* to be heaped on thoſe who yeelde obedience vnto it. And theſe two, namely, the *commandement* & the *promiſe*, doth this fift commandement contayne.

Now the *commandement* proceedeth thus: *Honor thy Father, & thy Mother*; the end of the cõmandement is, *the preſervatiõ of civil order*, which is the order decreed & appointed by god in the mutual duties of ſuperiors & inferiors. *The ſuperiors* are al ſuch whõ God hath let over others to rule & defend thẽ. *The inferiours* are thoſe, whõ he hath ſubmitted to the power of others to be ruled & defended by thẽ. The duties of ſuperiors are cõprehended by the name of Father and Mother. And our ſuperiors are, 1. *Parents* thẽſelues who bred vs, 2. *Tutors* & overſeers of pupils or young childrẽ, 3. *Schoolmaſters, teachers, & Miniſters of the Church*, 4. *Magiſtrates high or low*, 5. *Our elders*. Al theſe, or whoſoever els rule over vs are vnderſtood in the name of Parents, and are to be honored of vs, becauſe god giveth thẽ al to vs inſtede of Parẽts, & they diſcharg the duty of parẽts, & are as it were gods vicegerẽts in ruling & governing vs, ſubſtituted by god for parẽts to vs, when the malice of mẽ begã to increaſe. Now parẽts rather thẽ other governors are named & cõmãded to be honored: 1. Becauſe the Father-like power & governmẽt was the firſt among mẽ. 2. Becauſe this is as it were a rule, according to which others are to be compoſed & framed, & God wil haue ſuperiors bear a Fatherlike mind & affectiõ towards their inferiors. 3. Becauſe it is moſt beloved of al mẽ, ſo that to it, & in regarde of it they eaſily ſubmit thẽſelues. 4. Becauſe, ſeeing the bond of duty towards parẽts is the greateſt, the contẽpt of thẽ is the more heinous & grievous, which therfore alſo is with greater ſeverity cõdẽned by god. In this cõmandement then is preſcribed the honor not only of parẽts, but alſo of al ſuperiours; & likewiſe the Obedience not only of childrẽ, but alſo of al inferiours. Herein alſo are the mutual duties of both parties cõmanded. For when God commandeth the duty of inferiors towards ſuperiors, he doth alſo of the contrary cõmaund the duties of ſuperiors towards inferiors: & when he cõmandeth parents to be honored, he wil withal that both they be as parents to vs, & alſo behaue thẽſelues as worthy of honor; that is, to do the duty of parẽts: & ſeeing he preſcribeth the duty of parẽts, it muſt needs be that he alſo enioineth

The end of this fift cõmandemẽt.

Fiue ſorts of ſuperiours vnderſtood by the nãe of Father & Mother.

Foure reaſons why parents rather thẽ other governours are here commanded to be honored

the

the duties of others who beare rule, whereas they are comprehended vnder the name of Parents. So also hee commandeth the duties of children, when he commandeth them to honor their Parents; & therin also not only the duties of children, but of al inferiours also, because he wil that al superiours be honoured of the inferiours. Hence wee easily answere that obiection: Ob. *God in this commandement willeth only our parents to be worshipped, which is the duty of inferiors. Therfore hee commandeth nothing heere to superiors.* Ans. I deny the consequence of this reason, and rather by retortion of the argument thus conclude: *because he commandeth parents to be honoured, therfore he prescribeth the duties of superiors.* For when he giveth the names to the superiors, he giveth them also the thing it selfe, or that from whence they have the name: & if god wil have them to be honored, he wil also have them to do those things that are worthy of honor. And albeit sometimes wicked men beare rule, and therfore are vnworthy of honor, yet the *office* is to be distinguished from the *persons*, & whose *vice* we ought to detest, their *office* we must honour, because it is gods ordinance. Seeing then the superiors are to be honored in respect of their office, it is manifest that so far forth only we must yeeld obedience to them, as they passe not the bounds of their office.

The promise is, *That thy daies may be long in the land which the Lord thy God giveth thee:* This promise god annexed to this cõmandement, [1 *That by so singular a benefite proposed as a reward hee might the more invite vs to the observing and keeping hereof.* 2. *To signify how greatlie he esteemeth that obedience, & how grievously he wil punish those which do against this obedience.* 3. To *signifie how necessary this obedience is.* For this obediẽce towards Parents, is a preparing, & a motive cause to the whole obedience of the lawes which follow. S. Paule alleadging this promise, saith, *That this fift commandement, is the first commandement with promise*, that is, with speciall promise, or of a certaine particular blessing, which God promiseth to them that performe obedience. And the blessing or benefit which he promiseth, is long life. [Ob. *The first table hath also a promise adioined. Therefore this commandement is not the first with promise.* Ans. This cõmandement hath a special promise, the first table hath only a general.] Ob. *But long life seemeth not to be any blessing or benefit, by reason of the misery of this life. Therefore it is a fruitles promise.* Ans. This commeth but by an accident: for long

Ephes. 6. 2.

life

life is a blessing by it selfe, though it bee ioyned with misery. Repl. 1. *A good thing ioyned with great evils is rather to bee wished away than wished for. But long life is ioyned with many evils. Therfore that blessing by reason of the accidents seemeth rather worthy to be wished away from vs, than to be wished to come vnto vs* Ans. A good thing is to be wished away from vs, if it have accõpanying it greater evils. But God promiseth vnto the godly together with long life *a mitigation of calamities, & a long fruition of Gods blessing* even in this life. Moreover the worship and celebrating of God in this life is so great a good, that the calamities of this life ought not to enter the ballance or stand in comparison with it. Repl. 2. *The wicked also and disobedient are long-lived. Therefore long life is not a benefit proper to the godly.* Ans. 1. A general rule is not overthrown by the varying of a few examples. For the disobedient for the most part, perish after an evil maner & vntimely. *The eie that mocketh his father, let the ravens of the vallie picke it out. Hee that curseth his Father, or his mother, his light shal be put out in obscure darknes.* Ans. 2. Corporal benefits are bestowed on the godly for their safety & salvation, & therfore are tokens & arguments to thẽ of Gods good wil towards them: but on the wicked such are bestowed, partlie that they being therby called & invited to repentance, may become mere excuseles in Gods iudgmẽt: partly, that the godly & elect, which are mingled among the wicked, may enioy these blessings. Repl. 3. *All godly & obedient children, are not long-lived: yea many of them die speedily.* Ans. 1 | Again a general rule is not overthrown by the varying of a few examples. For the greatest part of the godly are long-lived. 2. Promises of corporal blessings are vnderstood with an exception of chastisemẽt & of the Crosse.] 3. That crosseth not this promise, because vnto them their translating into a better life, is a most ample and lardge recompence of long life.

Prov. 30. 17
Prov. 20. 20

The partes of the obedience of this cõmandement are three. 1. The proper vertues of superiors. 2. The proper vertues of inferiors. 3. The vertues common to both.

Three parts of the obedience of this commandemẽt

The proper vertues and defectes of superiors, distinguished according to their duties and functions.

1. THe duties & functions of *Parentes* are. 1. To cherish & nourish their children. 2. To defend & protect them from iniuries. 3. To instruct

Foure duties of parentes.

Math:7:9: 1:Tim:5:10 Ephes:6:4: Deut:4:9: Prov:13:1: Prov:19:18 The oppofite finnes to thoſe former duties of parentes.

inſtruct, or cõmit them to be inſtructed of others. 4. To rule & governe them by domeſtical diſcipline. The ſame duties belong vnto *Tutors*, who ſucceed in the roome & place of parents. The ſins therfore repugnant to the duties of parents, are: 1. Not to provide & miniſter neceſſary ſuſtenance vnto the children, or to bring them vp in riot. 2. Not to defẽd their children againſt iniuries, or not to accuſtome them to patience & gentlenes, or to offend in a fooliſh overtender love, for ſome ſmall or no iniuries done vnto them. 3. Not to inſtruct, or take care that their children be inſtructed according to their owne, & their childrens ability: or to corrupt thẽ by their evil inſtructiõs & examples. 4. To bring them vp in idlenes & licentiouſnes of ſinning: not to chaſtiſe their children as neceſſity requireth, or to be too fearce & cruel vnto them, beyond their duty, or the degree of the fault committed.

Two duties of Schoolmaiſters.

2. The duties of *Schoolmaſters* or *teachers* are: 1. To teach & inſtruct their ſchollers faithfully, ſeeing they are in the place of parents. 2. To rule & governe thẽ by ſcholaſtical diſcipline. Vnto the Schoolmaſters and Teachers inſtructions and diſcipline, the ſame vices are contrary, which are vnto parents.

Foure duties of Magiſtrates. Deut:1:16: & 17:9:

3. The duties of *Magiſtrates* may bee brought & reduced to theſe heads. 1. To command the obſerving and keeping of the decalogue: to wit, that their ſubiects live according to both tables of the decalogue, that is, according to the whole decalogue as concerning external diſcipline. 2. To execute the decalogue, or the cõmandements of the decalogue; that is to mainteine the obedience therof by defending them who obſerve it, & by puniſhing thẽ that tranſgreſſe againſt diſcipline, either in goods, or in name, or in body, or in life. 3. To enact ſome *poſitive lawes* for maintenãce of Civil order, which otherwiſe would not ſtand. Now *Poſitive lawes are a determining & defining of ſuch circumſtances as are neceſſary for maintenance of order & decency in the cõmon wealth, & ſerve for the keeping or obedience of the decalogue.* 4. To put alſo theſe their owne lawes in execution. Vnto the Magiſtrates duties two extremes are oppoſed. 1. Slacknes or ſlouthfulnes, which is *either not to require of his ſubiects the diſcipline of the whole decalogue*: or, *not to ordeine thoſe things which are required to the preſervatiõ & order of civill ſociety*: or; *not to defend the innocent againſt iniury*: or, *not to reſtraine*, or, *to puniſh to lightly ſuch as offend againſt the diſcipline of the decalogue, or againſt the poſitive lawes.* 2. Tyranny which is *either to*

What poſitive lawes are

Two oppoſite extremes to thoſe former duties. 1: Slacknes or remiſſenes

What ſlacknes is

2: Tyranny

What Tyranny is.

com-

commande his subiects things that are vniust: or, *to punish that which is no sin, and them who sin not*: or, *to punish more grievously, then the degree of the fault doth deserue.*

Three duties of Lords and Maisters.

4. The duties of *Masters* and *Lordes* are, 1. *To commãd such thinges vnto their familie as are iust and possible, to prescribe iust & lawfull labors, not vnlawful, not vnpossible, not to burdensome and vnnecessary.* 2. *To afford thẽ nourishmẽt, & to giue thẽ their wages for their labors.* 3. *To governe thẽ by domesticall discipline. The fodder, the whip, & the burdẽ belong vnto the Asse: & meat, correction, & work vnto the servant.* The sins & faults of Lords & Maisters are. 1. *To permit in their family idle slouthfulnes & licentiousnes.* 2. *To command vniust things, and lay on to to grievous burdens.* 3 *To defraud their servants of their meate and wages.* 4. *To grieue and exasperate their family through to much rigour and severitie.*

Eph. 6. 9. Syra. 33. 25

Foure oppo site vices to the three former duties.

The duty of elders.

5. The duties of Elders & such as are superiour in wisdom & authority is, to govern & further others by the example of their life, by their counsels & admonitions. These trãsgresse against their duty & calling. 1 *Through folly or corrupt counsels.* 2. *Through lightnes of manners, and by their evill example.* 3. *By neglect of the yõuger sort or other inferiors, whom they see to offend, & might by their counsell & authority correct & amend, but do not.*

Their defects.

The virtues proper to inferiours.

Five partes of the dutie of inferiors towards superiours.

1 Reverẽce

THe *proper duties of inferiors*, are expressed by the name of *Honor* For *Honor* signifieth & cõprehendeth, *first the Reuerence* of the inferiors towards the superiors; which is; 1. *An acknowledgement of Gods will*, who wil haue such an order to be in the calling & degree of superiors, & doth ordain the same, & adorn & furnish it with gifts necessary. 2. *An approbatiõ of this order, & these gifts of God.* For if we do not know & acknowledge this order to be good, we wil not honor it. 3. 3. *A subiection & submission vnto this order*, evẽ for the wil & pleasure of God. 4. *An outwarde declaration of this their iudgement and minde in words and deedes, and in ceremonies and gestures*, which differ according to places. *But reverence is also in the minde*; and doeth not consist only in outwarde gestures. And *Subiection* here comprehendeth such obedience as is not constrained, but readie and willing. *Secondlie, Honour signifieth a Love* which we must beare vnto them, *in respect of their calling and office*; and this cannot bee severed from reverence.

2 Loue

For

3. Obedience

For whom we loue not, them we cannot reverence. *Thirdly, Honor ſignifieth obedience in all things lawfull and poſſible, which the Superiours, according to their office and calling, command*, and this obedience muſt be *voluntarie*, even as children reioice to doe thoſe thinges which are

4. Thankefulneſſe.

grateful and acceptable vnto their parents. *Fourthly, it ſignifieth thankfulneſſe towards ſuperiours*; which requireth that every one according to his calling, and ability, and as occaſion ſerveth, aide and further thē.

5. Lenity & tolerāce in their ſmal defectes.

Fiftly, it ſignifieth lenity and equabilitie towardes ſuperiours; which is to beare with thoſe vices of parentes and ſuperiours, which may bee borne with and tolerated without any reproch vnto Gods name, or which are not flat repugnant vnto his Law. Hereby is eaſily gathered what duties are enioined to inferiours, and what thinges agreeable to their duties and callings they owe to every ſort and order of ſuperiors. *The inferiours ſinne and tranſgreſſe* againſt that honor, which they ow vnto their ſuperiors, either *not accoũting of them, as being in that place, where God hath placed them*; or, *yeelding more vnto them, thā may agree vnto men*: or, *hating them, eſpecially for executing their office and dutie*: or, *loving them more than God*: or, *denying obedience to their iuſt & lawfull commandements*: or, *obeying them in ſhew, or when they commaund things vniuſt & impious*: or, *harming them with iniuries*: or, *not aiding them in what things, and by what meanes they may*: or, *gratifying thē flatteringly and vnrighteouſlie*: or, *exagitating their infirmities*: or, *by flatterie commending their errors and vices*: or, *not adviſing them, according to their place, vvith due reverence, of enormous and pernicious faultes committed by them.*

The vertues common both to ſuperiours and inferiors.

THe *common duties vnto all*, or thoſe vertues, which are here preſcribed vnto al degrees both of ſuperiours, and inferiours, & the contrary vices whereof are condemned: are, 1. *That generall iuſtice*, which is obedience according to al laws that appertaine vnto al,

1. Generall Iuſtice.

in reſpect of every ones vocation and calling. That this is here cōmanded, is manifeſt, becauſe the ſuperiours muſt require this of their inferiours, and incite them by their example to obey: & inferiours are cō-

The contrarie vices.

manded to obey al iuſt ordinances and commandementes. Vnto this *generall iuſtice* are oppoſed, 1. All neglects of ſuch dutie, as iuſt lavves

require

require of every one, either of ſuperiours, or inferiours. 2. All ſtubbornes, diſobedience, and ſedition. 3. Making ſhew & ſemblance of obſerving our duty, and eie-ſervice, or hypocriſie. 2 3

II. *Particular diſtributiue iuſtice*, which keepeth a proportion in diſtributing of offices, rewards, & puniſhments; or which is a vertue giving to every one his owne. Now every mans owne is ſuch an office, or honor, or reward, as is convenient and fit for him, and belongeth vnto him: *Giue to all men their duty: tribute, to whom yee owe tribute; cuſtome, to whom cuſtome; feare, to whom feare; honour, to whom yee owe honour.* To this is oppoſed. 1. *Error*, which taketh away an office frō him to whom it is due, & giveth it to another, who ſhoulde not adminiſter it, or to whō it doth not agree. 2. *Raſhnes*, or accepting of perſons or partiality in diſtributing offices, or in giving honours, or in beſtowing rewardes. II. Particular iuſtice. Rom 13.7. The contrarie vices. 1 2

III. *Sedulitie, (or diligence, or fidelitie)* which is a vertue in a man well knowing and vnderſtanding thoſe partes which belong properlie vnto his owne dutie and office, examining them, and doing according to Gods commandement thoſe things that belong to him, conſtantly, continually, ſtudiouſly, willingly, and cheerefully: likewiſe, containing himſelfe, with this endevor of wel doing, within the bounds of his own duty and calling, letting paſſe things that appertaine not to his vocation, and ſuch as are vnneceſſary: and all to this end principally, as therby to ſerue God, and his neighbour, and to doe thoſe things which are pleaſing to God, and profitable vnto men. *Studie to be quiet, and to meddle with your owne buſineſſe. He that ruleth, let him doe it with diligence. Serue, as the ſervants of Chriſt, doing the will of God from the hart. All that thine hande ſhall finde to doe, doe it with all thy power.* But it is to be obſerved, that this vertue is not only to vnderſtand what are the parts of a mans duty, but alſo to examine & ſearch, if yet there be ought remaining which he knoweth not to belong vnto his duty. For hee that knoweth not, muſt ſeek & ſearch, otherwiſe he ſhal nevertheleſſe render an account of neglecting his duty, becauſe his ignorance was purpoſed and voluntary, which excuſeth not. *Vnto ſedulity*, is oppoſed, 1. *Negligence or ſlothfulnes*, which either doth not looke after matters, or doth willingly let them paſſe, and performeth the partes of his duty either not willingly, or not entirely, or not diligently. 2. *A ſhew of diligence*, whidh doth his duty chiefly for his owne glorie and commodity ſake. III Sedulity 1. Theſſ 4.11 Rom 12.8. Eph. 6.6. Eccle 9.10. The contrarie vices 1 Negligēce 2 A ſhew of diligence.

3. Curiosity
4. Arrogancie.

sake. 3. *Curiositie* which intrudeth and infinuateth himselfe into other mens duties. 4. *Arrogancie*, which giveth that vnto himselfe, which he hath not, or boasteth of that which he hath.

IV. Loue of our kindred

IV. *Loue, or tender affection* towards our kindred & neere of bloud, as towards our Parents, children, and other kinsfolkes. For when God willeth vs to honor our Parents, he wil also that we loue them, & that as our Parents: and when he will haue them Parents, he will also haue their children to be loved of them, and that not only as strangers, but as their children. For seeing God ordaineth the bonds of coniunction

1. Tim. 5. 8.

betweene men; he also alloweth the degrees of loue & duties. *If there be any that provideth not for his owne, and namely for them of his household, he denieth the faith, and is worse than an infidell.* Vnto *loue* are repugnant. 1. *Vnnaturalnes*, which either hateth, or doth not affection & loue those which are neere of bloud to him; neither is carefull of their safety. 2. *Indulgencie* or cockering, which, for the loue of any, either winketh at their sins being pernitious either to themselues, or others, or doth gratifie them in things forbidden of God.

The contrarie vices.
1. Vnnaturalnesse.
2 Indulgencie.

V. Thankefulnesse.

V. *Thankefulnes*, which is a vertue consisting of truth & iustice, acknowledging from whom, what, and how great benefites we haue receiued, and having a desire or willingnes to performe and returne for them mutual labour, or mutual duties, such as are honest, and possible.

Pro: 17: 13:

He that rewardeth evill for good, evill shall not depart from his house. Vn to *Thankefulnes* are repugnant. 1 *Vnthankfulnesse* which doth not acknowledge, or doth not professe the author and greatnes of the benefit receiued; or doth not endevor to performe mutual duties. 2. *Vnlawfull gratifying*, or parasite-like flattering.

The contrarie vices.
1 Vnthankefulnesse
2 Flatterie.

VI. Gravity.

VI. GRAVITY, *which is a vertue that on knowledge of a mans calling and degree, observeth that which becommeth a mans person, and sheweth a constancie, and squarenesse in wordes, deedes, and gestures, that thereby we may maintaine our good estimation or authority, that our calling be not reproached.* For, because God wil haue superiours to be honoured, he wil also that they themselues maintaine their owne honor. *Now true glorie*, which is an approbation yeelded vs both of our owne conscience, and of the conscience of others, iudging aright, seeing it is a vertue necessarie both for the glorie of God, and for the safetie and wel-fare of men, is without question to be desired, so that these ends be withall respected.

Prov. 22: 1:

A good name is to bee chosen aboue great riches.

A

A good name is better than a good ointment. Have regard to thy name, for that shal continue with thee above a thousand treasures of gold. Let every man prove his own worke, & thē shal he have reioicing in himselfe onely, & not in another. Aboue al things shew thy selfe an example of good works, with vncorrupt doctrin, with gravity, integrity. Vnto gravity are cōtrary, 1. *Levity*, not observing seemelines, or cōveniēcy, or cōstancy in a mans words, deeds, & gesture, or not having a desire of reteining his good name & estimation. 2. *Swelling or ambition*, which is to lift vp himselfe in respect of his own calling or gifts, & to cōtemn & neglect others, & to be aspiring to higher places & to seeke the applause & approbatiō of man, not for any desire of gods glory, or of his neighbours safty, but only for an ambitious humour and desire of preeminence. Eccle: 7: 3. Syra: 41: 12. Gal. 6: 4. Tit. 2: 7.

VII. Modestie.

VII. *Modesty* is a vertue which hath neere affinity with gravity, whereby a mā knoweth his own imbecillity, & cōsidering his place & office, wherin he is placed by God, keepeth a meane & cōveniency of person in opiniō & in speech of himselfe, & in actions, & in behaviour, to this end, that we give no more to our selves than becōmeth vs, or defraud others of due reverence, that wee shew no more glitter or gloriousnes in our apparel, in our behavior, in our talke, & life, than is needful; that we set not our selves before others, or oppresse others, but behave our selves according to our abilitie, & capacity, with an acknowledgment of Gods gifts in others, & of our owne defects. Now, as it was said, *modesty hath an affinity with gravity.* For if gravity be not ioined with modesty, it degenerateth into ambitiō & swelling. *If any seeme to himself that he is somewhat, when he is nothing, he deceiveth himself in his imagination.* Gal. 6: 3.

Humility & modesty differ *in their end*: & Modesty is towards men, acknowledging their own vices, & the giftes that are in others: Humility is towards God. Vnto modesty are repugnant: 1. *Immodesty*, which reteineth not a seemely conveniency (befitting both our owne person, and them with whom we converse,) in words, deedes, behaviour, and apparel. 2. *Arrogancy*, which in opinion & speech challengeth more vnto himselfe than his strength will beare, or doth either admire his owne gifts, or vaunt of them without neede, or extoll them aboue measure. 3. *Shewe of modesty*, which is in his admiration of himselfe, yet to extenuate and debase himselfe, and to be backewardes in receiving of honors or offices, which a man desireth, to hunt after his owne praise, or an opinion of modesty.

The contrary vices 1. Immodesty. 2. Arrogancy. 3. Counterfeite modestie.

VIII Equity

VIII. *Equity*, which is a vertue mitigating vpon good cause the rigor of strict iustice in punishing & taxing others offēces, patiētly bearing with some such errors & defects, as do not enormously harme the publike safety, or the private wel-fare of our neighbor, & covering & correcting such vices of others, or endevoring to heal & cure thē. For, this by reason of mens manifold infirmity, is so necessary both in superiors, & inferiors towards superiors, that without it, civil society cānot consist. *Be subiect to your Masters with al feare not only to the good and courteous, but also to the froward.* Hither appertaineth the exāple of the sons of Noah. Likewise, the cōmandemēt of the moderatiō & gentlenes of parēts towards their children in exercising correction & discipline. *Fathers, provoke not your children to wrath but bring thē vp in instruction & information of the* LORD. *Provoke not your children to anger, least they bee discouraged. Yee Masters doe vnto your servants that which is iust & equal, knowing that ye also have a* MASTER *in heaven.* Vnto equity are repugnant, 1. *Immoderate & vnlawful rigour*, in censuring of those that sin through infirmity without any enormous harming either of their own safety, or others. 2. *Slacknes*, not punishing or reprehēding, according to his place, enormous faults. 3. *Flattery*, which for to curry favor, & for commodities sake praiseth that which is not to be praised, or attributeth greater thinges to one, than are beseeming for him.

1 Pet. 2:18:

Gen:9:23:

Ephes. 6:4: Col:3:21: & 4:1:

The contrary vices. 1: Immoderate rigor. 2: Slacknes 3 Soothing

ON THE 4o. SABBOTH.

Quest. 105. *What doth God exact in the sixt commandement?*

Answ. That neither in thought, nor in gesture, much lesse in deede, I reproch, hate, or harme, or *kil* my neigbour, either by my selfe, or by another: but I cast away all desire of revenge. [b] Furthermore, that I hurt not my selfe, or cast my selfe wittingly into any daunger. [c] Wherfore also that murthers might not be committed, he hath armed the Magistrate with the sword. [d]

[b] Math:5:21 22:& 26:52 Gen:9:6: [b] Eph:4:26 Rom:12:19 Math:5:25 & 18:35: [c] Ro.13.14: Col:2.23: Sirac:3:27: Matth:4:7: [d] Gen: 9:6: Exod:21:14 Mat:26:51. Rom:13:4:

Quest. 106. *But this commandement seemeth to forbid murther only.*

Ans.

Anſ. But in forbidding murther, God doth further teach that he hateth the roote & cauſe of murther, to wit, [d] envy, [f] hatred, [g] & deſire of revenge, & doth accoũt them al for murther. [h]

[d] Pro:14:30 Rom:1:29: [f] 1.Ioh:2:11 [g] Iam:1:20 Gal:5:20: [h] 1.Ioh:3:15

Queſt. 107. *Is it enough that we kill no man in ſuch ſort as hath bin ſaide?*

Anſ. It is not enough. For when God condemneth anger, envy, hatred, he requireth that we loue our neighbor as our ſelves: [i] & that we vſe humanitie, [k] lenity, curteſie, patience, [l] & mercy towards him, [m] & turne away frõ him, aſmuch as we may, whatſoeuer may bee hurtful vnto him: [n] In a word, that wee be ſo affected in minde, as that we ſticke not to doe good alſo vnto our enemies. [o]

[i] Mat:22:39 & 7:12: Rom:12:10 [k] Eph:4:2: Gal:5:1:22 Matth.5.5. Rom.12.18 [l] Luk.6.36 Matth:5.7: [m] 1.Pet:3:8: Col:3:12: [n] Exo:23:5 [o] Mat:5:44 45 Rom:12:20

The Explication.

THe ſcope or end of this commmandement is the preſervation of the life and ſafety of mens bodies, and of the welfare both of our ſelves and others. Heere therefore are commanded al thinges which make for the preſervation of our owne life, and the life of others. Contrariwiſe heere are forbidden all thoſe things which tend to the deſtruction of our life, or the life of others: that is, al wrongful harming, all deſire of doing harme, yea & al ſignes of this deſire. Now in this prohibition is named *murther*, not that God forbiddeth that alone, but therby to take away togither with the effect the proper cauſes there of: and vnder the name of *murther*, are al ſinnes which accompany it cõprehended, that by ſignifving thus the heinouſnes & grievouſnes ther of, we may be the more effectually withdrawne & deterred from com mitting them: according to that rule: *VVhen any ſpecial vertue is cõmanded, or any ſpecial vice forbidden, the general vertues & vices the cauſes therof, or what ſoever hath any affinity ther with, is cõmãded & forbidd.*

Why murther onely is heere named.

I Why internal murther is forbidden in this cõmandement.

Heere is to be proved, 1. *That internal things are also commanded and forbidden by this cõmandement.* 2. *That the hurting either of our selves or others is forbidden.* 3. *That the defẽce of our neighbor is cõmanded.* I. Internal things are cõmanded & forbidden, 1. *Because whẽ the effect is cõmanded or forbidden, the cause is also cõmanded or forbidden.* 2. *From the scope & end of the commandement:* god wil not have vs to hurt any: Therfore he forbiddeth the means also, wherby we may hurt. 3. *By the interpretation of Christ: Whosoever is angry with his brother vnadvisedly, shall be culpable of iudgment.* Therefore al vniust wronging of our neighbor, togither with the outward slaughter of him, is forbiddẽ, yea & al the causes, occasions, & signs of this harming, as anger, envy, hatred, & desire of revẽg. II. *The hurting yea & neglect as wel of our selves as of others, is forbidden,* because the causes why god cõmandeth vs to have regard of anothers life, are the same in vs. 1. *The image of God in man, which by vs may not be destroied, neither in our selves, nor in others.* 2. *The similitude & liknes of nature, & our original from our first Parẽts.* For as our neighbor is not to be hurt & wronged by vs, because hee is our flesh; so neither may we violence or hurt our selves, because, no mã ever hated his owne flesh. 3. *The greatnes of the price & rãsome wherwith Christ purchased al the members of the church.* 4. *The coniũction of Christs mẽbers.* And seing these causes are foũd in our selves also, it followeth that by this lawe every one is forbidden to hurt or neglect his own life or body. III. *The defẽce of our neighbor is cõmãded.* For wheras the law not only cõmãdeth vs to avoid sins, but also to embrace & practise the contrary vnto thẽ: it is manifest that here god doth not only forbid vs to endãger any mans life & safety, but farther also cõmãdeth vs, as far forth as we may, to defend & preserve it. Therfore this Negative commandement, *Thou shalt do no murther*, includeth the affirmative, *Thou shalt preserve the life of thy neighbour.*

II Why hurting of our selves or others is heere also forbidden.

III Why the defence of our neighbor is here cõmanded.

The substãce & sũme of the cõmandemẽt is, that wee neither harme by any external worke either our own life, or the life of another, or any mans safety & welfare of body, either by force, or by deceite, or by neglecting it: neither wish in affectiõ or wil an impairing therof, or signify by any tokẽs any such affectiõ or wil, but of the cõtrary, endevour to defend & preserve the same to the vtmost of our power. Wherefore, *Thou shalt doe no murther*, signifieth, 1. *Thou shalt not desire to murther, either thy selfe, or others.* For vvhat GOD vvill

The meaning of the commandement.

have

haue not to be done of vs, that doth he not grant to be wished or desired. 2. *Neither shalt thou intimate or signifie any desire of murthering either thy selfe, or others.* For, the desire and wishing wherof God forbiddeth, he forbiddeth also any inkling or signification therof to be given either in words, or behavior, or coũtenaunce. 3. *Neither shalt thou put this desire in execution.* For, the desire & signification wherof god forbiddeth, he verily much more forbiddeth the practise & executiõ ther of. The contrary then is: Thou shalt loue & helpe thy selfe & others, 1. *In heart & desire*, 2. *In signification*, 3. *In practise & execution.* Hence spring & arise al the vertues of this commandement, & likewise the cõtrary vices vnto them. The *vices* which are here forbidden tend to the ruine & destructiõ of mẽ: the *vertues* that are here cõmãded, tẽd to the preservation of the life or safety of men. *And the safety of men is preserved, either by not hurting, or by helping them.* Whereby are made two divers kinds of vertues of this cõmãdemẽt; the former wherof cõtaineth the vertues which tend to the *not hurting of mans safety*; the other compriseth the vertues which tend to the *helping & furthering of mens safety.* The virtues not hurting the safety of mẽ are of three sorts. For we are said *Not to hurt* three waies; to wit either *being not hurt*, or provoked; or, *being provoked*; or, *both waies*. In the first manner of *not hurting* consisteth *Particular Iustice* hurting no man: In the seconde, *Mildenes & Equability*: In the third, *Peaceablenes*. Againe the vertues helping & furthering mens safety are twofold. For we are said *To helpe* 1. *By repelling evils, dangers, & iniuries.* 2. *By doing good, or by benefiting our selues or others.* In the first manner of helping consisteth *Commutatiue Iustice in punishments, Fortitude, and Indignation*: In the seconde, *Humanity, Mercy, and Amity.*

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Two kinds of virtues prescribed in this commandemẽt: 1. Not hurting virtues 2 Helping virtues.

The Virtues not hurting the safety of men.

1 PArticular *Iustice* not hurting any man is a virtue which neither by endevour, nor by neglect hurteth the life or bodie of anie, of whõ we are not hurt, except God cõmand it. Or, A virtue shunning al harmings which are done either by violẽce, or by deceit, or by neglect of our own, & others safty. This is expressed in the words, *Thou shalt do no murther.* Vnto particular iustice hurting no mã, is opposed,

1 particular Iustice.

The contrarie vices.

1 1. *All vnlawful harming* of our owne or any others life & body, whether of purpose, or of negligence. 2. *Remisnesse*, when they are not hurt, who are to be hurt, by them vnto whom the execution belongeth.

II. Mildnes. II. *Mildnes*, or placability, or easines in forgiving, which is a vertue moderatresse and governesse of anger, which neither is angry for no cause, neither vpon a light cause, neither, where is cause of iust anger, wisheth the destruction of the person that hurteth; but is displeased only at the reproach of gods name, or for vniustice, or for the hurt of our neighbour: and admitteth not in minde the desire of revenging anie iniury be it never so great, but hartely wisheth the safety & good estate of enemies, and il-willers, & endevoureth to maintein the same according to our ability, & their necessity. Or, it is a vertue moderatresse & governesse of anger, which shunneth al vniust anger, & doth so moderate iust anger, as that it is not angry beyond measure, or passeth the boundes & limits by God prescribed, neither burneth with a desire of revenge, but pardoneth offences & also grievous iniuries, even to enemies, so that the anger cõceived neither aimeth at, nor lighteth on the persons, but on the vices of offendors; & that with this regard, that it wisheth the safety of thẽ, who most heinously offend. *Blessed are the meeke for they shal inherite the earth.* Vnto *Mildnes* is repugnant. 1. *Remissenesse*, when a man is not moved for grievous iniuries, nor represseth & punisheth them, or is to slacke in forbidding them. 2. *Vniust or immoderat anger.* 3. *Desire of revẽg*, grudging, hatred, & spite.

Matth: 5: 5: The contrary vices. 1 2 3

III. Equity. III. *Equability* or equity, which is a vertue of meere affinity with mildnes, which is a moderatresse of strict iustice (which equalleth punishmẽts with faults) vpõ good & reasonable cause: as when in respect of the crime it selfe, or our owne dutie, or the publique safety, or the private safety of them which transgresse, or for the avoiding of offẽce, or for any other good cause, we yeeld somewhat of our right, in punishing offẽces, or in pursuing of iniuries. *Brethren, if a man be fallen, ye which are spiritual, restore such a one with the spirit of meekenes, considering thy selfe, least thou also be tẽpted. Let your patient mind be known vnto al men.* Vnto *equability* or equity is repugnant. 1. *Immoderate rigour*, cruelty, & vniust severity, when there is had no regard of circumstances: wherof it is said; *Extreme right is extreme wrõg.* 2. *Remissenes*, that is, not to be moved at such things, wherat we ought to be moved, as, When god cõmandeth &c. 3. *Partiality* & accepting of of persons.

Gal. 6: 1: Philip: 4: 5: The contrary vices. 1 2 3

IV. Peacea-

IV. *Peaceablenes*, or a ſtudy of peace and concord, which is a diligence both in avoiding vnneceſſary cauſes & occaſions of offēces, diſcords, cōtentions, & hatreds; & alſo in recōciling thoſe which are offēded either with vs, or with others; & laſtly in retaining and keeping of peace, for the reteining wherof not to refuſe troubles, & the diſſēbling & forbearing of iniuries wherby we have bin harmed, ſo as it be without the reproch of gods name, & any grievous impairing either of out own, or others ſafety. Vnto *peaceablenes* is oppoſed, 1. *Turbulēcy* or quarrelſomnes, giving or taking occaſiō of ſtirres, whervnto be[l]ōg al deſire & delight in cōtentiō, bacbiting, ſlaūdering, whiſpering. Here therfore al contentious perſons, bacbiters, ſlaunderers, & whiſperers are condemned. 2. *Remiſneſſe*, when as thou ſo coveteſt to keepe peace, that thou doeſt not reſpect gods glory, neither thine own & thy neighbors ſafety. This is an vniuſt gratifieng.

IV. Peaceablenesſe.

The contrary vices. 1 2

The vertues helping & furthering mens ſafety.

V. *Commutative iuſtice in puniſhmēts*, is a vertue obſerving equality of offēces & puniſhments, inflicting either equal puniſhments vnto the faults, or leſſer, beeing induced thereto vpon good cauſe, according to the reſpect & conſideration to be had of circumſtances in civil iudgment, for the maintenance of gods glory, and for the preſervation of mens ſociety. For when God forbiddeth the ſociety of men to be harmed or impaired, & wil have the Magiſtrate to be the maintainer of diſcipline according to the whole decalogue, hee wil alſo have thē with iuſt puniſhments reſtrained, that make any grievous breach of this order. Wherfore a Magiſtrate may offend not only in cruelty, or vniuſt ſeverity, but alſo in lenity or remiſneſſe, & in licencing men to hurt & iniury others. *Becauſe thou haſt let go out of thy hands a man, whō I appointed to die, thy life ſhal goe for his life, and thy people for his people.* *He that killeth any man, he ſhal bee put to death.* *Yee ſhall take no recompence for the life of the murtherer, which is worthy to die: but he ſhal be put to death.* *Life for life, eie for eie, tooth for tooth.* *The fathers ſhal not be put to death for the children, nor the children put to death for the fathers, but every man ſhal be put to death for his owne ſin.* *Thou ſhalt make cities of refuge, that innocent bloud bee not ſhed within thy lād.* Here therfore is cōmāded, for the defence & ſafegard of mens ſafety, ſevere iuſtice, which remitteth not puniſhment without good

V: Commutative iuſtice.

1. king: 20: 42:
Levit: 24: 17
Num: 35: 31
Exod: 21: 23
Deut: 24: 16
Deut: 19:

cause, & obserueth equality of the offence & punishment. Wherof it it manifest, that this cõmandement doth not take away, but ordain & Rom: 13:4. establish the office of the Magistrat in punishing transgressors. *Hee is the minister of God, & beareth not the sword for nought.* For when God cõmandeth a man to be slaine, not men now, but God himselfe putteth him to death by them, vnto whom he giveth this in charge. And that the licenciousnes of doing violence or outrage might not grow strõg & encrease, he would have transgressors to be curbed & kept short by punishments. Wherfore the reveng due to Magistrats is cõprehẽded Rom: 12:19 in that saying. *Vengeance is mine; I will repay, saith the Lord.* And hereby is answere made vnto this Obiection, *It is saide heere, Thou shalt do no murther: Therfore we must not at al put any man to death, & by cõsequẽt, this iustice doth not appertaine to this cõmandement, as which cannot be kept, except many be put to death.* Vnto which we answere. 1. *We must therfore put some to death, least the society of mẽ be destroied by theeves & robbers.* 2. *It is said, Thou shalt do no murder*, that is, not thou that art but a private man, not according to thy owne pleasure & lust without The contrary vices any warrant & special exception against this law. For God punisheth, whẽ the Magistrat punisheth. Vnto Iustice cõmutative in punishmẽts 1 vniustice is cõtrary, which either doth not at al punish, or doth vniust- 2 ly punish: as, 1. Cruelty and overgreat severity, or false pretending of 3 strict iustice. 2. Private revenge. 3. Remisnes whẽ that is not punished, 4 which ought to be punished. 4. Partiality, or accepting of persons.

VI Fortitude. VI. Fortitude is a vertue, which adventureth dangers according to the rule of wel-informed reason, that is such dangers as right & ruled reason willeth to adventure, & that for the glory of God, the safetie of the church & cõmon wealth, the defence & preservation either of our selves, or others against grievous iniuries. Now this fortitude of Gods saints ariseth frõ faith, & hope, & the love of God & their neighbor. *But* Heroicall fortitude: *that heroical fortitude*, which is a special gift of God, as in Iosua, Sampson, Gideon, David, is to be distinguished frõ that *presentnes of minde & courage, which through a cogitation & thinking on Gods vvil ought to* 1:King.2:2; *be raised & stirred vp in al*, especially in governors. *Be strong, & shewe* Nomb:13: & 14: *thy selfe a man*. Hither appertaineth the example of the spies of the land of Canaan, & of the people being out of hart, & despairing for ever compassing & possessing of it. Like vnto this vertue is *warlike For-* Warlike fortitude *titude*, which is a defendresse of iustice, and an vndertaking of the iust de-

defence of our ſelves or others, albeit it be not without peril & danger.
VVar, is either a neceſſary defēce againſt thoſe that exerciſe robbery, & outrages, or cruelty againſt the people, or a iuſt puniſhmēt for grievous iniuries ſuſteined, which is vndertaken of the ordinary power by force of arms. Vnto FORTITUDE is oppoſed. 1. *Timorouſnes* & the betraying of anothers ſafety, when thou art able to vndertake his defēce: likewiſe a ſhunning of neceſſary dangers, & ſuch as God hath cōmanded vs to vndergo. 2. *Raſhnes*, or foolhardines, which is to vndertake things vnneceſſary & vnprofitable.

Warre.

The contrary vices.
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VII. *Indignation*, or zeale is a vertue iuſtly offended and wrath for the reproch of Gods name, the vniuſt hurting of our neighbor, and for ſome grievous iniuries, which is done either againſt God or our innocent neighbor, having moreover a deſire, as ability & ſtrength affordeth, to repel & reveng the iniurie done againſt God or our neighbors. according to gods cōmandemēt. ✻ Gideon ſaid to Zebah, & Zalmunna *The men that ye ſlue at Tabor, were my brethren, evē my mothers children: as the* LORD *liveth, if ye had ſaved their lives, I vvould not ſlay you.* And the Iſraelites wage war againſt the Beniamits for the wickednes committed againſt the Levits wife. As therfore vniuſt wars are forbidden by this cōmandement, ſo iuſt war is allowed in the fift commandement, as a parte of the Magiſtrates duty towardes his ſubiectes, and in this cōmandemēt as a defence both of his own & others ſafety & life, & conſiſteth partly in iuſtice not hurting & puniſhing, partly in fortitude & indignation. For either it is, as before was ſaide, a neceſſary defence againſt thoſe that exerciſe robbery & violēce, or cruelty againſt the people, or a iuſt puniſhment for grievous iniuries, which is vndertaken by ordinary authority with force of armes. *My Lord fighteth the battels of the Lord.* Hither alſo belongeth the defence of their own life & their neighbors, which privat mē vſe againſt vniuſt force & violēce when neceſſity ſuffereth not the Magiſtrates aide to bee required, for when the lawes & the Magiſtrate arme a privat man againſt a robber, or adulterer, he vſeth then the ſword, not vnadviſedly taken, but iuſtlie delivered into his hand by the Magiſtrate, as being the Magiſtrats deputy & miniſter. So Moſes ſlue the Ægyptian in defence of the Iſraelits. Vnto *Indignation* are repugnāt. 1. *Vniuſt anger.* 2. *Remiſnes or ſlownes, when there is no ſharpenes or earneſt neſſe ſhewed in being iuſtly offēded with iniuries, and in revenging them.*

VII: Indignation:

Iudg 8: 19:

Iudg: 20:

1: Sam: 25: 28.

8. *Huma-*

VIII Humanity.

VIII. *Humanity, or the loue of man*, is a true & sincere good wil both in mind, and wil, and hart, towardes others, and a declaration thereof in wordes, behaviour, and duties convenient, and possible. This selfesame vertue in the scriptures is called *the loue of our neighbour*, which in Philosophy is tearmed *Humanity*: for by this vertue al men perform that to others, which they would haue to be done vnto themselues. *Be affectioned to loue one another with brotherly loue. Let vs do good vnto al men, but especiallie vnto them which are of the houshold of faith*. Vnto *Humanity* are opposed, 1. *Inhumanity*, or waiwardnes which either omitteth the proper duties of humanity, or committeth the contrarie thervnto. 2. *Spitefulnes* or envy, which is a repining at anothers good, & a desire either to winne that good vnto himselfe, or avert it at least frō another. 3. *Selfe-loue* with a neglect of others. 4. *Vniust pleasurings and gratifyings*.

Rom. 12. 10 Gal. 6. 10. The contrarie vices.

IX. Mercie.

IX. *Mercy is a vertue, which hath a fellow feeling, and taketh compassion of the calamities of good men*, or of those, who sinne through ignorance or infirmity, and endevoureth to take thē away, or to asswage them as much as equity and Gods glory permitteth, neither reioiceth at the calamities of the very enemies themselues. Or, *it is sorrowe for the calamities of innocent men*, or such as fal through ignorance or infirmity, and a desire to asswage or take away their calamities by honest meanes. *Blessed are the mercifull: for they shall obtaine mercy*. Vnto mercy are contrary. 1. In the defect *vnmercifulnes, cruelty, hard-heartednes*, not to haue compassion of those, of whom we are to haue cōpassion. Likewise *reioicing at anothers mans harme, and vncompassionatnes, voide of all griefe*. 2. In the excesse, *Remisnes*, when they are spared, whom God will not haue spared, which is cruell pitty, whereby the whole society of men is hurt, yea and he himselfe also who is spared.

Mat. 5. 7. The contrarie vices. 1 a

X. Amitie.

X. *Amity* is a vertue comprehended vnder *Humanity* as a speciall vnder his general, and it is a mutuall and sincere good-will betweene good men kindled by the mutuall knowledge of virtue each in other, by cōmunication, and other honest duties in both parties, performing mutual duties, such as are iust, lawfull, and possible. *A man that hath friends ought to shew himselfe friendly: for a friend is neerer then a brother*. It is different from *loue*, in that loue stretcheth both to the known and vnknowne; but *amitie* or friendship extendeth only to those that are knowne one to another, and that for some vertues appearing in them.

Pro. 18. 24.

them. Vnto *amitie* or friendshippe are opposed, 1. *Enmity*. 2. *Neglect of friends*. 3. *Lightnesse in ioining and loosing friendshippe*. 4. *Counterfeiting and dissembling of friendship*. 5. *Flatterie*. 6. *Vniust gratifying*. The contrarie vices.

[*A summarie Table of the sixt commandement.*

In the sixt commandement; *Thou shalt do no murther*, is

- 1. *Forbidden* al vniust harming of our own, or our neighbors life & safety: and our neighbor is hurt by
  - 1. *Forsaking* him, and not helping him to our power; which is a neglect of the duties, which are required for the preservation of life.
  - 2. *Wronging* him which is done by
    - 1. *Externall* force or violence; as by
      - 1. *Murder.*
      - 2. *Backe-bitings.*
      - 3. *Iniuries* whatsoever.
    - 2. *Internal* affection; as
      - 1. *Anger.*
      - 2. *Hatred.*
      - 3. *Desire of revenge.*
- 2. *Cõmãded* the preservatiõ of our own, and other mens life or safety: and this is preserved by
  - 1. *Not hurting them*: for they ought not to hurt others who are
    - 1. *Not provoked*, which is the part of *Iustice*.
    - 2. *Provoked*, which is the point of *Gentlenes* and equity.
    - 3. Either provoked, or vnprovoked, which is the point of *Peaceablenes*.
  - 2. *Helping them*: & our neighbour is holpen by
    - 1. *Repelling iniuries* from him, which is done by
      - 1. *Commutative Iustice in punishmentes*,
      - 2. *Fortitude.*
      - 3. *Indignation.*
    - 2. *Benefiting him*: through
      - 1. *Humanity* or kindenesse and good-will.
      - 2. *Mercie.*
      - 3. *Amity*, or *friendship*.]

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Quest. 108. *What is the meaning of the seventh commandement?*

ON THE 4TH SABBOTH.

Answ. That God hath in execration all turpitude and filthinesse,[a] and therefore we also must vtterly hate and detest it, [b] and contrariwise liue temperately, modestly, and chastly, [c] whether we liue in holy wedlocke, or in single life.[d]

[a] Lev. 18: 28
[b] Iud. 22:
[c] 1. Thess. 4: 3: 4: 5:
[d] Heb. 13. 4: 1. Cor. 7. 7.

Quest. 109. *Forbiddeth God nothing else in this commandement, but adultery,*

adultery, and such kindes of vncleanenesse?

Aunſ. Seeing both our body and ſoule are the Temples of the holy Ghoſt, God will haue vs to poſſeſſe both in purity and holineſſe. And therefore deedes, geſtures, wordes, [c] thoughts, filthy luſts, [f] and whatſoever entiſeth a man vnto theſe, all that hee wholy forbiddeth. [g]

[c] Eph: 5:3:4 1.Cor: 16:18 19: 20:
[f] Mat 5:27: 28:
[g] Eph: 5:18: 1.cor: 15:33

The Explication.

GOd in this commandement ratifieth or eſtabliſheth the preſervation of chaſtity and mariage, and farther authoriſeth mariage it ſelfe. For whatſoever he forbiddeth, the contrary thereof he commandeth and willeth to be kept. Now hee forbiddeth *Adulterie* which is a breach of wedlocke. Now when God nameth adultery he doth not forbid that only, as being the moſt groſſe vice of all thoſe which are repugnant to chaſtitie, but alſo condemneth all wanton and wandering luſts in perſons maried or vnmaried, all vices that are contrary to chaſtity, & ſuch as are of neere affinity vnto them; likewiſe their cauſes, occaſions, effects, antecedents, conſequents: and of the contrary he commandeth all thinges, which make for the preſervation of chaſtitie. The reaſons are theſe, 1. *By one ſpeciall, the reſt that are of affinity with that are vnderſtoode.* Therefore when adulterie is forbidden, other ſpecial vices or luſtes are condemned. 2. *VVhere the cauſe is condemned, there alſo the effect is condemned, and ſo of the contrarie.* So here are condemned or forbidden, as well the antecedentes, as the conſequentes of adultery. 3. *The ende and ſcope of this commaundement is, the preſerving of chaſtitie, and protecting of wedlocke among men.* Whatſoever therefore maketh for the preſerving of chaſtity, & for the protecting of wedlocke, is commanded in the Law: and the contrary is withal forbidden. The vertues of the ſeventh commãdement are in number three, *Chaſtity, Shamefaſtnes, Temperancie.*

What is meant whē adulterie is named.

Three vertues of this commaundement. 1. Chaſtitie.

I. *Chaſtitie*, is a vertue preſerving cleanenesſe of minde and bodie, agree-

agreeing with the wil of god, & avoiding all lusts forbidden by God, all vnlawful companyings, & inordinat copulation, & all the desires, occasions, causes, effects & suspicions either in single life, or in wedlock. *Chastity* hath his first original from a greek word, which signifieth *to adorn*, because it is an ornament not only of the whole man, but also of al the rest of the vertues. Wherefore that name was given by speciall regard & preeminence to this virtue, because it is one of those principal vertues that make the image of God: *God is chast, and will bee called on by such as are of a chast minde, & suffereth chast praiers to take effect with him.* Now there is a double *chastity*: one of *single life*: another *of mariage*. *Chastity of single life* is a vertue avoiding al lusts remaining in a sole state without mariage. *Chastity of mariage* is, to observe in mariage the order instituted by the wonderful counsel of God. The causes of chastity are, 1. *The commãdement of God. This is the will of God even your sanctificatiõ, & that yee should abstaine frõ fornicatiõ: that everie one of you should know how to possesse his vessell in holines & honor. Follow peace with al mẽ, & holines, without which no mã shal see the Lord.* 2. *The preservation of Gods Image.* 3. *A study & desire to avoid the defacing of Gods Image, & the cõiunction that is betweene God and the Church: Flee fornicatiõ. Know ye not that your bodies are the members of Christ? shall I then take the members of Christ & make them the members of an harlot? God forbid.* 4. *Rewards & punishments.* The extremities of chastity are: Counterfeit chastity, vncleane single life, whore-hunting, keeping of concubines, incest, adultery, & al wantõ & vnwildy wicked lusts, their causes, occasions, & effects: al vnlawful coniunctions, al corrupt desires that violate, and hurt the conscience also in mariage.

Now al sorts of lusts may be referred vnto three several kinds. *Of the first kind are those which are contrarie to nature*, & frõ the Divel, namely, such as are even against this our corrupte nature, not only because they corrupt it & bereaue it of that conformity with God, but also because this our corrupt nature abhorreth them. Of this kind are those, which are recited by the Apostle, as cõfoũding of kinds & sexes, likwise the vnnatural abusage of woman-kind. These heinous sins, & horrible trespasses are to be punished by the Magistrat with extraordinary punishmẽts. *Incest* hath for a great part, a repugnãcy with this our nature albeit there were examples of incest in our first parents, because those were done but of necessity, and by dispensation from God himselfe.

Xdzo.

Twofolde Chastitie.
1. Of single life.
2. Of mariage.

Foure causes of Chastity

1. Thess 4. 3 4.

Heb. 12. 14. 1. Cor. 6. 15 18.

The contrarie vices.

Three kinds of lust.

Rom. 1.

There-

Therefore this was an exception from the general rule.

2 *Of the seconde kinde are those which proceede from this our corrupte nature*, as fornications amongest those that are free from mariage, adulteries betweene persons that are both maried, companying of maried persons with others that are vnmaried. If a maried person haue company with another maried person, it is *a double adulterie*: for he violateth both his owne wedlocke, and the others. If a maried man haue to doe with an vnmaried woman, it is *simple adulterie*. *Simple fornication* is of those that are vnmaried. Magistrates are by dutie bounde severely to punish incestes and adulteries. For they are much more heinous then thefts and robberies. God appointeth death for adulteries. Now although God did not ordaine, that simple fornication also bee punished with death, yet when he saith after, *Let there not bee a whore amongest you*, he signifieth that it is to be punished in his kinde. There are other things also, which are committed of this our corrupt nature with an evill conscience, as lust, and evil desires, vnto which we yeeld, or wherewith we are delighted, neither endevor to avoide them. Such vicious and lewd desires, and the like, although they bee not punished in the civill court, yet are they ioined with an evill conscience, and are punished of God.

Double adultery.

Simple adulterie.

3 *Of the third kinde are corrupt inclinations*, vnto which yet good me doe not yeelde, but withstande them, and take away from them all occasions, and their conscience is not troubled, because God is invocated and called vpon, and the grace of resistaunce is desired, and there is remaining in their hearts a testimonie of the remission of their sins. And for a remedie for these sinnes, after the fall, vvas mariage appointed. Therefore against those inclinations is it to be saide, *It is better to marrie then to burne*. But yet S. Paul nevertheles by those words doth not allowe such mariages as are vntimely, hurtfull, to the cõmonwealth, entred into before a lawful age, or vnhoneſt, that is, against good orders and manners.

1. Cor: 7: 9:

II. *Shamefastnesse*, is a vertue abhorring all filthinesse, ioined with a shame, griefe, and sadnesse, either for some former vncleanenesse, or for feare of falling into any hereafter, and having a purpose and desire to flie not onlie vncleanenesse it selfe, but also the occasions, and tokens, and signes of vncleanesse, *Shamefastnesse is required vnto chastitie*, as a furtheraunce and cause of chastity, and also an effecte, conse-

II. Shamefastnesse.

quent,

quent, and ſigne thereof. *The extremities or vices contrarie to ſhamefaſtneſſe, are,* 1. *Shameleſneſſe or impudencie,* which maketh light of vncleanenesſe. 2. *A rude and vplandiſh baſhfulneſſe, or an vncivil and perverſe baſhfulnes,* when a man is aſhamed of that, wherof he ought not to be aſhamed, as of a thing which is good and honeſt, and requireth not anie baſhfulneſſe to be ſhewed therein. 3 *Obſcenity and ſcurrility or ribaldry.* The contrarie vices. 1 2 3

III. *Temperancie* is a vertue obſerving the meane agreeable to nature, honeſty, mediocritie, and order of perſons, places, and times, according to the law and rule of nature, in things concerning the bodie, as meate, and drinke, and in the deſire of them. *Temperancy is required vnto chaſtitie,* as a cauſe without which we cannot be chaſt: and is the mother and nurce of all other virtues. *Take heede vnto your ſelues, leaſt at any time your heartes be oppreſſed with ſurfetting, and drunkenneſſe, and cares of this life. Be not drunke with wine, wherein is exceſſe: VValke honeſtly as in the day: not in gluttony and drunkenneſſe, neither in chambering and wantonnes, nor in ſtrife and envying. But put ye on the Lord Ieſus Chriſt, and take no thought for the fleſh to fulfill the luſts of it.* The extremities of temperancy are, 1. *Intemperancy* in meate, and quaffing of the drinke, gluttony, drunkenneſſe even to the overture of our ſtomacke and head-reeling. 2. *Luxurie,* which is to much prodigality, and needleſſe ſuperfluity in meate, apparel, houſhold ſtuffe, &c. 3. *Hurtful temperancie,* or too great abſtinence and hypocriticall, not agreeable to nature, ſuch as is the abſtinencie of Eremites: Likewiſe ſuperſtitious faſtes. III. Temperancie. Luk. 21:34: Eph: 5: 18: Ro: 13: 13: 14 The contrarie vices. 1 2 3

OF MARIAGE.

Whereas Mariage is authoriſed in this commaundement, wee are to conſider of it,

1 *VVhat Mariage is.*
2 *VVhat are the cauſes of the inſtitution of Mariage.*
3 *VVhat Mariages are lawfull.*
4 *VVhether it be a thing indifferent.*
5 *VVhat are the duties of Maried perſons.*
6 *VVhat things are contrarie to Mariage.*

1 *VVhat*

1 *What Mariage is.*

Mariage is a lawfull and indissoluble coniunction of one man and one woman, instituted by God, for the propagation and increase of mankinde, that wee might know him to be chast, and to detest all lust, & that he will gather vnto himselfe out of mankind thus lawfully multiplied an everlasting Church, whereof he may be known and worshipped aright: Lastly, that it might be a societie and fellowshippe betweene man and wife of labours, cares, and praier.

2 *What are the causes of the institution of Mariage.*

The author of Mariage is God himselfe. For mariage is no invention of man, but instituted by God in Paradise before the fall of man. Now the causes for which mariage was instituted are, as we may learne out of the definition of mariage, 1. *The meanes of multiplying mankinde.* 2. *The gathering of the Church.* 3. *The image and resemblance of the coniunction betweene God and the Church.* 4. *That loose & wandering lusts might be avoided* 5. *That there might be a society & fellowship of labors & praier.* That fellowship is more neere & straite, & therefore sendeth out more ardent & earnest praiers: because wee doe more ardently & earnestly help thē by our praiers, vnto whom we are ioined in labor & affection. As, the Parēts pray more earnestly for the children, than the children for their Parentes; because as the proverbe goeth, *Loue doth descend, not ascend.*

1 2 3 4 5

3 *What Mariages are lawfull.*

Eight cōditions of lawfull mariage.

THat Mariage may be a lawful coniunction, these things are ther to required, 1. *That Matrimony be contracted betweene persons fit to be ioined.* 2. *That it be contracted by the consent of both parties.* 3. *That there be adioined also the consent of others whose consent is required by law, as namelie parēts, or those who are in the place of parents.* 4. *That there be no error cōmitted in the persons.* 5. *That in the contract honest conditions, decencie, and a lawfull course or processe bee observed.* 6. *That matrimony be cōtracted betweene two persons only.* They two shall be one flesh. The Fathers indeed of the old Testament had many wives, but we are to iudge according to lawes, & not according to examples. 7 *That it be cōtracted in the Lord,* that is, betweene the faithfull, & with the invocation or calling on of God. 8. *That it bee not contracted betweene*

1 2 3 4 5 6 7 8

Gen 2: 24. Matth. 19 5

tweene persons in such degrees of kindred as are forbidden of God and honest lawes.

[*Kindred* is either *consanguinity*, or *affinity*: though some take *kindred* & *consanguinity* for one and the same thing. *Consanguinity* is betweene persons springing from one & the same stocke, & neerely allied in bloud. *Affinity* is alliance rising by mariage betweene the kinsefolks of man & wife. The *stocke* is the person from whō the rest are derived. Now kinsefolkes are distinguished by *line* & *degree*. A *line* is an order of kinsefolkes descēding or cōming of one stocke. *A degree* is a distāce betweene kinsefolkes on the fathers, or mothers side frō the first stocke.]

Consanguinity. Affinitie. A stocke. Aline. A degree.

Cōcerning those degrees this cōmon rule is to be observed: *How many persōs there are frō the stocke, so many degrees there are* By Gods law *the second degree*, & by laudable politike laws of mē *the third degree* is forbiddē. The *Line* is either of *Ascēdents*, or *Descēdents*, or *Collaterals*. The *Ascendēts* are al the aunceſtours & progenitours. The *Descēdēts* are al the progeny. The *Collaterals* are they that are not born one of another, but come al frō the same two parēts. The Line of *Collaterals* is either *Equal*, or *Vnequal*. It is *Equal*, whē there is equal distāce frō the common stocke. *Vnequal*, whē the distāce is vnequal The prohibitiōs of degrees of cōsanguinity frō mariage are expressed & set down by God, Levit. 18 and *that they are* Moral *&* Natural it is proved, 1. Because the Gentiles are said through breach of those degrees to have cōmitted abomination, & to have bin cast out for thē But the Gentiles had not the ceremonial or Civil law of Moses. 2. Because for breach of these lawes, that is, for loose lustes, & incestuous mariages God punished the world with a deluge. 3. From the end, because the ende, that is, the prohibition of incest in reverence of bloud, was made vniversall, perpetual, & Moral. 4. Paule most sharply reprehendeth, and commandeth the incestuous person to bee excommunicated, which had maried his fathers wife: & Iohn the Baptist saith to Herod, *It is not lawfull for thee to have thy brothers wife.*

The divisiō of a line in kindred 1: Ascēdēts 2. Descendents. 3. Collaterals

Collaterals are 1: Equall. 2. Vnequall

That the degrees prohibited Levit. 18 are prohibited likewise by nature it self proved by 4. reasōs

1. Cor. 5. Math. 6. 18.

4. *Whether mariage be a thing indifferent*

Mariage granted to some: free vnto others: and for others necessarie.

MAriage is licenced by God to all persons that are fit for it. It is a thing *indifferent*, that is, neither prescribed, nor forbidden of God, but left free *to them who have the gift of continencie.*

But whosoever are not endued with this gift of cõtinency, vnto all thẽ mariage is not a thing indifferent, but cõmanded vnto thẽ, as necessary, frõ god himselfe, that they marry in the Lord. *It were good for a mã not to touch a womã. Neverthelesse, to avoide fornication, let every man haue his wife. I say vnto the vnmaried, & vnto the widdowes; it is good for thẽ to abide evẽ as I do. But if they cãnot abstaine, let thẽ marry: for it is better to marry, then to burne.* [But a iust & convenient time is to bee observed in first & second mariages; & we may not giue passage to the flames of loose lustes, but as much as lieth in vs coole & alay, and quite quench thẽ by praier, & by al diligent endevor: & as wee are not to run on herein vntil touch of conscience, so neither are we to proceed so far as to the breach of civil honesty: which how highly it was respected by the ancient Romans, & how heedfully regarded in their lawes, witnes Plutarch who in the life of K. Numa thus writeth: *VVomen remained widdowes ten moneths after the decease of their husbands, or else she that would marry within that time, was bound by Numaes order to sacrifice a Cow great with calfe.*] For whẽ a iust and lawful time of mariage is not observed, then is that thing a cause of many evils & troubles in civil & Ecclesiastical affaires. But notwithstanding whosoever hath once lawfully & in the Lord cõtracted matrimony, it is never permitted or lawful for them to dissolue or loose the bond of matrimony once contracted, except it be for adulterie.

1 Cor. 7. 1, 2. 8. 9.

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5 *VVhat are the duties of maried persons.*

Duties cõmõ to both parties.

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THe common & mutuall duties of maried persons are, 1. *Mutuall Loue.* 2. *Spousall faith & troth*, as each to loue the other only, cõtinually, and constantly. 3. *Communitie of goods, & a Sympathie or fellow feeling in evils & calamities* 4. *The bringing forth, & bringing vp of children.* 5. *Bearing with infirmities, with a desire to cure thẽ.* The proper duty of the husband is, 1. *To nourish his wife, and children.* 2. *To govern them.* 3. *To defend them.* The proper duty of the wife is, 1. *To be a helper vnto her husband in maintaining & preserving their housholde substance.* 2. *To obey and reverence her husband.* When these things are neglected, they grievously trepasse against the lawful vse of mariage.

The husbands proper duties.

The wiues.

6 *VVhat things are contrary to Matrimony.*

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VNto Matrimony the same vices are contrary which are repugnant to chastity: 1, *Fornications and adulteries*, whereby spousal loyalty and chastity is broken of one, or both parties. Likewise *in-*

ceste

oefts, vnlawfull copulation, & abuſes of mariage. 2. *Raſh divorces* which of ancient were common among the Romanes & Iews, & are vſuall at this day among barbarous nations; divorces, I ſay, which are made not in caſe of adu'tery, either parties forſaking the other. But the perſon that is forſaken, or is ſollicited to admit a forſaking, doth not cauſe the divorce, but the other. 3. *Forbidding, and reproving of mariage.*

Queſt. 110. *VVhat doth God forbid in the eight commandement?* ON THE 4TH SABBOTH.

Anſ. Not only thoſe theſts,[a] & robberies,[b] which the Magiſtrate puniſheth, but by the name of theft he comprehendeth whatſoever evil crafts, fetches, & deviſes, wherby we ſeeke after other mens goods, & endevour by force, or with ſome ſhew of right to convey them over vnto our ſelues: [c] of which ſort are, falſe weights, falſe elns, vneven meaſures,[d] deceitful merchandiſe, coũterfeit coine, vſury,[e] or any other way or means of furthering our eſtate, which God hath forbidden. To theſe wee may adde all covetouſneſſe,[f] and the manifolde waſt and abuſing of Gods gifts.[g]

[a] 1. Cor: 6: 10
[b] 1. Cor: 5: 10. Iſ: 33: 1
[c] Luk: 3: 14. 1. Theſſ. 4: 6
[d] Pro: 11: 1. & 16: 11. Eze: 45 9. 10 Deut: 25: 13
[e] Pſal: 15: 6. Luk: 6: 35.
[f] 1. Cor 6. 10
[g] Pro: 5. 16. & 21: 20.

Queſt. 111. *VVhat are thoſe things which God here commandeth?*

Anſ. That to my power I helpe & further the commodities & profit of my neighbour: & that I ſo deale with him, as I would deſire to be dealt with my ſelfe:[h] & that I doe my owne worke painefully, and faithfully, that I may thereby helpe others alſo who are diſtreſſed with any need or calamity.[i]

[h] Mat: 7: 12
[i] Eph. 4: 28

The Explication.

BY this commãdement is enacted & decreed a distinctiõ of possessions. *For the end of this cõmandement is, the preservation of goods or possestions*, which god giveth to every one for the maintenance of their life. [For if we may not steale, then must every man possesse his owne God therfore forbiddeth al deceipt, evil crafts, fetches & devices, whereby our neighbors wealth is impaired, diminished, & his possessions confounded, or his title & right in any thing wrongfully made litigious, & called into question. Contrariwise he commandeth al such vertues, as make for the maintenãce & furtherãce of our neighbors estate. [*Thou shalt not steale*, that is, thou shalt not covet, or attempt by guile to conveigh thy neighbors goods vnto thee. Therfore defend, preserve, encrease thẽ, & give thy neighbour his owne. Now *theft* is only named, as being the grosseſt kind of defrauding, that by it the rest of the like quality might be vnderstood, & that for the same, as the scope or end, other vices or sins of like nature, & their antecedents, and consequents might be prohibited and forbidden.

Why theft is heere named.

The vertues of this eighth commaundement, togither with their extremes, or contrarie vices.

1. Cõmutative Iustice

I *Ommutative iustice*, which is a vertue in purchasing of goodes, not coveting after another mans goodes, and keeping an equalitie by number in bargaines, and in the common trade of life, in the purchasing and exchanging of things according to iust lawes, betweene the ware and the price, the deserte and the rewarde, whether it bee in purchase and buying, or in exchange of thinges. [Of the *Dominion* and *Division of thinges* Iustinian the Romane Emperour thus entreateth. Some thinges are by the lawe of nature *common to all*; as the aire, running waters, the sea, and sea shore: Some are *publike or common to all vnder the same Empire and regiment*; as rivers, havens, and the vse of the bankes of rivers:

some

ſome are *common to a whole citty*, as theatres, racē-downes, &c. Some are *no mans*; as religious things, hallowed & conſecrated: but the moſt or greateſt part of things in this world belong to ſome *privat & ſingle mā*, & are by him divers waies purchaſed.] So that *All things either are no mans, or ſome mans.* Therfore thoſe things are tranſlated to another owner, which are either no mans, or are belonging to other mē, *Thoſe things that are no mans*, become theirs who get thē: & if thou ſeaſe vpō that which is no mans, thou ſhalt iniurie no man. *Thoſe things that belong to another man*, are paſſed from him, either *by violence*, the ovvner being vnwilling therto; or *by grant*, according to the owners wil and liking. *Thoſe things are paſſed from the owner againſt his will*, which are either *by right of war*, or by captivities takē away frō an enemy. *Thoſe things are paſſed away with the owners liking*, which are paſſed to another either *by inheritance*, or *by contract* and bargaine. *By inheritaunce* things are paſſed over to another, either *by teſtament*, or *without anie teſtament*. *A cōtract* or bargain, is a conſent & agreement betweene any of paſſing over any things, or of the cōmunicating or exchanging of them, according to iuſt & honeſt laws. All contracts are comprehēded vnder commutatiue iuſtice. Now there are *ten ſorts of contracts.* Ten ſortes of cōtracts.

1. *Bying and ſelling*, when a thing is paſſed from the buier to the ſeller, ſo that the buier pay the ſeller a iuſt equivalent price for it. This is ſomtimes either with a condition of *ſelling it againe*, or with a condition of *not ſelling it againe*, ſo that the buier cannot ſel that, which he bought, vnto others. Vnto buying belongeth the *buying of revennes*: for that is no vſurie: as neither is the ſetting out of ground to farme at a certaine rate yearly to be paid. 1

2. *Loane*, which is a contract, wherein the vſe of a thing is paſſed to another, ſo that there be repaid as much againe. In loane a thing is given, not that the ſame thing ſhould bee reſtored, but the like, or that which is of the ſame value. 2

3. There is another loane, which is called *Commodation*, when the vſe of a thing is granted a man for a certaine time, ſo that without any price or valuation the ſelfſame thing be preciſely reſtored whole & ſound. 3

4. *Donation*, or by deede of gift, when a thing is paſſed from the right owner, who hath the righte of giving it, by free graunt and vvill to another, without any recompence conditioned. Ob. *Iuſtice requireth that we giue like for like: but this is not done in donation: Therfore this is repugnant vnto iuſtice. Anſ.* Iuſtice requireth it, if they bee given with that minde and purpoſe, 4

as to have recompence 5. *Exchange*, when a thing is chaunged by the right owners consent, or when one thing of like value is given for another. 6. *A letting to hire*, which is a contract, wherby *the vse, not the right* or possession of a thing is passed by the right owners to another vpon a certaine price & for a certain time, so that the same thing be restored safe & sound. 7. *Pledging or gaging*, when a thing is passed to another as being bound to be his for vse, only til such time as other things which are owed him, are repaied to him: or when a thing is delivered a man for a certain time, that if in the meane season it be not redeemed, the other may have the right of vsing it at his pleasure. 8. *Cõmitting on trust*, when a thing is delivered to another to keepe, so that neither *the vse*, nor *the possessiõ*, but only *the keeping* & custody of the thing is cõmitted vnto him. 9. *Partnership*, which is a certain cõtract vsed by thẽ who trafique togither, wherin one imploieth his mony, the other his work or labor, with this cõdition, that part of the gain & losse may cõe to each of thẽ: & neither of thẽ either reape the whol gain, or bear the whol losse. 10. *A certain contract*, wherin the vse of a groũd, or the possession of a groũd to vse is passed by the owner vnto an husbandman; with a certain cõditiõ, as namely, that he til & labour the groũd delivered to him, & be bound to the master to perform certain duty, or some certain service. These divers kindes of contracts are to be observed, for better vnderstãding of cõmutative iustice. The extrems or vices cõtrary *to cõmutative iustice* are these. 1. Vnto cõmutative iustice are repugnant, *al vnlawful conveiances of thinges*, which are done either *by violẽce*, as robberies: or *by guile & deceit*, as theft. *Theft* is the taking away of that which belõgeth vnto another besides the owners knowledg & wil, with minde & purpose to deprive him thereof. *The special sorts of theft* are, 1. *Robbery of a cõmon treasure*. 2. *Sacrileg*, which is a taking away of some consecrated & hallowed thing. 3. *Coũterfeiting of merchãdize*, when one vseth sleights & guiles in cõtracts, cosinages, & al corruptions of cõtracts, among which vsury hath not the lowest place. 4. *Vsury*, is that which is taken above the principal in regard of the loane only. *From vsury are exempted* iust contracts, partnership, buying, cõtracts of paying rents, iust recompẽce of any dammage or losse. There are many questions of Vsury, concerning which we may iudge according to that saying, *Doe as thou wilt be done vnto, & what thou wilt not have done vnto thee, that doe not thou vnto another.*

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10 Εμφύτευσις.

The contrary vices.

What theft is, & howe many kinds there are of it

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II. An-

II. *Autarkeie, or contentednes*, which is a vertue wherby we are cõtented with thoſe things which we preſently enioy, & have iuſtly gotten, & meekly ſuffer poverty & other diſcõmodities, neither are brokẽ through want & penury, nor gape after other mens goods or ſubſtãce, nor covet things needleſſe & vnneceſſary. *The extrems* of this vertue, In the defect, are *theft* & *covetouſnes*: In the exceſſe *a faigned refuſal*, when one maketh wiſe as if he were vnwilling to receive ſuch things, which yet hee could and gladly would receive. Likewiſe *Inhumanity*, which is to refuſe al things.

II: Contentedneſſe.

The contrary vices.
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III. *Fidelity, or faithfulnes*, which is a vertue that heedeth anothers harmes, & endevoreth to avert thẽ, & gladly & diligently performeth al the parts of his calling, and doing his duty, to this end, that god may be honored, & we ſuſtaine our life, & that there may bee ſufficient of things neceſſary for vs & ours, & alſo that we may yeeld ſuccour, and make ſupply of neceſſaries vnto others. * Hee that vndergoeth not thoſe labours which he is able & ought to vndergoe, cõmitteth theft. Ob. *There is mention made of fidelity in the fift commandement: Therefore it hath no place heere.* Anſ. It is no abſurd thing, that one and the ſame vertue ſhould be placed in divers cõmandemẽts for divers ends & reſpects. For the ends of actions make the actions differ. *Fidelitie is placed in this commandement*, as it is a diligẽce & endevor emploied in the withſtanding of others diſcõmodities, & doing ſuch workes & labors, wherby we may get vs food, raiment, & things neceſſary. *Fidelity is placed in the fift cõmandement*, as it is an obedience ſhewed in doing our duty. * *The extremes* hereof are, 1. *Vnfaithfulnes*, not reſpecting or heeding any harmes & dammages, neither diligently perfourming the duties of his calling & vocation. 2. *Rechleſnes & ſlothfulnes*, which only taketh part & fruition of publike commodities, but it ſelfe conferreth nothing to the common ſociety of men.

III. Faithfulnes

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Howe this vertue is compriſed vnder the 5 commandement, and how vnder this 8 commandemẽt.

*
The contrary vices.
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IV. *Liberality*, which is a vertue giving to them that want, according to the rule of vpright reaſon, that is, which imparteth vnto others his owne goods, not by any due bond or obligation, but according to the Lawe of God and nature, or for godlineſſe and charitie ſake, with a liberal hearte, according to his owne abillitie, and the neceſſitie of others: as well knowing *vvhere, vvhen, to vvhom, and hovve much* hee may give, and obſerving a mediocritie and meane betweene baſe niggardlines, and riotous prodigalitie. *The extremes*

IV Liberality.

The contrary vices.

hereof in the defect are, *Illiberality, Covetousnes, Basenes. Covetousnes* is a desire of encreasing our substance by right & wrong, and a restraint of iust & lawful giving: or, which on distrust of God, & trust in the goods of fortune, is not content with such things as God giveth by lawful meanes: but desireth stil more & more, & laboureth to pull & hale vnto it by right & wrong whatsoever it affecteth, & giveth not where God will that we should give.] In the excesse, *Overlashing Prodigalitie*, which giveth beyond reason, & without neede, with a reioicing in such excessive larges. Of this vice it is said, *Sicke art thou, who takest delight in lavishing.*

Arist: eth: Lib: 4: cap: 1

V Hospitalitie.

V. *Hospitality*, which is one kind of liberality, namely, liberality and bountifulnes towards travailers & strangers, especially towards those that are exiles for the profession of the Gospel, entertaining them with al duties of hospitality, & Christian charity: or bountifulnes towards strãgers, especially Christiãs who either suffer exile for religiõ, or are forced to travel for the cõfession of the truth. *The extremes* are, *inhospitality, & prodigality towards strãgers*, so soaking & drawing dry as it were the fountaine of our bounty, that wee have not sufficient necessaries for those who are vnder our owne charge.

The contrary vices.

VI: Parmonie.

VI. *Parsimonie*, which is a vertue eschuing & shunning riot, and al vnnecessary expences of giftes, keeping those thinges, which are his owne and wel gotten, and profitably employing them to his own vse and theirs that belong vnto him, neither spending more than hee seeth to be needful. *Liberality hath parsimonie accompanying it:* & they both are two meanes betweene the same extremes, that is, betweene Covetousnes and Prodigality: because libera'ity without parsimony degenerateth into prodigality: & Parsimony without Liberality degenerateth into Covetousnes and Basenes. And therfore he is not liberall, who is not sparing: neither is he sparing who is not liberall. *Liberality* enlargeth our giving according to ruled reason. *Parsimony* restraineth the same according to ruled reason, and spareth so much, as is requisite for necessary vses. So then these two vertues are exercised in the same matter, and betweene the same extremes, and therefore the same vices which are contrary to liberality, are repugnant also to Parsimony.

The affinity between Liberality & Parsimony

VII: Frugalitie.

VII. *Frugality*, which is an œconomical or houshold vertue, disposing of things wel gotten honestly, wisely, and profitably, for matters pro-

profitable and necessary, or defraying charges vpon such things, even as are necessary, and fruitful. *This vertue is of neere affinitie with parsimonie. Parsimony* consisteth in giving moderatly: *Frugality, or thriftines* consisteth and dependeth on a right bestowing of that which is ours with discretion Both are placed vnder this commandement, because *Prodigalitie* or overlashing, the contrary vnto both, is heere forbidden. *The extremes* are the same both of frugality, & of parsimony, to witte *Prodigalitie and covetousnesse*, or niggardlines. The difference betweene parsimony & Frugality.

Certaine obiections against the former distinction of Rights and possessions.

OB. 1. *In the Apostles time all thinges were common: Therefore now also all goods ought to be common.* Ans. 1. There is a dissimilitude and a far different reason in these examples. For the cōmunity of goods was then both *easie* to be compassed, and *necessarie* to be cōtrived. It was *easie*, because they were few: It was *necessary*, because they were in danger least, if they sold them not, they should bee taken from them by force. Now there is neither that *easines*, nor *necessitie*. Wherefore the Apostles were induced vpon good causes, why they shoulde then bring in community of goods, which causes have long since ceased, and now are not. 2. *They did it not being enforced therto by any law, but freelie*. For their parting with their goods in common was voluntary, none was compelled vnto it. And therefore Peter saith to Ananias, *Vvhiles it remained, appertained it not to thee? And after it was sold, was it not in thine owne power?* Act. 5. 3. *This custome was of force onely at that time.* For afterwards vpon chaunge of these causes, this custome also ceased. 4. *This community of goods was not in all churches*: because in Macedony & in Achaia collection was made of almes, which were sent to Ierusalem. Ob. 2. *Naturall things are vnchangeable. Community of goods is naturall. Therfore cōmunity of goods is vnchangeable, & therfore is now also to be observed.* Ans. Naturall thinges are vnchangeable, in respect of the Morall Law, but not in respect of naturall profitte and vtilitie. Obiect. 3. *CHRIST saith vnto the young man, If thou vvilt bee perfect, sell al, and give it to the poore.* Aunsw. 1. The examples have a diverse reason: because this was a special calling of a Disciple, belonging to an Apostleship. 2. Christ would thereby signifie, howe far off hee was from the perfection

fection of the law, wherof he glorified. 3. He saith not: *Giue it in commō*, or, put into the cōmō treasury: but, *Giue it to the poore*. Ob. 4. *All things are Christs, therfore all things are Christians. Ans.* All things are Christians, or ours, as concerning *the right to* the thing, but not as concerning *the right in* the thing. Al thinges are due vnto vs, but we may not lay hands of any thing before the time. Obie. 5. *All thinges betweene friends are cōmon. Ans.* Al things betweene friends are cōmon, *as touching the vse of them, & as touching the duties & parts of honesty & cōmoditie*, or, *as touching necessarie vse being leveled by the rule of reason* For we are to aske things of our friends, which we would haue thē aske of vs. *But all things among friends are not common as cōcerning the possession & right*: because vnto every one belongeth a distinct possession & right of his owne goods. This possession of goods, or distinction of rights is enacted (as we haue said) by this commanden ent, because if we may not steale, we must thē possesse our own: & that for these causes. 1. *To mainetaine our selues & ours honestly* 2. *To yeeld some thing for the mainetenance of the ministery.* 3. *For the mainetenaunce of the common wealth.* 4. *For the maintenāce of our friends, & relief e of the poore according to our ability.*

ON THE 43. SABBOTH

Quest. 112. *What doth the ninth commandement exact?*

Ans. That I beare no false witnes against any man, [a] neither falsifie any mās words, [b] neither backbite or reproch any man, [c] nor condēne any man rashly or vnheard; [d] but avoid & shun with al carefulnes all kind of lies, & deceit, as the proper works of the Devil, [e] except I mean to stir vp against me the most grievous wrath of God: [f] And that in iudgmēts & other affaires I follow the truth, & freely & cōstantly professe the matter as it indeed is: [g] And moreover defēd & encrease, as much as in me lieth, the good name and estimation of others. [h]

[a] Pro. 19. 5. 9. & 21. 28.
[b] Psal 15. 3. & 50 19. 20
[c] Rom: 1. 29 30
[d] Mat. 7. 1. Luk: 6. 37:
[e] Ioh: 8: 44:
[f] Pro. 12. 22 & 13. 5:
[g] 1. Cor: 13. 6 Ephes: 4. 25
[h] 1. Pet: 4: 8.

The Explication.

The

THe drift or end of this commandement is *the ordinaunce & maintenãce of the truth among men.* Neither is in this commandement only *bearing of false witnes* forbiddẽ, but al those things which are of neere affinity therwith, the general whereof is *lying*. *Thou shalt not beare false witnes of thy neighbour, or against thy neighbour.* In this negatiue commandement is comprehended an affirmatiue, which is: *Beare therfore true witnes of, or for thy neighbor*, that is, be true, & desirous of lerning & knowing the truth. Wherfore the original & generall head of those vertues, which are here cõmanded is *truth*, or *truenes* in our speach, opiniõ, iudgmẽt, covenãts, & in our doctrin. For the name of *Truth* here is takẽ for the agreemẽt or correspondẽce of our knowledge or speech with the thing, wherof our speech is. *True* we tearme the speech it self agreeing with the thing. Contrariwise the generall head of such vices as are here condẽned, is *falshood* in any of the fore-alleaged premises.

The virtues of this ninth commandement, togither with their vices.

THe chiefe & principal virtue, which is here commanded, is *truth* 1. *Truth* or trueness, is a vertue, whereby we loue true opinions & speeches, & seeke after them, & receiue thẽ, & gladly profesſe & defend thẽ, according as both our duty, & persons, places, times, & other circumstaunces require, vnto the glory of God, & the safety of our neighbour. This end maketh that the devil cãnot be said to be *true*, although he sometimes speake that which is true. For hee is *true*, who speaketh & loveth the truth, & doth affection it for the glory of God & the safety of his neighbor. [Of this virtue Aristotle briefly but learnedly disputeth in his Morals: & referreth *truth in bargaines* to Iustice. He calleth him properly *a true man*, who when it steedeth him nought at al yet is true in his speech and whole life, and is habitually such a one.] *Truth* may also be defined on this wise: *Truth* is a firme election in the will, whereby wee constantly embrace true sentences and opinions, speake that which is true, keepe covenauntes and promises, and avoide all deceitfull dissemblings both in speech and outwarde gesture. *True confession is commaunded both in thu, and in the third cõmãdemẽt*: as oftentimes the same vertue is required to the obedience of diverse cõmandements. *But in the third cõmãdement true confession is required*

1. Virtue: Truth.

What truth is.

How cõfeſſiõ of truth here differeth from that which is required in the third commãdement.

as

as it is the honor and worship of God, immediatly respecting God: *& here it is commãded*, as there is a will in vs not to deceiue our neighbor, but to wish his safety & welfare. Vnder the name of *truth*, wee cõprise *liberty of speech*, which is a virtue, wherby, as much as the time, place, and necessity requireth, we professe the truth freely, & boldly, and are not withdrawn through the feare of dãgers. Vnto *Truth*, in the *defect*, are repugnant. 1. LYING, *vnto which appertaine all guiles, dissemblings, lies of curtesie, slãders, backbitings, evill speakings*, which kinds of lying are repugnant also vnto *fairenes of manners and conditions*. Likewise NEGLIGENCE *in vnderstanding the trueth of thinges, and searching true opinions*, & WILFVL IGNORANCE, *which is a lying in the minde*. 2. VANITY OR LEVITY, *which is a readines to lying*. He is VAINE *who lieth much, often, and easily, and that without any shame*. A LIAR *is he, who hath a desire to lie*. LYING *is, to speak otherwise, or to signifie otherwise by outward gestures, then thou thinkest, and then the thing it selfe is* For TO LIE, *is as much as to goe against thine owne knowledge*. All lying, which doeth expresly and plainly dissemble the truth, is here condẽned: neither are *officious lies, or lies of curtesie* excused, because evill is not to bee done that good may come of it. And wel saith Lactãtius: *We must never lie, because a lie alwaies either hurteth, or deceiveth some man*. But a truth which is vttered by a figure is no lie, whether hee vnderstande it or no with whõ we deale. This is to be observed *that we be not rigorous in examining the actiõs of the Saints: & also that we excuse not those things which haue no need to be excused*. OFFICIOVS LIES are commonly defẽded by the example of the Ægyptian Midwiues, which lied vnto the king, and were blessed of God. But God blessed them not therfore because they lied; but because they feared God, & slue not the Infants of the Hebrites. Ob. *That which profiteth another, and hurteth no man, is not sin, and therefore may be done. A dutifull lie is of such quality. Therfore it is no sin, but may be made:* Ans. The Minor is false: because that which God forbiddeth, alwaies harmeth; and if it profit at al, this is but by accident, through the goodnes of God. Vnto *Truth*, in the *excesse*, is repugnant. 1. *Vntimely professing of the truth*, which is, *to cast pearls to swine, and to giue that which is holy vnto dogges*, as Christ saith, who by these wordes doth wholy forbidde vnnecessarie and vntimely professing of the truth. For, as the verse hath it in the Poet; *Hee that warneth out of time, doth harme*. 2. *Curiosity*, which is to search after things vnne-

The contrarie vices. 1. Lying.

2. Vanitie. A vaine mã A liar.

Lying. To lie.

Mentiri adversus mentem ire.

Lies of curtesie.

Ja epit.

Truth vttered in a figure Exod: 1:19. 20:21:

See Augustin. lib: de mẽdacio ad Consentium.

The contrarie vices. 1

Mat. 7: 6.

2

vnneceſſary or vnpoſſible. Theſe things may ſuffice for this chiefe and principall vertue of the ninth commmaundemente. The virtues which followe, waite vpon truth, and they all are as it were of truthes retinue.

II. Virtue. Faireneſs of minde.

II *Faireneſſe of minde* is a vertue, which taketh well thinges wel or doubtfully ſpoken or done, & interpreteth thē in the better part, to wit as far as there are any reaſonable cauſes to induce therto, & doth not eaſily cōceiue ſuſpicions, neither ſticketh vpon ſuſpiciōs, though they be ſuch as are iuſt, & haue reaſonable cauſes, he doth not ground ther on, neither directeth his actions accordingly, neither decreeth or determineth ought by them. Or, *Fairenes of mind* is a neighbor-vertue vnto truth, allowing of others wils vpon probable reaſon, and hating al evil mindednes, & drawing alſo ſome things that are doubtful to the better part: and hoping indeed that which is good, but yet as touching mutable things, thinking that the wils of men may change, and that a man may erre cōcerning anothers will, ſeeing the infoldings & ſecret places of mans mind are not beheld. *The extremes* of this virtue, in the defect are, *Slandring & Suſpitiouſnes*. *Slandring*, is, not only falſlie to criminate & attach the innocēt, but alſo to interpret things indifferēt-ly ſpokē in the worſer part, or alſo to enterlace & come ſome falſhood

The contrarie vices.

I

What ſlandring is.

Suſpitiouſnes, is, to take things wel or ambiguouſly ſpokē, in the worſer part, to ſuſpect evil things, of thoſe that are good: or to ſuſpect without cauſe; or alſo to make too much of true ſuſpicions. It is lawfull for vs ſometimes to ſuſpect, except we wil be fools. *Be wyſe as ſerpents, & innocent as doues*. [But it is one thing to conceiue a ſuſpicion, & another to dwel on it, & continually nourish it. Now *ſuſpicion* is an opinion of evil of ſome man for ſome probable cauſe, whether true, or apparent. Suſpicion is two fold: *Good & evill*. 1. *Evil ſuſpicion* is, when it proceedeth of a cauſe either altogether falſe, or vnſufficient; as when a cauſe is feigned where no cauſe is, or, when our neighbour is innocent: *Good ſuſpicion* is, when we ſuſpect on good ground, or cauſe ſufficiēt. 2. *Evill ſuſpiciō* is, whē on bare ſuſpiciō we determin ſome thing: *Good ſuſpicion*, when the matter is left in ſuſpence, as long as there are probable reaſons on both parts. 3. *Evill ſuſpicion* is, when on ſuſpicion we take counſel how to harme ſome man: Good ſuſpicion doeth the contrary. 4. *Evill ſuſpicion* is, when on ſuſpicion we conceiue hatred: Good ſuſpicion doeth the contrarie.]

Mat. 10. 16. 17.

What ſuſpicion is.

Foure ſorts of evil and good ſuſpicion.

I

What Credulitie is.

In the exceſſe, *fooliſh credulity, & fooliſh flattery. Credulity* is, haſtilie or vnadviſedly to interpret any thing, or to aſſent to one without iuſt & probable cauſe, or, to beleeve a thing of another, whē there are manifeſt or probable reaſons to the contrary. *Flattery or aſſentation*, is, to praiſe or like things not to bee praiſed, therby to get either the goods or favour of another man. *Fairenes of minde*, is, an aſſiſtant or ſpecial kind of truth. Therfore it is alſo heere together with truth cōmanded.

What Flatterie is.

III. Vertue. Simplicity

III. *Simplicity*, which is open truth without wrinkles or fetches & compaſſings: or, it is a vertue which doth properly & plainly ſpeak & do ſuch things as are true, right, & declared in artes and common life.

The contrary vices

Truth is tempered with ſimplicity & fairenes of mind or conditions. *The extremes of ſimplicity are, Fained ſimplicity, & doublenes in maners, and converſation.*

IV. Vertue. Conſtancy

IV. *Conſtancy*, which is a vertue not departing from the knowen truth, neither altering his purpoſe without good & neceſſary cauſes, but conſtantly ſpeaking & doing ſuch things as are true, iuſt, & neceſſary. Or, it is a vertue perſiſting in the truth once found, known, & approved, & in the like maner profeſſing & defēding the ſame. Conſtancy is neceſſary for the preſervation & maintenance of the truth. Therfore it is here alſo commanded. *The extremes heereof in the defect, are, Vnconſtancie, or Lightnes*, which is to alter true purpoſes & opinions without reaſō. *In the exceſſe the extremes are, Pertinacy or Stoical ſtifneſſe & rigour*, which is a vice ariſing frō a confidence in his own wit, or from pride & oſtentation, refuſing to yeeld or depart from his opinion, albeit it bee ſuch as hee ſeeth by ſtrong reaſons to bee falſe, but perſiſting in falſe opinions, or vniuſt, or vnprofitable actions.

The contrarie vices. 1 2

V. Vertue, Docilitie

V. *Docility*, or a readines to learn, which is a vertue ſearching after the reaſons of true opinions, eaſily beleeving, & yeelding to thoſe that teach or ſhew better things, & that vpō certain reaſon, & framing his wil ready to aſſēt vnto true or probable reaſōs, & to leave thoſe things which before he held & embraced. The ſame are the *Extremes* of Docility which are of conſtancy, whervnto alſo this Docility is neceſſary. For *Conſtancy without Docility degenerateth into Pertinacy: & Docility without conſtancy degenerateth into Levity* Now al theſe vertues which have bin numbred, agree & are linked very wel one with another. For *Truth muſt be tempered with Fairnes of mind & Simplicity, perceived & known by Docility, preſerved & maintained by cōſtancy*. And ſo theſe formes

The contrary vices.

former vertues are required to the *being* of truth: the three vertues following are required to the *profitable being* of truth in the world.

VI. *Taciturnity or silentnes*, which is a vertue withholding in silēce things secret & vnnecessary to be spoken, where, when, and as far as is needful, & avoiding overmuch babling & talkativenes. Or, it is such a maner of professing the truth, whereby secret things, whether true, or false, are kept close, & speeches vnnecessary & vnprofitable are avoided, especially vntimely, & pernicious speeches, & such as give offēce *The extremes heereof*, in the defect, *are*, *Pratling*, *fooliſh-prating*, *and treachery*. *Pratling*, is, not to be able to keepe close any thing: but reveileth al things even mens very secrets. *Fooliſh prating*, or futility & folly of speech, is to speake vnseasonably, immoderatly, and fooliſhly. [*Treachery* is to betray honest attempts & enterprises to the hurt of thē whose friend the tale-carier seemeth, or ought to be: or, not to defend one, nor respect his danger, whē a man ought, and may so do: likewise to relate and detect things vnworthy the mentioning, & whose mentioning is harmeful to him to whom it is disclosed or discovered: or to informe one of thinges which must needs bee reveiled, vpon no good mind, and to no good end: lastly to give information with periury, or alye.] In the excesse, *Haughtines*, *Peevishnes*, and *dissembling of the truth*, where are necessary, or probable causes. *Peevishnes*, or *morosity*, is an overmuch silentnes, and a burying of the truth, where Gods glory and the safety of our neighbor, or our own, or others cause, or the love of ovr friend requireth vs to speake.

VI: Vertue. Taciturnity

The contrarie vices. 1. Pratling 2 Fooliſh prating. 3. Treachery.

In excesse. 1: Peevishnes or morositie. 2: Silēnes

VII. *Affability or readines of speaking*, which is a vertue gladly, & with signification of good will, hearing, aunswering, speaking where need is vpon a necessary and probable cause; or, it is a vertue easie entertaining the mutual talkes of others, & giving signification of good wil in conferēces, speech, & gestures. Or, *gentlenes*, *facility*, *affabilitie*, consist in giving eare and making answere to others, with some significatiō of good wil. The same are the extremes of Affability, which are of Taciturnity, or Silentnes: likewise leuity, Assentation, or affected and labored affabilitie. *Silentnes without affability becommeth morosity or peevishnes, & Affability without silentnes becōmeth pratling & fooliſh prating, babling out things hurtfull, vnnecessarie, vaine, or secret.* Therefore *Taciturnitie* and *affability* are vertues of neere affinitie.

V.I Vertue Affabilitie,

Vid. Ariſtothi. lib. 4. cap. 6.

The contrarie vices.

VIII. *Vrbanity or pleasantnes*, which is a virtue of speaking the truth with

VIII Vertue Vrbanitie.

with a certain grace & elegancie, to teach, comfort, exhilarate, & nip, or touch; or, it is a certain sauce of truth & speech, to wit, the truth figuratiuely vttered, ether to moue, or delight others, without bitternesse, & keeping the circumstances of place, time, & persons. The extremes in the excesse are, 1. *Scurrility*, 2. *Dicacity*, 3. *Backbiting*. *Scurrility* is obscene & homely iesting, especially in serious matters. *Scurra*, (that is a scurrulous person) is so called frō the greek word σκῶρ, which signifieth *dung*: because he speaketh filthines & dūg. *Dicacity* or scoffing, is a vice of iesting bitterly; & of deriding, bourding, and exagitating others, but especially such as are miserable. [*Backbiting* is a vice whic ı spreadeth false slanders of others, construeth doubtful speeches in the worse part with a desire of revenge, & an endevour to hurt, or to raise envy.] The extremes in the defect are 1. *Stolidity or foolishnes*, 2. *Sottishnes or unsavorines*. *Foolishnes* is an vntimely affectatiō of vrbanity. *Sottishnes* is an absurd & vnsavory affectatiō of vrbanity. Now, *Vrbanity* is an especial gift of the wit, but yet may be gotten by experience in matters.

The contrarie vices. In excesse 1 Securitie. 2. Dicacity. 3 Backbiting. In defect 1. Stolidities 2 Sottishnes.

ON THE 44 PSALME.

Quest. 113. *What doth the tenth commandement forbid?*

Ans. That our harts be not at any time moved by the least desire, or cogitation against any commandement of God: but that continually, and from our hart we detest al sin, & contrarily delight in al righteousnes.

a Rom. 7:6.

The Explication.

That this cōmaundement touching concupiscence is but one commandement proved against the Papists by foure reasons Exod: 20. 17 Deut: 5: 21: Rom: 7: 7.

THat the cōmandement touching Concupiscence is *one* & not two is manifest. 1. By Moses divers rehersal or trāsposing and displacing some clauses & members thereof in Exodus & Deuteronomy. 2. By Moses conioining or comprehending of thē both in one verse in both places aforenamed. 3. By the interpretation of S. Paule, who compriseth that whole context, verse, or sentence of Moses in one commaundement: *I had not knowne lust, except the law had saide; Thou shalt not lust*. 4. By that that the Papists thēselues & others are wont in their Commentaries to ioine the coveting of our neighbours house, & wife; because in-

deed

deed they see that for one & the same cause the covering of our neighbors house, wife, & al other things that are his, are forbidde. Whēce it followeth, that either there is but one cōmandement touching Concupiscence; or so many must be reckoned, as there are thinges of our neighbor forbidden to be coveted. 5. By the authority of ancient both Iewes & Christian interpretours, whose names are alleadged above in the division of the Decalogue. 5

The end of this cōmandement.

The scope and end of this tenth commandement is *a rightnes and inward obedience of al our affectiōs towards God, & our neighbor, & hu goods*, which must also be observed in the other cōmandements. Heere then some mā may say: *This commandement is superfluous, seeing it requireth no new thing from the rest.* Answ. Nay it is not superfluous, because it is added to the former commandements, to be a declaration of them, and that vniversal, because this is spoken of the whole in general: and further, it is also added, to be as a rule & levil, according to which we must take & measure the inward obedience of al the other commaundementes. For in this commaundement is commaunded *Originall iustice or righteousnesse* towardes God and our neighbour, which is *the true knowledge of God in our minde, and a power, inclination, & desire in our wil, & heart, and in all our partes to obey God, and his knowne will.* Likewise in this commandement *concupiscence* is forbidden, which is *an inordinate appetite, or a corrupt inclination & proneesse in the minde, wil, & hart, desiring those things that God forbiddeth in his law.* Nevertheles properly *original iustice towards our neighbor* is here cōmanded, which is *An inclinatiō & desire to performe vnto our neighbor, for Gods sake, al duties required, & to regard & maintain his safety & vvelfare.* There are two extremes of this original iustice towards our neighbor here forbiddē. 1. *Original sin towards our neighbor*, which is a desire & wishing of those things, which hurt our neighbor. 2. In the excesse, *Inordinate love of our neighbor*, when for his sake we neglect God. Some take *concupiscence* and *originall sinne* to be al one. But they differ as an effect differeth from a cause, or at least as a part of anie thing from the whole. For *Concupiscence is a propension to those thinges vvhich are forbidden by the Lavve: Originall sinne is the guilte of all mankinde, the vvant of the knowledge and will of God.* We are heere to observe that not onely *corrupt inclinations* are sins,

What Original iustice towards God and our neighbour is.

What concupiscence is.

What Original iustice towards our neighbour is.

What Original sinne towardes our neighbour is.

How concupiscence & Originall sin differ.

Concupiscence is sinne.

but also *the thinking of evil* is sin, to wit, as the thinking of evil is ioined with a desire of pursuing, or doing it. Now that Cõcupiscence is evil, & sin, albeit it be borne with vs, there is no doubt. For we are not to iudge according to *nature*, but according to the *Lavve*, whether a thing be sinne, or no. For whatsoever is contrary to this is sinne, be it, or be it not borne with vs.

The Pelagians denied concupiscence to be sinne: but the law saith the contrary. *Thou shalt not covet*. And Paule saith, *I knew not sin, but by the law; for I had not known concupiscence (or lust) except the* LAW *had saide; Thou shalt not lust.* [The Pelagians were condemned in many coũcils sũmoned & gathered togither for confutation of Pelagius & Celestius heresies about the yeere of our Lord. 420. & sometime after as in the Milevitane coũsel, the fift coũcil of Carthag, & the coũcil of Palestina in the East. &c.] Their chiefe obiectiõs are these. Ob 1. *Naturall things are not sin. Concupiscence is a naturall thing. Therefore it is no sin.* *Ans.* 1. There is a fallacy of the Accident in the minor. For inordinate concupiscence was not before the fal, but happened vnto our Nature after the fal. So then it is *Naturall, not of it selfe, but by accidẽt*, to wit, inasmuch as since the fal it is born & bred with vs: or it is *Naturall*, that is, an evill accident inseparably cleaving to a nature good in it selfe. 2. There are foure termes in the Syllogisme by reason of the ambiguity of the word *Natural*: For in the Maior it signifieth a good thing created of god in nature: to wit, mans appetite before the fal: which was not contrary to the law & wil of God: In the minor it signifieth a thing, which we have not by creatiõ, but which we have purchased vnto vs after the fal. Rep. *An affectiõ or appetite, even in nature now corrupted, to desire good things, & eschew hurtful things, is not sinne: because it is a thing made of God, & a motion good in it selfe. But such is Concupiscence. Therfore it is no sin.* Ans. To the Maior. The appetites & motions of nature are good in themselves, *as they are meere-lie motions*, not as they are inordinate motions, and are caried vnto such obiectes as God hath forbidden, as all motions and appetites of *corrupt nature* are; because either they affect not such obiects as they ought, or affect them not in such sorte, and to that ende which they ought: & therfore are al vitious, & very sins. *An evil tree cannot bring forth good fruit.* *To desire the fruit of a tree*, was natural: but, *To desire it cõtrary to Gods expresse cõmandmẽt*, as it was desired of Eve, was a motion

Rom 7:7

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The pelagians chief obiections to prove cõcupiscence to be no sin.

How concupiscence is natural, vnto vs.

Matth: 7:18.

tiō in it own kind & nature corrupt, & very sin. Ob. 2. *That which is not in our power to cause either to be in vs, or not to be in vs, is no sin. Cōcupiscēce is so in vs, that it is not in our power to shak & put it of. Therfore it is no sin.* Ans. The Maior is false. For sin is not to be esteemed by the liberty or necessity & bōdag of our nature, but by the wil & law of God. What soever disagreeth herewith is sin, whether mē have power to avoid it, or no. And God requiring of vs impossible thinges, doth not iniury vs, becausse he cōmanded thē, when they were possible. Though we have now lost our ability of performing, yet God hath not lost his right of requiring that of vs, which he left with vs. Ob. 3. *Sinne maketh men obnoxious to the wrath of God. But Concupiscence doth not make the regenerate obnoxious to Gods wrath: For, There is no condēnatiō to thē which are in Christ Iesus. Therfore Concupiscence at least in the regenerate is no sin.* Ans. There is a Fallacy of Accidēt in the Minor. For it is but by accident, that concupiscence doth not make the regenerate obnoxious to the wrath of God, that is, by reason of the grace of God, not imputing it to the faithful. But this commeth not therof, as if concupiscēce were not sin. For neither do other sins condēne the regenerate, not becausse they are no sins, but becausse they are remitted by Christ. Ob. 4. *In Baptisme original sin is taken away. Therfore concupiscence is not sin in those that are baptised.* Ans. To the Antecedent. Original sin is taken away in baptisme, not simply, but as touching *the guilt* of it: but corruption, & an inclination to sin remaineth in them that are baptised. And this is it that the School-men say: *The Formal of sin is taken away, & the Material remaineth.* Rep. *Where the Formal is taken away, there also the thing it selfe is taken away: becausse the forme of every thing is the cause of the Being of it: But in Baptisme the Formal of original sin is takē away: Therfore original sin it self is takē away in Baptism.* Ans. Here is a Fallacy taking that to be generally meant of the whol, which is spokē but in part. The *Formall* of sin is takē away, not simply, but as touching the guilt of it. For there is a double *Formal* of sin: 1. *A repugnancy with the law, & an inclinatiō to sin*, 2. *The guilt*, which is *the ordeining of it to punishmēt*. *The guilt* is taken away, but *the inclination* abideth *I see another law in my mēbers, rebelling against the Lawe of my mind, & leading me captive vnto the law of sin, which is in my members.*

See the 91 Quest of the Catechisme, Pag: 174. 175: 176: Rom: 8: 1.

A double formalitie of sinne.

Rom: 7: 23.

Quest. 114. *But can they, who are converted vnto God, perfectly*

fectly obserue and keepe theſe commandements?

Anſ. No: But euen the holieſt of men as long as they liue haue onely ſmal beginnings of this obedience:[a] yet ſo, that they beginne with an earneſt & vnfeigned deſire and endeuour to liue not according to ſome only, but according to al the commandemẽts of God.[b]

a 1. Ioh. 1:8. Ro. 7:14. 15 Eccle. 7:22 2. Cor. 13:9.
b Ro. 7:22. Pſal. 119.

The Explication.

See page: 908.

1 The Lawe was poſſible to bee fulfilled by man, his nature yet being vncorrupte.

2 It is impoſſible to corrupte nature Gen. 6. 5: & 8:21. Ier. 13:23. Math. 7:18. Rom. 14:23 Ephe. 2:1. 3 2. Cor. 3:5.

3 How farre forth it is poſſible to reſtored nature. 1. Iohn 5:3. Howe it is impoſſible to reſtored nature.

THE queſtion heere is, *How the law is poſſible*: &, *Whether regenerat mẽ may perfectly keepe it*: which was the 7. Queſtion propoſed to be cõſidered of cõcerning the law. That this queſtion may bee the better vnderſtood, we are to diſtinguiſh the nature of man. 1. As *it was firſt entire & vncorrupt*, & 2. *Afterwards falle*, & 3. *Again reſtored*. 1. *Vnto nature entire & vncorrupt* the whole law as touching al parts and degrees therof is poſſible, as vnto Angels. For mã was created vnto the Image of God, in perfect holines & righteouſnes. 2 *Vnto nature corrupted after the fal*, the fulfilling of the law is ſo impoſſible, that it cãnot ſo much as begin obedience acceptable to God; according to theſe ſcripturs: *Al the thoughts of mã are only evil, cõtinually, evẽ frõ his youth. Can the Blacke-moore chãge his skin? or the Leopard his ſpots? thẽ may yee alſo be good, that are accuſtomed to do evil. A corrupt tree cannot bring forth good fruit. Whatſoever is not of faith, is ſin. We were dead in our ſins, by nature the ſons of wrath. We are not able of our ſelves to thinke any thing, as of our ſelves.* 3. *Vnto the regenerat*, who have *nature reſtored againe*, the law is *poſſible*, 1. As concerning outward order & diſcipline. 2. As cõcerning the imputation of Chriſts righteouſnes, that is, by the benefit of iuſtification & regeneratiõ, both which benefits we obtein by faith. 3. As touching the beginning of inward & outward obediẽce in this life. *This is the law of God, that we keepe his cõmãdemẽts, &c.* He that without the beginning of obedience, that is, without regeneration, glorieth that he knoweth and worſhippeth God, is a liar. But the law is *vnpoſſible* to the regenerate, *in reſpect of* God, that is, as touching the perfect inward and outward obedience of the Lawe.

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Enter not into iudgmẽt with thy ſervant, O Lord, for in thy ſight ſhal no mã living be iuſtified. For, 1. They fulfill not the law perfectly, becauſe they do many things cõtrary to the law. 2. And thoſe things alſo which they do according to the law, are vnperfect. For in the regenerat are many ſins yet remaining, as original ſin, many actual ſins, ignorances, omiſſions, infirmities; which their ſins notwithſtanding themſelues acknowledge & bewaile. *VVe haue all bin as an vncleane thing, & all our righteouſnes is as filthy clouts.* Therefore regenerat ſinners differ much frõ vnregenerat ſinners: & this difference is threefold. 1. There is a purpoſe in god himſelfe of ſaving the regenerat. 2. The certaine final repẽtance of the regenerat. 3. Even in the very ſins of the regenerate there remaineth ſome beginning of true faith & converſion. But of the wicked and vnregenerate in whõ is nature fallẽ, but not reſtored, neither hath God any ſuch purpoſe as to ſaue them; neither is their finall converſion certaine, neither haue they any beginning of true obedience, but ſinne with their whole heart and will, and ruſh againſt God, and at length periſh vnleſſe they be converted

Pſal 143:2.

Iſ 64.6.

A threefold difference betweene the regenerate & vnregenerat ſinning

See pag. no 161:162:163 164:165:166 167:168.

Queſt. 115. *VVhy will God then haue his law to be ſo exactly & ſeverely preached, ſeeing there is no man in this life, who is able to keepe it?*

Anſ. Firſt that al our life time we more & more acknowledg the great pronenes of our nature to ſin,[a] & ſo much the more greedily deſire remiſſion of ſins & righteouſnes in Chriſt:[b] Secondly, that we being doing of this alwaies: and alwaies thinking of that, implore & craue of the Father the grace of his holy Spirit, whereby we may daily more & more be renued to the image & likenes of god, vntil at length after we are departed out of this life, we may ioifully attain vnto that perfection which is propoſed vnto vs.[c]

[a] Rom. 3:20. 1. Ioh. 1. 9.
[b] Pſal 32. 5. Mat. 5. 6. Rom. 7. 24.
[c] 1 Cor 9. 24 Phil. 3. 12. 13. 14.

This is the 8. question proposed pag. 908. Foure vses of the ceremonial law 1. A training of vs vnto Christ. Gal. 3. 24. 2. A distinguishing of the Iewish church frō other nations 3. A testification of our obedience to the Morall law. Act. 15. 10. Galat. 4. 3. 4 A confirmation of faith. Gen. 17. 11. Rom. 4. 11. Exod. 31. 17 Eze. 20. 12.



When question is made concerning the vse of Gods law, we must recal to mind the differences of each part therof. The vse of the *Ceremoniall* lawes of Moses was. 1. *To serue as a Schoolemaster to Christ & his kingdome*, that is, to bee a signification of spirituall and heavenly things in Christs kingdome, namely the benefits of Christ towards his Church, & the duty of the church towards god & christ. *The law was our Schoolmaster to bring vs vnto Christ, that we might be made righteous by faith* 2. *To be as visible marks & eminent differences to discern & sort out the Church of the Iewes* from other nations. 3. *For exercise of our piety, and testification of our obedience towards the Morall law.* For he that doeth willingly & diligently performe burdēsome & vnpleasant things, if he know the same to be pleasing vnto God: he then doth shew himselfe to loue God, & to obey him with a ready mind. Therfore saith God to Abraham being now ready to sacrifice his son: *Now know I that thou fearest God, seeing for my sake thou hast not spared thine only son.* So the cē remonial, & iudicial ordinances of the old Testament are called *a yoke*, & *servitude*. 4. *For a confirmation of faith.* For there were of them certain sacraments or signs of the covenant, & seals of grace, as Circumcision, & the Paschal Lamb: which did signifie & testifie what benefits God would giue by the Messias vnto beleevers.

Two vses of Moses Iudiciall lawes. 1. The continuance of that regiment. 2. The representatiō of Christes kingdome.

The vse of the *Iudicial* or Civil laws was, in asmuch as they were the very forme of the Mosaical cōmon-weale, 1. *To be as sinews for the sustenance & preservatiō of that regiment* & kingdom vntil the cōming of the Messias. 2. *To be types of the governmēt of the Church in the kingdome of Christ*: seeing the princes and kings of that people did no lesse then the Priests represent Christ the high Priest & king of the church. These vses togither with the lawes themselues had their end, whē the ceremonies were fulfilled & abrogated by Christes cōming, & Moses policie or forme of government overthrowne by the Romanes.

Two vses of the Morall lawe in our vncorrupt nature before the fal. 1 Full cō formity of mā with God

The vses of the *Morall* law are divers according to the foure estates of men.

I *In nature beeing not as yet depraved or corrupted through sin*, as our nature was vncorrupt & vndefiled before the fal, there were two especial vses of Gods law. 1. *The whole and entire conformity of man vvith God.* For there did shine in the minde of man not yet fallen the perfect knowledge of Gods law; & the same did work the correspondēce & cō-

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gruity of al our inclinations motions, & actions with his divine order & wil; that is, perfect iuſtice & righteouſnes before God. 2. *A good cõſcience, or a certaine perſwaſion of Gods favor, & a certaine hope of eternall life.* For when as the law both commandeth perfect obedience, & promiſeth eternal life to thoſe that performe it: therfore by order of Gods iuſtice it worketh in nature vncorrupted, as perfect obedience, ſo alſo certaine expectation of reward: according as it is ſaid, *He that doth thẽ ſhall liue in them. If thou wilt enter into life, keepe the commaundements.* 2 A good conſcience. Levit: 18: 5: Mat: 19: 17:

II *In nature nowe corrupted,* and as yet not regenerated by the holie Ghoſt, there are alſo other two vſes of the lawe. 1. *The preſerving and maintaining of diſciplin both in the church, & without alſo.* For the law both being by God himſelfe engraven in the minds of all men, & ſpeaking by the voice of Teachers & Magiſtrats, doth by binding of the cõſcience, & by denoũcing & ordeining of puniſhmẽts, & by ſhame bridle and reſtraine the vnregenerate alſo, ſo that they ſhun open & manifeſt wickednes, ſuch as are contrary to the iudgmẽt of that right reaſon which is even in the vnregenerate, & which muſt be removed before regeneration. *VVhen the Gentiles which haue not the law, do by nature the things contained in the law, they having not the Lawe, are a law vnto themſelues. VVhich ſhew the effect of the law writtẽ in their harts, their conſcience alſo bearing witnes, & their thoughts accuſing one another, or excuſing. The law is given to the lawles & diſobedient.* 2. *The acknowledgement of ſin.* For the law accuſeth, convinceth, & cõdemneth al the vnregenerat, becauſe they are vnrighteous before God, & guilty of eternal dãnatiõ. *VVe know that what ſoever the law ſaith, it ſaith it to thẽ which are vnder the law, that every mouth may be ſtopped, and all the world be culpable before God. Therfore by the works of the law ſhal no fleſh be iuſtified in his ſight: for by the law cõmeth the knowledge of ſin. I knew not ſin, but by the law: for I had not known luſt, except the lawe had ſaid; Thou ſhalt not luſt.* This vſe of the lawe, to wit, the knowledge of ſinne, and of the iudgement of God againſt ſinne, *of it ſelfe* engendereth in the vnregenerate *an hatred of God, and an encreaſe of ſinne.* For ſo much the more doth nature not yet regenerated deſire to commit & excuſe ſin, how much more the lawe vrgeth & preſſeth the prohibition & condemnation of ſin. *The law cauſeth wrath. Sinne tooke an occaſion by the cõmandement, & wrought in me all mãner of cõcupiſcẽce.*

II Two vſes of the Morall law in corrupt nature. 1. Mainetenãce of diſciplin within & without the Church. Rom: 2: 14: 15 1. Tim: 1: 9: 2 Acknowledgement of ſinne. Rom: 3: 19: 20 Rom 7: 7: What this knowledge of ſin worketh by it ſelfe in the vnregenerate and reprobate. Rom: 4: 15: & 7. 8:

Moreover if those vnregenerate be also reprobate, then worketh it at length in them despaire, and blasphemy. Therfore it is called *the ministery of death*. But *by accident* the knowledge of sin is in the elect *a preparing of them vnto conversion*, to wit, God by this meanes constreining and compelling them to acknowledge their owne vnrighteousnes, despaire of any helpe frō thēselves, & by faith to seeke for righteousnes & life in Christ their mediator. *If there had beene a law given, which could have givē life, surelie righteousnes should have bin by the law. But the scripture hath cōcluded al vnder sin, that the promise by the faith of Iesus Christ should be given to them which beleeve.*

2:Cor:3: 7. What it worketh by accident in the elect, & regenerat Gal:3: 21:22

III Seven vses of the Moral law in nature restored. 1: Maintenance of discipline.

III. *In nature restored by Christ*, or in the regenerate, the vses of the moral law are many. 1. *Maintenance of discipline*. For although this vse of the law doth chiefely belong vnto the vnregenerate, who are not brideled by the law of god & righteousnes, (as hath bin already shewed) but by the feare of punishment only & shame not to make open profession of wickednes, absteine frō sin, according to that of the Poet, *The wicked refuse to sin for feare of punishment*: yet hath it place also in the godly. because, for the weakenes & corruption of the flesh prone to sin, it is profitable & necessary that both the threatninges of the law, & examples of punishment should be set before them also, to keepe them in good order. For God threatneth even to the Saintes, if they runne into grievous offences, grievous punishmentes: *If the righteous turne away from his righteousnes, & commit iniquity, Hee shall die for it.* 2. *Acknowledgment of sin*. For this vse, though it principally belong to the vnregenerate, yet it cōcerneth the regenerate also. For even to the regenerate the law is a glasse, wherin they may see the defects & imperfection of their nature, & it instructeth them cōtinually with due contrition to humble themselves in the sight of God, & maketh them to profit & go forward daily in true conversion vnto God, and faith in God, & that as their renewing encreaseth, so their praier should encrease, wherin they begg & crave to be daily more & more cōformable to God & his law. *I delite in the law of God concerning the inner man: but I see another law in my mēbers rebelling against the law of my mind: &c. O wretched mā that I am, who shal deliver me from this body of death?* Cōcerning both these vses of the law, nāely *the maintenāce of disciplin, & acknowledgmēt of sin*, is that saying of Paul to be vnderstood: *The law is our Schoolmaster vnto Christ*: and that alwel in the

Ezek:18:24

2: Acknowledgment of sinne.

Rom 7 22. 23:24:

Gal:3:24

vn-

vnregenerat elect, as in the regenerat. For to the former of these it is *a preparatiō to cōversiō*; to the latter *an encrease of cōversiō*, seing faith cānot be kindled in the hart, nor cōsist therin at al, except opē & manifest trāsgressiōs be eschewed, & sins against the conscience avoided. *Let no man deceive you: He that cōmitteth sin is of the devil.* 3. The third vse of the moral law is to be *a rule of Gods worship & of* Christiā cōversiō. *Thy word, O Lord, is a lātern vnto my feete, & a light vnto my paths. I wil put my laws in their inward parts, & write thē in their harts.* This vse is proper to the regenerate. For although the law also be vnto the vnregenerat a rule of their actiōs before cōversion; yet to thē it is not a rule of worship & thākfulnes towards God, as it is to the regenerate. 4. The moral law delivered & expoūded in the church, is *a testimony of God, that there is a God, & likwise who, & what he is.* 5. The voice of the law soūding in the church is *an evidēt testimony shewing which is the true church, & which is true religiō in the world.* For seing in the church alōe the doctrin of the law hath bin, & now is preserved pure & vncorrupt, which al other sects have, by assēting to manifest errors & impieties, diversly corrupted: the voice thē of the law, which soūdeth in the church, is an evidēt desciphering & declaring which is the people of God, & which is true religion in the world. *6. It is a testimony of the excellēcy of mās nature which was before the fal, & original righteousnes lost in Adam*, that is, it remēbreth vs of the Image of God in mā, which was created in him, & which is restored in him by Christ. *7. It is a testimony of eternal life to come*, wherin we shal again perfectly fulfil the law. For the law was givē to be observed by mē. But in this life it is not fulfilled of vs. Therfore there must needs be yet another life remaining wherein we shal live according to the prescript of the law, that so at length the law may be fulfilled of vs.

1. Ioh. 3. 7. 8.
3. Directiō in Gods worship & Christian conversion. Psal. 119. sect. 14. Vers. 11. Ier. 31. 33. Ezek. 11. 19. & 36. 26. 27.
4. Testimony of God, who, and what he is.
5. Testimony of the tru church & true religion.
6. Testimony of the excellency of mans nature before the fal.
7. Testimony of eternall life.

IV. *In nature perfectly restored & glorified after this life*, although the preaching of the law & the whole ministery shal ceale & have an ende, yet there shal remaine in the elect a knowledge of the law, and there shal shine in them perfect obedience thervnto, & ful conformity with God. Therfore thē shalbe the same vses of the law, which were in nature vncorrupt before the fal. IV

The arguments of Antinomists, Libertines, & other such like prophane Heretiques, who maintein that the law is not to bee taught in the Church of Christ.

Ob.

[[OB. 1. *That which cannot bee kept ought not to be taught, because it profiteth nothing. The law cannot be kept. Therfore it ought not to be taught in Christian churches.* *Aunſ.* 1. This is a fallacy alleadging a falſe cauſe. For the impoſſibility of perfect obediēce of the Law in this infirmity of our nature is no ſufficient cauſe, why the preaching of the law in the church ſhould be deemed vnprofitable: whereas there may be, & indeed are other cauſes, why it is not only profitable, but neceſſary alſo that the law ſhould be taught. For wee have already ſhewed that there are many vſes of the law, even in the regenerate: & therfore it is not neceſſary, that on the remooval or taking away of one end and vſe ſhould follow the taking away of the reſt. If it cannot bee perfectly kept, yet at leaſt it is therfore to be taught, that we may acknowledge this imperfection & defect, to the end we may the more earneſtly ſue for remiſſiō of ſins & righteouſnes in Chriſt, & may ſo much the more cheerfully ſtrive & endevour to attaine to the marke ſet before vs, evē our perfection in Chriſt. Anſ. 2. Here is alſo a fallacy taking that to be generally true, which is but in part true. For that the law may in ſome ſort be kept of the regenerate we have even now proved. Wherefore the Minor ſimply & generally vnderſtood is falſe.]]

Ob. 2. *He that commandeth vnpoſſible thinges commandeth vnprofitable thinges. God in the law commādeth things vnpoſſible. Therfore God commandeth vnprofitable things: Therfore the law is vnprofitable* *Anſ.* This argument is almoſt al one with the former; & we thus anſwere to the Maior: He commandeth vnprofitable things who cōmandeth impoſſible things; that is, 1. *If they be ſimply vnpoſſible.* 2. *If they be alwaies vnpoſſible.* 3. *If there be no other vſes of this cōmādemēt, but that thoſe things be perfectly done which are commanded.* Now we have heard before which are the endes of the law, for which endes of the law before declared, God wil have both the law to be commanded, and vs to be taught the ſame.

Ob. 3. *What God will not give vs in this life, & ſo what wee are not able to attaine vnto, that we may not deſire. God will not give vs perfect fulfilling of the law in this life. Therfore we ought not to deſire perfectly to fulfill the law.* Anſ. We ought not to crave or deſire that which God wil not give vs: that is, except God wil vs to deſire it: and there be great cauſe why we ſhould deſire it. But God willeth vs to crave in this life, and to deſire the perfect fulfilling of the law, 1. *Becauſe he wil at length ef-*

Why wee are to de-

effectuat it in those that desire it: & therfore he wil give it vs after this life, if we desire the same here truly and from our hart. 2. *That we may now goe forward in godlines*, and that the study of living according to the prescript of Gods law may be dayly more & more kindled & confirmed in vs. 3. *That by this desire of fulfilling the law, God may exercise vs in repentance & obedience.*

sire the perfect fulfilling of the lawe by vs in this life.

Ob. 4. *Christ is not the law-giver*, as it is said, *The law was given by Moses: but grace & truth came by Christ. Therefore neither he, nor the ministers of the gospell should teach the law.* Ans. Christ is not the law-giver, as concerning the chiefe and principal function & office of the Mediator. For that is, to bring forth the Gospel out of the bosome of his father, to make request and intercession, to be made a sacrifice for vs, and by the gift of the holy Ghost to reconcile vs vnto God. But a part notwithstanding of this office is, to shew and take away those errors, wherwith the law is corrupted, & to propound the pure doctrin therof to this end, that the minds of men may therby be prepared to heare the preaching of the gospel, which is proper vnto the Messias, and that they being converted, may be instructed, what thankefulnes God requireth of them for the benefit of their redemption. *Christ thē is the law giver, as hee is God, and the author of the* LAW togither with the father: but as he is Mediatour, he is not indeede the law-giver, because he publisheth not the lawe, as it is said, 1. *Ioh.* 2. but yet notwithstanding he is the purger, repairer, and restorer of the law frō corruptions: & this, not principally: but that he might perform the principal function of the Mediatorship, to wit, our reconcilement & salvation. The same answere we make also *concerning the ministers of the gospel*: inasmuch as they are to propound no other doctrin vnto the church, than Christ hath delivered.

Ob. 5. *He that hath satisfied the lawe by punishment, is not bound to obedience, becaus the law either bindeth to punishment or to obedience, but not vnto both togither. But we have satisfied the law by Christs punishment. Therfore we stand not bound to performe obedience.* Ans. We distinguish the Maior. 1. *He that hath suffered a sufficient punishment, is not bound to obedience*, to wit, not to the same obedience, for the omitting wherof he suffred punishment: but after the satisfaction hath bin made by punishment for sin committed, he is bound notwithstāding hence forward to obey the law, or to suffer new punishment, if

through

if through new disobedience hee breake the law. 2. He that hath satisfied not by his own punishment, but by anothers, & is received into favour with God without his owne satisfaction ought to obey the law, though not as therby to satisfie for sins, yet *to shew his thākfulnes*: that is, he ought to order and direct his life, according to his wil, by whō he is redeemed, and of whō he is received into favor. For no man is therfore punished for sin cōmitted, or delivered frō the crime therof, that he should persist in it, but that he should leaue off hence forward to cōmit sin any more, & to offend him, vnto whom he is recōciled. Wherfore in like manner wee also, because Christ hath satisfied for our sins, stand bound to performe the obedience not of the time past, but of the time to come, & this also are we bound to perform, not for any expiation or recompēce of those sins, which either we haue committed, or do cōmit, or hereafter shal cōmit, but for the shewing of our thankfulnes for the benefit of Christ. wherby we are delivered frō sin & death.

Rom 6:7:11 2.Cor.5.14 15. This doth S. Paul teach, *He that is dead, is free frō sin.* Again, *Likewise thinke ye also that ye are dead to sin, but are aliue to God, in Iesus Christ our Lord. If one be dead for al, then were al dead. And he died for al, that they which liue, should not henceforth liue vnto themselues, but vnto him which died for them, & rose againe.*

Ob. 6. *Christians are not ruled by the law, but by the spirit of regeneratiō, according as it is said; yee are not vnder the law, but vnder grace.*

1.Tim.1.9. *The law is not giuē vnto the righteous mā. Therfore it is not to be taught in the Church of Christ.* *Ans.* Christians are not ruled, that is, are not cōpelled & cōstrained by the law & fear of punishment vnto whatsoever discipline or order, like as are the wicked: but yet they are taughte & instructed by the Law of God, what worship is pleasing vnto God, & the holy Ghost vseth the voice of the law to teach and incline them to an obedience not constrained or hypocriticall, but true & voluntary, so that not only the lawe commaundeth them what to doe, but the spirit also of grace doth giue them ability to obey. For this is, *not to bee vnder the law, and the law not to be giuen vnto the righteous.* So then *the bond* and *doctrine* remaineth, albeit the *condemnation* & *constraint* is taken away. For vnto this are we bound, that our obedience be most

Rom.8: 12: free and voluntary. *We are debters, not to the flesh, to liue after the flesh. The law is not given to the righteous man*, to wit, constraining and condemning him.

Ob.

[Ob.7. *We are not vnder the law, but vnder grace: Therfore the law bindeth vs not. Anſ.* his is a fallacy miſinterpreting the words allead- [Rom.6.14
ged. For *Not to bee vnder the law* importeth not as much as, *not to bee held or bound to the obedience of the law*, but to be freed frō the curſe or conſtraint of the law: as, *To be vnder grace*, is, To be iuſtified & regenerated by the grace of Chriſt. Rep. *They who are boūd to perform the law, & performe it not, are ſubiect to damnatiō: But we are not ſubiect to cōdemnation: For, There is no cōdemnatiō to them that are in Chriſt Ieſus. Therfore we are not boūd to perform the law. Anſ.* The maior is true, but with theſe conditions. 1. If he that is bound to perfourme the law, bee bound to performe it *in his own perſon*: but we are bound to performe, & do perform the law, not in our ſelues, but in Chriſt. 2. If he be boūd to perform it in himſelfe *alwaies*, or at al times *perfectly*: but we *in this life* are not bound to performe the law *perfectly* in our ſelues, but only *to begin obedience* according to al the commandements therof. Rom.8.1

Ob.8. *The law is The letter which killeth, &, The miniſtery of cōdēnatiō. But, There is no condēnatiō to thē that are in Chriſt Ieſus. Therefore the law pertaineth not to thē that are in Chriſt Ieſus, that is, Chriſtians. Anſ.* 1. Here is a faſſacy of Accidēt. For the law is *The letter which killeth*, not of it ſelfe, but by the default of men, who the more they ſee & perceiue a diſſimilitude between thēſelus & the law, the more they deſpaire of ſalvatiō, & ſo are killed. 2. The law alone without the goſpel is *the letter*, that is a doctrin teaching only, requiring obedience, denoūcing Godswrath & death to the diſobedient, & not working that ſpiritual obedience which it requireth. But beeing ioined with the Goſpell which is *the ſpirit*, it alſo beginneth to become *the ſpirite*, that is, effectual vnto obedience in the godly: becauſe the regenerat begin of their own accord to obey the law. The law thē is *the letter*, to wit, 1. *Alone by it ſelf & without the goſpel. 2. In reſpect of vnregenerat nature.* Cōtrari wiſe the goſpel is *the ſpirit*, that is, the miniſtery wherby the holy ghoſt working in vs ſpiritual obedience is givē, not that al who heare, forthwith receiue the holy ghoſt, & ar regenerated, but becaus by it faith is received, wherby our harts are quickned, ſo that they begin obedience to the law. Wherfore hereof it followeth not that the law is no longer to be taught in the church. For Chriſt ſaith of himſelf: *I am not come to deſtroy the law but to fulfill it. Through faith wee eſtabliſh the law.* And chriſt *in himſelf* fulfilled the law 2. waies: 1. *By doing*. 2. *By ſuffering*. For he was iuſt & righteous in himſelf, & brake no tittle or iote of the law, 2. Cor: 3. 6. & 9.

Howe the law is the letter: and how the goſpell is the ſpirite. Look pa. 48

Mat. 5.17. Rom:3. 31

Chriſt in himſelfe fulfilled the

lawe two waies: & in vs 2 waies:

& (for our sakes) partly did those things which he was not boũd to do, partly sustained the punishment of the law. *In vs* likewise he fulfilled it two waies. 1. *By teaching it vs.* 2 *By giving vs his holy spirit for assistãce in the performance thereof in some measure*, as we haue heeretofore in the doctrine touching the *Abrogation of the law* more fully declared.

Rom 7:8: Two waies by which the lawe is saide to encrease sin.

Ob. 9. *That which encreaseth sin is not to be taught in the church The law encreaseth sin. Therefore it is not to be taught in the Church. Ans.* There is a fallacy of Accident in the Minor. The law encreaseth sin *by an accident*, to wit, by reason of mãs corruptiõ, and that two waies: 1. Because mans nature is so corrupt & wayward from God, that men do not what they know to be pleasing vnto God; & contrariwise earnestly desire, and most wilfully commit, yea even with greedines, that vvhich they know he hath forbidden. 2. Because it causeth wrath; when men, the more they know by the law their sinnes, & the punishmentes they haue deserved, the more they fret against God, hate, & despite him, & runne into desperation. But *of it selfe* the law worketh righteousnesse, conformity with God, the loue of God &c. The law also *by it selfe encreaseth sin*, but the word *encrease* is then takẽ in another sense: to wit, it sheweth vnto vs, & forceth vs to acknowledge the greatnes & multitude of our sinnes: but it doth not so encrease sin, as to make that sin, which is little in it selfe, more great and grievous. So then there are foure tearmes in the argument by reason of the ambiguity of the middle tearme therein, namely, the word *encreaseth*.]

Rom 7 4: Gal 2·19:

✲ ✲ Ob. 10. *Yee are dead to the law by the body of Christ, that yee shoulde be vnto another, even vnto him that is raised vp from the dead, that yee should bring forth fruit vnto God.* And *I through the law, am dead to the law, & that I might liue vnto God, I am crucified with Christ. Thus I liue: yet not I now, but Christ liveth in mee, & in that that I nowe liue in the flesh, I liue by the faith in the son of God.* Hence they conclude: *If we be dead to the law, and are Christs, who now liveth in vs, then is not our life now schooled and ruled by the direction of the law, but by Christ only. Ans*

Rom 3. 31: But seeing the Apostle himselfe saith, *That the law is not made void, but established by faith*: this phrase, *to die vnto the lawe*, doth not signifie to be exempted from the obedience of the law, but to be freed from condemnation, and from the provokement of sin, which the law worketh in the vnregenerate; whereas we being engraffed into Christ, enioie in him both a ful satisfaction for our sins, for which the lawe condemned

vs,

vs, and the ſpirit of regeneration bending and inclining our harts, not to an hatred of the law, wherewith they firſt did burne, but to the ſtudie and deſire of obedience and righteouſnes. Therefore he addeth, *That yee ſhould be vnto another who is raiſed vp from the dead, that wee ſhould bring forth fruit vnto God.* Again, *we are delivered from the law being dead vnto it, wherein we were holden, that we ſhould ſerue in newneſſe of ſpirit, and not in the oldnes of the letter.* In the other place, this is the Apoſtles meaning: *I through the law*, to wit, which accuſeth ſins, and terrifieth the conſciences of mē, *am dead to the Law*, that is, ceaſe to ſeeke for righteouſnes in the law, and begin to ſeeke for it in Chriſt. For this is it which he addeth, *I am crucified with Chriſt*, namely, by the participation of Chriſts merit, & the mortification of ſin, *that I might liue to God*: according to the wil of God expreſſed in the law. *For he liveth to God*, who obeieth God, and honoureth him through his obedience. But this the doctrine of the law doeth not worke in nature nowe corrupted, except we paſſe frō the law to Chriſt by faith, that he may liue in vs, and we in him, that is, that he may be effectual in vs through the working of his holy ſpirit: firſt, *by ſuggeſting and ſpeaking comforte in our heartes, of the remiſſion of our ſinnes*; then, *by making vs like vnto himſelfe by regeneration*, that the Law may no longer condemne vs & cauſe wrath: but *we may delight in the Law of God, concerning the inner man.* Rom. 7. So then are we delivered frō the Law, and die to the law, ſo Chriſt liveth in vs that we begin to delight in the Law, and to order our life according to the preſcript therof. For Chriſt doth not reſtore any other righteouſnes, or any other image of God in vs by his ſpirite, than which was created by our nature, darkned & ecclipſed by ſin, and deſcribed in the lawe; neither is there another ſpirite, author of Gods law, and worker of our conformity with God in our nature vncorrupted and reſtored.

Rom. 7:4.

Rom. 7:6.

Ob 11. *I will make a new covenant with the houſe of Iſraell, not according to the covenant that I made with their fathers. Heere they ſaie, That God promiſeth not to renue the old covenant, which is the lawe, but to make a new, which is the goſpell. Wherefore not the law, but the goſpell only is to be taught in the church of Chriſt.* But it is manifeſt, that *the new covenant* is not divers from the old, as touching the *ſubſtantiall*, but only as touching the *accidentall* parts, or conditions, and circumſtances therof. For although the old ſhadowes and darke types are ta-

Ier. 31:31.

ken

kē away, & a moſt cleare doctrine, of the prophecies & figures fulfilled by Chriſt, hath ſucceeded: & the grace of the holy ghoſt is ſhed more plentifully on mē in the new Teſtament than in the old: yet notwithſtā ding there was one & the ſame māner & way both of obtaining ſalvation, & of Gods ſpiritual worſhip, in times paſt, that now is. Vnto this beare witnes the words thēſelues of the Prophet Ieremy: *I will writ in their heartes my law*, hee ſaith not another lawe, but the ſame which in times paſt I gaue thē: *I will bee their God, & they ſhall bee my people: I will forgiue their iniquity, & will remēber their ſins no more.* For theſe cōditions of the covenāt, are found as wel in the old, as in the new. The difference only is, that theſe are not the proper benefits of the law, but of the goſpel, which two parts of the olde & new Teſtament the prophet here oppoſeth one to the other, calling *the law the old covenant*, & *the Goſpell, the new covenant*, as being the principal part of the covenāt: & therfore he aſcribeth theſe bleſſings to the new covenāt, becauſe theron depēded whatſoever grace of Chriſt befel vnto the old Church, & therin are thoſe bleſſings more fully manifeſted & exhibited by Chriſt which were alſo promiſed & grāted in the old for Chriſt. If then God wil write the law, which was firſt written in tables of ſtone, in the harts of men in his new covenāt; he doth not aboliſh, but eſtabliſh the Law by the preaching of the goſpel, whereby the harts of mē are regenerated, that they may begin to obey the law: & therfore he delivering here a difference between the law & the goſpel, doth ſo ſubſtitute the newe covenāt to the old, as that he ſaith, that that part of the covenāt, which is the Moral law, muſt be reteined & written in our harts. Now if they vrge thoſe words, which the Prophet addeth: *They ſhall teach no more every man his neighbor, for they ſhall all know me*: That hereby they may conclude, *That men are not in the new teſtament to be willed to knowve God, for that they ſhal of thēſelues know & obey him*: they erre too groſſely, going about to remoove the inſtrumental cauſe, by reaſon that the effect in the new Teſtament is greater & more plentiful. For, that men may know god, and of their own accord obey him, the holy ghoſt worketh by the doctrine of the law and the Goſpell. Neither doth it follow *that they are not bound, neither are to bee vrged by incitements of exhortation, becauſe they doe their dutie of themſelues*: For binding and exhorting is a farre other thing, than conſtraining. *Wherefore in two reſpects hath the law place in inſtructing the regenerat*: namely, that they

Heb. 31. 33.

Ier. 31. 34.

Ier. 31. 34.

may

may learn of the Law the wil of God, & may also by the Law bee more & more incited willingly to obey God. ✻

Ob. 12. *The law is not necessary vnto salvatiõ. Therfore it is not to be taught in the church.* Ans. This reason is a fallacy, reasoning that not to be simply so, which is not in some respect so. For albeit the law is not necessary to this, that we should, *through our obedience to it*, be saved, yet it is necessary vnto other thinges, as hath beene taught already in the doctrine concerning the vse of the Law.

Ob. 13. *In Christ are hid al the treasures of wisedome & knowledge.* Againe, *Ye are cõplete in him. Of his fulnes have al we received. Therefore we must not go backe from Christ to Moses, & there is no need of the law in the church of Christ.* Ans. This reason deceiveth by inferring a false cõsequent, because it proceedeth frõ the putting of the whole, to the denial of a part. The whole wisdome & knowledge, that is, the doctrine of Christ delivered by him vnto vs, is sufficient & necessary for the Church: but a part of that doctrin is the Moral Lawe also: because Christ cõmandeth not *faith* only, but *repẽtance* also & amẽdement of life to be preached in his name: & he himself delivered & declared the law. The compleatnes therfore & perfection of our wisdome & salvation, which we have in Christ, doth not exclude, but include rather & comprehendeth the doctrine of the Lawe.

Col 2:3:10
Iohn 1:16

OF PRAIER.

Quest. 116. *Wherefore is praier necessary for Christians?*

ON THE 45. SABBOTH.

Ans. Because it is the chiefe part of that thankfulnes which God requireth of vs.[a] And also because God giveth them only his grace and holy spirit, who with vnfeigned groanings begge them continually of him, and yeelde him thankes for them.[b]

[a] Psal. 50:14 15
[b] Mat. 17:7.8 Luk. 11:9 13. Mat 13:11 15.

The Explication.

Many Questions may be mooved concerning *Praier*, but the chiefe Questions heereof are foure:

1. *What praier is, & how many sorts there are of praier.*
2. *Why praier is necessary.*
3. *What is required to true praier.*
4. *What is the forme of praier by Christ prescribed.*

1. *What praier is, & how many sorts of praier there are.*

Praier is the invocatiō of the true God, *proceeding frō an acknowledgmēt & sense of our necessity & need, & frō a desire of* Gods *bounty, in true cōversion of the hart, & in a cōfidence of the promise of grace for Christs sake the* Mediator, *begging at* Gods *hāds necessary blessings,* Corporal *& spiritual, or giving thāks vnto him for the receipt of these.* The *General* of Praier is *Invocatiō*, or, Adoration. But Adoratiō is oftētimes takē for *the whole worship of God*; becausе, whō we worship, him we accōsit for the true God. *Praier* is a part of Invocatiō. For *Invocation*, or, to invocat or cal vpō God, is, to crave of the true God any thing that is necessary, both for the soule & body, & to give thanks for benefits received of him. Hereof it is here vsed as the general of Praier. Wherefore Praier cōpriseth these two specials or parts: namely *Petitiō* or Praier in special so called, & *thāksgiving*. *Petitiō* is a praier craving of God blessings necessary both for the soule, & for the body. *thāksgiving* is a praier acknowledging & magnifieng benefits received of God, & binding the thākful party to thākfulnes acceptable to God. *Thankfulnes* in general is an acknowledgmēt or professiō of the quality & quātity of a benefit received, & a volūtary binding to the performance of duties mutual, possible, & lawful. Thākfulnes therfore cōteineth two things, to wit, *truth*, & *Iustice*. S. Paul maketh mention of four sorts of Praier: 1. *Deprecatiōs*, against evil things. 2. *Petitiōs* for good things. 3. *Intercessions* & requests for others. 4. *thāksgiving* for benefits received, and evils repelled or removed from vs. Praier also is distinguished with respect vnto the circūstāces *of perso* & *place*, into *privat* & *publike* Praier. *Private praier* is the cōferēce of a faithful soule with God, craving apart for himselfe or others certeine blessings or benefites; or giving thāks for some received. This is not tied to words, & places. For oftentimes an anguished & pēsive hart, instead of words powreth out sighs & groanes only: & the Apostle cōmādeth that *mē pray every where lifting vp pure hāds*: *Publike praier* is that which is vttered vnto God vnder a certein form of words by the whol church, in their assēblies, the Minister saying before thē, as in opē cōgregatiōs it is meet he should. To this is the vse of our toūg required, & therfore Christ said, *VVhē ye pray*, Say. For to this end was the toūg especially made, that God might be magnified by it. &, *Out of the abundance of the hart the mouth speaketh*. Lastly hereby others also are to be invited to the lauding & praising of God.]

Invocation the general of praier.

Praier hath two partes 1 Petition 2: Thanksgiving.

What petition is.

What thanksgiving is.

What thākfulnesse is.

Foure sorts of praier.

1:Tim:2:1:

Private & publique praier.

What private praier is:

1:Tim:2:8.

What publike praier is

Luke 11.2:

2. *VVhy*

2 *Why praier is necessary for Christians.*

THe causes, for which praier is necessary, are these, 1 *the cõmãdemẽt of God*: becausse God hath cõmãded that we cal vpon him, & wil this way chiefly & principally bee worshipped & magnified by vs. *Cal vpõ me in the day of trouble. Aske, & it shal be givẽ you. When ye pray, say our Father, &c.* 2. *Our necessity & wãt*: For we receive not of God those blessings which are necessary for our safety & salvation, except we aske thẽ of him. For God hath promised them to such only as aske him. So that praier is as necessary for vs, as craving of almes is necessary for a begger. Now, what we speake of the necessity of praier, the same is also to be said of the necessity of thanksgiving. For without giving of thãks we leese those things that are givẽ, & receive not such things as are to be givẽ, & are necessary. The necessity of both wil easily appeare, whether wee consider the effects of faith, or the cause of faith, & so also faith it selfe. Faith is kindled or encreased in no mã, who doth not aske it: no man hath faith, who giveth not thãks for it: & they which are indued with true faith, aske the grace of God, & they who haue tasted of gods grace, shew thẽselves thankful vnto God for it, and do more & more crave & desire it. *The love of God is shed abroad in our harts by the holy ghost, which is given vnto vs.* And the holy ghost himselfe also is obtained by petition or praiers. For the holy ghost is given to none, but to him that desireth him. Ob. 1 *But we see the wicked also to receive many gifts of the holy ghost, who yet desire him not. Therefore not only they that desire him, receive him.* Ans. The wicked verely receive many gifts, but not those principal gifts, neither those that are proper to the elect, such as are faith, repentãce & cõversion, remissiõ of sins, regeneratiõ. & further, what gifts the wicked receive, those are not availeable vnto thẽ, neither do they receive thẽ to salvatiõ. Rep. *Infãts crave not the holy ghost: & yet they receive him. Ans.* The holy Ghost is not givẽ but to thẽ that aske him, that is, to those of yeeres & vnderstanding, who are able to aske him. But even Infãts also aske & craue the holy Ghost after their manner, having, to witte, in possibility, an inclinatiõ to faith: & therfore potentially they aske the Holy ghost, or have an inclination to aske him. *Out of the mouth of verie babes & sucklings hast thou ordeined thy praise.* Ob. 2. *The effect is not before his cause. But praiers are the effectes of the holy ghost, inasmuch as no mã can aske the holy ghost, who hath not the holy ghost, & hee alone worketh*

Psal. 50. 15. Matth. 7. 7. Luke 11. 9.

Rom. 5. 5.

Psalm. 8.

praier in vs. Therfore the holy ghost is not received by praier, but is in vs before praier: & so by cõsequent he is not given to thẽ only that aske him.
Ans. The effect is not before his cause, that is, in order & nature; but in time they are both togither. So *the holy ghost*, & *the asking of him* are both togither at one time in vs, though not in the sãe order & nature. For the holy ghost is in vs *according to nature* before praier: because we thẽ first begin to desire him, & to aske him of god, whẽ he is givẽ vnto vs. But albeit the holy ghost is *according to nature or order* first in vs, yet he is not first in vs *according to time*. For assone as the holy ghost is givẽ, we begin to desire his presẽce: & assoone as we desire & aske him, he is givẽ vs: that is, in the same moment God worketh in vs a desire of the holy ghost, & giveth him vnto vs. And indeede he worketh a desire of him in vs by cõmanding vs to aske him; & working this desire in vs, he withal giveth him vnto vs, when we aske him. For God doth not so worke in vs, as a ray of the Sũne lighteth on a vessel, to wit, *in time*, but *in an instãt*. For this gift is at once *givẽ, takẽ, & desired*. We might also put a distinctiõ betweene *the beginning* & *the increase* of the spirit, because we cãnot crave the latter, except we have the former. For no mã desireth him, but hee who hath in himselfe the beginning of him: But the first solutiõ & answere sufficeth to satisfy this obiection. Whereas then it is said of Christ. *Howe much more shal your heavẽly Father give the holy Ghost to them that desire him?* this must not bee vnderstood of the *increase* only, but also of the *beginning* of his giftes and graces.

Luk. 11. 13.

Quest. 117. *What is required vnto that praier, which shall please God, and be heard of him?*

Ans. That we aske of the only true God, who hath manifested himselfe in his word,[a] al things, which he hath commanded to be asked of him,[b] with a true affection & desire of our hart,[c] &, through an inward feeling of our neede & misery,[d] cast our selves down prostrat in the presẽce of his divin Maiesty,[e] & build our selvs on this sure foũdation,[f] that we, though vnworthy,

[a] Revel. 2: 9 Iohn 4. 22:
[b] Rom. 8. 26
[c] Iohn 5: 14 Iames. 1: 5: Io: 4: 23: 24 Psal. 145: 18
[d] 2. Chro: 20 12 Psal: 2: 11 34: 17: Isa 66. 2:
[e] Ro 10: 14: & 8 15: 16:
[f] Iames 1: 6.

thy,

thy, yet for Christs sake are certainly heard of God, [g] even as he hath promised vs in his word. [h]

[g] Ioh: 14: 13 & 15: 16: & 16 23: Dan: 9: 17.
[h] Mat: 7: 8: Psalm: 27: 8 & 143: 1:

Quest. 118. *What are those things which he commandeth vs to aske of him?*

Ans. All things necessary both for soule & body; [i] which our Lorde Iesus Christ hath compriſed in that praier which himselfe hath taught vs.

[i] Iam: 1: 17: Mat. 6: 33.

The Explication.

THe cõditions & circumstãces of true praier are, 1. A *direction of it vnto the true God*, that we make our praier vnto the tru god manifested in the church by his Propheticall & Apostolike word, & by his works of Creatiõ, Preservation, & Redẽption of the church. And this true God is the eternal Father, Son, & holy Ghost. *As wee haue receiued* (saith Basil) *so are we baptised: & as we are baptised, so we beleeue & as we beleeue so we adore & worship the Father, the Son, and the holie ghost.* 2. *The knowledge of Gods cõmandement.* For without gods cõmãdement we doubt of being heard. But the soule that looketh into Gods cõmãdemẽt, confidẽtly resolveth that his praiers are acceptable vnto God, because the worship which God requireth of vs in his word, cannot be vnwelcome or loathsome to him. Wherfore when we pray we ought thus to resolue: *I call vpõ thee, because thou hast cõmanded me.* 3. *The knowledge of those things which are to be asked.* God will not haue vs direct idle & wãdring desires to him, vncertain what we would aske. For evẽ a Prince would think himself scorned, if thou shouldest kneele before him, & knowest not what to aske. So god wil haue vs cõsider & know such things as we are to aske of him otherwise it is not praying, but mocking of God. Now we of our selues know not what to aske: & therefore hath Christ prescribed a forme of praier, out of which wee may learne what thinges we are to aske of God. Wee are to aske (that I may summarily compriſe them) things both *certaine*, and *allowed*, and permitted by god. These are of two sorts, *Spirituall*, and *Corporall*.

Eight cõditiõs of true praier.
1. A direction of it to the tru god
2. The knowledge of Gods cõmãdement.
3. The knowledge of the thig we are to aske
Things to be asked in praier.
1: Spiritual.
2 Corporal.

Why spiritual, & why corporall things are to be asked

God wil have vs aske both of him: *Spiritual thinges*, becauſe they are neceſſary to ſalvation: *Corporal things*, 1. *That the deſire of thē may be an exerciſe of our faith, & confirme our truſt & cōfidence of obteining things ſpiritual & availeable to ſalvation.* The reaſon is, becauſe no mā can looke for good & ſaving things at Gods hāds, except he have God reconciled vnto him. 2. *That vvee may cōſider & profeſſe his providēce*, knowing that neither theſe vnneceſſary & corporall thinges befal vs by chance or fortune. 4. *A true deſire of thoſe thinges vvhich are to be asked.* God wil not haue our petition to be Hypocritical or faigned, nor bred in our mouth, but in our heart: hee will have vs to pray with a true affection & deſire of the hart. For it is not the words of the mouth, but the groanes of the hearte which make true praier; as the Lord ſaith to Moſes, *VVhy doſt thou cry vnto me?* whē yet Moſes ſpake no thing. Therfore *an ardent deſire* is to be made the *general* in the definitiō of al praier. 5. *A ſenſe & feeling of our own want.* The acknowledgment & feeling of our own want is the fountaine frō whence our deſire ariſeth. For what thou thinkeſt not thy ſelfe greatly to want, that doſt thou not earneſtly deſire: *Pray; for al ſtand in need of God.* 6. *Humiliation, that is, true repentance.* We muſt needs have alſo true humility, true acknowledgment of our own vnworthines, or true repētance & converſion; & ſo proſtrate our ſelves in ſuppliant maner before his divine maieſtie, 1. *Becauſe* God *oweth vs nothing.* 2. *Becauſe we are his enemies before our cōverſion.* *God doth not heare ſinners*, that is, proud ſinners, ſuch as was that Phariſee. And *how greatly true humiliation, repentance, or converſion is required to praier*, even that doth ſufficiently ſhew, *in that the promiſes of God belong onely to ſuch as are converted.* Wherfore without converſion no man can pray according to faith: And without faith no man can be aſſured that he ſhal bee heard, neither receiveth he what he asketh. 7. *A confidence in the Mediator*, that we may reſolve that both our *perſon* & our *praiers* pleaſe God, not for our own worthines, but for Chriſts ſake our Mediator. So Daniel praieth that he may bee heard *for the Lords ſake*: and Chriſt willeth vs to pray vnto his Father *in his name.* Our praiers are to be put on our *altar* Chriſt: ſo ſhal they be acceptable to God. 8. *Confidence of being heard.* In the former, *faith* is required; wherby we with ful cōfidence reſolve that we are through Chriſts merite iuſt before God, & that God is reconciled vnto vs by Chriſt: Here *the faith of being heard* is required,

4: A true deſire of the thinges we aske.

Exod. 14: 15

5: A ſenſe & feeling of our own want

Hom. odyſſ. 2

6: Humiliation.

Iohn 9: 31

Luk 18: 11

7: Cōfidēce in the Mediatour

Dan. 9: 17.

Ioh. 16: 23.

Heb. 13: 10

8 Cōfidēce of being heard

which

which cānot ſtād without the former faith of being iuſtified. *Becauſe ye are ſōs, God hath ſēt forth the Spirit of his Son into your harts, which crieth* Abba, Father. *He that cōmeth to God muſt beleve that God is, & that he is a rewarder of thē that ſeeke him* But here in this ful perſuaſion of being heard, we are to obſerve the difference of ſuch things as are to be deſired. Some gifts are *neceſſary to ſalvatiō*, as *ſpiritual* gifts: Some are *corporal, without which we may be ſaved*. Spiritual bleſſings are *ſimply* to be deſired, with a truſt & ful perſuaſiō of being heard, even that we ſhal receive thē as we deſire: that is, in ſpecial. *But gifts, which are not neceſſary to ſalvatiō, whether they be corporal, or elſe ſuch ſpiritual, as without which wee may bee ſaved*: theſe are to be deſired verily, but with a condition of Gods wil & pleaſure, that he wil give thē vs, if they ſerve for his glory, & be profitable for vs; or that he wil give vs other of better quality either at this, or ſome other time. We muſt follow in asking theſe benefits the Leper, which ſaid, *Lord, if thou wilt, thou cāſt make me clean*. For neither do the elect, whē they aske ſuch things, deſire ſimply to be heard. For oftentimes we aske thinges, not knowing what, & what maner of things they be, & ſo neither know we whether the obtaining of thē in ſpecial (if we ſhould be heard in thē) wil profit vs, or be pernicious & hurtful to vs. Ob. *He that asketh doubtfully, asketh not according to faith, neither is heard. We aske corporal bleſſings doubtfully, becauſe we aske thē with cōdition. Therfore not according to faith.* Anſ. 1. The Maior is either particular, or falſe. For the nature of faith requireth that we be certein, not of al corporal benefits, but only of ſpiritual bleſſings which are neceſſary to ſalvatiō, as of remiſſion of ſins, & of life everlaſting. In corporal bleſſings it ſufficeth if faith ſubmit it ſelfe to Gods word, & crave & looke for ſuch things as are availe able to ſalvatiō. Anſ. 2. The minor alſo may be denied. For albeit we aſke corporal bleſſings with a cōdition, yet do we not ſimply doubt of obteining them. For we beleeve that we ſhal receive thoſe corporal bleſſings which we aske of God, ſo that they be expediēt for vs vnto ſalvatiō; & otherwiſe if they are like to prove hurtful vnto vs, we deſire not to be heard in that which we pray. Therfore we nevertheleſſe aske in faith, whil we ſubmit our ſelves to the word & wil of God, & deſire to be heard according to his good pleaſure. For faith ſubmitteth it ſelf to every word & wil of God: & the wil of God is this, that we aske ſpiritual things *ſimply*, & corporal *conditionally*; and that wee reſolve with our

A difference of thinges to be praied for

Matth. 8. 2

ſelves, that we ſhall receive the former in ſpeciall; but the latter as far forth as they ſerve for gods glory & our ſalvatiō. And thus if wee pray, we doubt not to be heard. 9. A *Confidence & truſt in Gods promiſe*, that we know & thinke that god hath promiſed to hear as many as cal vpō him, with thoſe cōditiōs before alleadged. *Cal vpon mee in the time of trouble, ſo wil I hear thee, & thou ſhalt praiſe me. Before they cal, I wil anſwere, & whiles they ſpeake, I wil heare.* Without this promiſe of hearing, there is no faith; without faith praier is but vaine. Except we give faith & credit to gods promiſes, & think of thē while we are praying, they avail vs nothing, neither cā we deſire ought with good cōſciēce: but rather, whē after this ſort we know not what we aske, doubting of gods hearing of our petition, we do not pray, but mocke god. Now the cōfidēce which we have of gods promiſe in hearing vs, breedeth in vs a certainty of his hearing & our ſalvatiō: & this certainty kindleth in vs a ſtudy of invocatiō, & of making ſupplicatiōs vnto god. By theſe cō ditiōs & circūſtāces of ſincere & true praier it doth eaſily appear, *how much the praying of the godly & the wicked differ.* The *godly* endevour to obſerve al theſe cōditiōs in their praying: The *wicked* contrarily either omit & neglect thē al, or keeping one or two cōditiōs, erre in the reſt. *Some erre in the knowledge of the nature & wil of god*, therin omitting the firſt cōditiō: *ſome erre in the things which are to be asked*, whē they aske either evil things, or vncertain, or not approved by god. *Some ask theſe hypocritically*: ſome *without a feeling of their wāt*: ſome *not with a cōfidence in the Mediator*: ſome *perſiſting in their wickednes, think yet that god heareth thē*: ſome *deſire things neceſſary to ſalvatiō, with a diſtruſt & confidence*: ſome laſtly *aske, not thinking of gods promiſe, & therefore not according to faith.*

9. Confidence in Gods promiſe Pſal. 59. 15. Iſa. 65. 24.

a differēce betweene the praier of the godly and the wicked.

Queſt. 119 *What praier is that?*

Anſw. Our Father,[a] which art in heaven: Hallowed bee thy name: Thy kingdōe come: Thy wil be done in earth, as it is in heaven: Give vs this day our daily bread: And forgive vs our treſpaſſes, as we forgive thē that treſpaſſe againſt vs: And lead vs not into tēptation, but deliver vs from evil. For thine is the kingdome, the power, & the glory, for ever, & ever. Amen.

ON THE 6. SABBOTH

[a] Math. 6. 9: 10. 11 12. 13: Luk. 11. 2. 3. 4.

The

The Explication.

THe form of praier prescribed by Christ vnto vs is recited by the two Evangelists, Matthew, & Luke. This questiõles is the best, most certein, & most perfect form of praier. For it was delivered by Christ who is the *Wisdome* of God, & his words his heavẽly father alwaies acknowledgeth & heareth. Moreover it cõteineth most briefly al things that are to be desired, necessary for the soule & body. Lastly it is a rule wherby al our praiers must be directed. Some demãd *Whether we be so tied to this form of praier, that in praying we may vse no other.* Ans. Christ delivered this form vnto vs, not that we should be tied to these words; but that we might know. 1. *What things to aske.* 2. *How to aske thẽ.* For it is a general form of the *maner* wherby, & the *things* which we are to aske. Now it falleth out oftẽtimes that particular benefits ar necessary for vs, which we must ask of God, according to those sayings of scripture: *What soever ye shal aske the Father in my name, he wil give it you. If any of you lacke wisdome, let him aske of God, & it shal be given him. Pray that your flight be not in the winter.* But these, as touching the words are not in this praier. There are also many exãples of praier in the old & new testamẽt, which, as cõcerning the words differ frõ this: as the praiers of Iosaphat, Salomon, Daniel, Christ himselfe, the Apostles, & others, which nevertheles were heard of God. Wherfore the form of praier delivered vnto vs by Christ, is wholy a thing indifferẽt. Ob. *We may not be wiser thẽ Christ: therfore seeing he hath appointed vs a certain form of praier; we must hold vs cõtented therwith: & therfore we do amisse, whẽ we vse other forms of praier.* Ans. We may not depart frõ that forme, if Christ wil have vs tied vnto it: but he wil not have vs tied to these words, *because his purpose was,* whẽ he taught his disciples to pray, to deliver a briefe sum of those things, which we are to aske of God. Rep. *That is to be retained, thã which no better cã be invẽted: We cãnot invent a better forme, & better words than are these of Christ himselfe. Therefore wee must retain also the forme & words of Christ.* An. We cãnot invẽt better words, neither a better form, to expresse this sum of such things as are to bee desired, which is as it were the general of al things that are to be desired. These generals of Gods benefits, which Christ in this form hath prescribed vnto vs to be desired, cãnot be proposed in a better form: but Christ wil haue vs also to descend to specials, & ask particular benefits according to our necessity

Two causes why Christ delivered vnto vs this forme of praier.

Ioh: 14: 13: Iames 1: 5: Mat. 24. 20

2. Chro. 20. 6: 2. king. 8: 15 Dan: 9 4: Iohn 17: 1: Act: 4: 24:

For

For that forme prescribed by Christ is nothing else, but a set or course of certain heads, or generals, whereunto all benefits as wel corporal, as spiritual, may be referred. And when Christ willeth vs to desire the generals, he willeth vs also to desire the specials. And further also those which are here put in general, we are in like manner for this cause to declare in special; that we may be led into a consideration of our necessity, and to a desire of making our petition to God to help our necessity. Now that we may do this, we haue neede also of speciall formes of praying. For to the explication of generals by their specials, wee haue neede of another forme. But yet all other formes of praier must agree with this form prescribed by Christ. [Hence Augustine testifieth that *All the praiers of the Saintes extant in Scripture are contained in the Lordes praier*. And he addeth farther that, *it is free for vs to say the same thinges in other wordes, when wee pray: but it is not free for vs to say or mention other thinges* than are cõprised in this forme of praier.]

[*Augustin. ad Prob*]

Quest. 120. *Why doth Christ teach vs to call God our Father?*

Answ. That presently in the very entraunce and beginning of the praier, hee might stirre vp in vs such a reverence and confidence in God, as is meete for the sonnes of God; which must be the ground & foundation of our praier: to witte, that God through Christ is made our Father, and will much lesse deny vnto vs those things, which we aske of him with a true faith, then our earthly Parents deny vnto vs earthly things.[a]

[a] Mat 7.9. 10.11. Luk.11. 11. 12.13.

The Explication.

THis praier of Christ hath three partes, *a Proeme, Petitions, and a Conclusion.*

The Proeme is, *Our father which art in heaven.* The Proeme hath two parts, 1. A calling on the true God, in these words; *Our father.* 2. A descriptiõ of him in these; *which*

which art in heaven. And the Lord vſed this kinde of Proeme, becauſe he wil bee called vpon with due honour. This honour conſiſteth, 1. *In the true knowledge* 2. *In true confidence.* 3. *In obedience.* Obedience cõpriſeth, 1. *True loue.* 2. *True feare.* 3. *Hope.* 4. *Humiliation.* 5 *Patience.*

Our father.] God is called *Our Father*, 1. In reſpect of our creation. *The ſonne of Adam, the ſonne of God.* 2. In reſpect of our redemption, and receiving into favour by his ſonne our Mediator. Chriſt is the only begotten and natural ſonne of God, we are not his ſons by our own nature, but are for Chriſtes ſake adopted to bee ſonnes. 3. In reſpecte of our ſanctification, or regeneration by the holie Ghoſt in Chriſt. Chriſt will haue vs to call *God, Father*, and ſo to invocate him, 1. *In regard of the true invocation of God, who is the father of our Lorde Ieſus Chriſt.* 2. *In regard of the true knowledge of him*, that we may know him to be our father, who through and for his ſonne the Mediatour hath adopted vs to be his ſonnes, when otherwiſe we were his enimies: *I goe vnto my father, and vnto your father*: and who farther alſo for his ſons ſake regenerateth vs by the holy Ghoſt, and endoweth vs with al gifts and graces neceſſary. 3. *In regarde of reverence*, namely, that in vs may be ſtirred vp and raiſed true reverence towardes him: that ſeeing he is our father, we therefore behaue our ſelues, as becommeth ſonnes, and be affected with ſuch reverence towardes him, as it becommeth children to be affected towards their father, eſpecially being adopted children and vnworthy of gods bleſſings and benefits. 4. *In regard of confidence*, that the ſame be raiſed in vs, whereby we may be aſſured that we ſhal be heard, and that he wil giue vs all thinges which pertaine to our ſalvation. For ſeeing God is our father, and even ſo loving a father to vs, *That hee hath given his onlie begotten ſonne for vs to death: how thē ſhall hee not giue vs togither vvith him all things neceſſarie to our ſalvation?* 5. *For a memoriall of our creation.* Now God wil heare thoſe only, that ſo pray: becauſe in them he obtaineth the end of his bleſſings and benefites. Ob. 1. *VVe invocate the Father according to the preſcripte of his own ſon: Therfore we muſt not invocate the Sonne and the holy ghoſt.* *Anſw.* The conſequence of this reaſon is denied; becauſe the conſequence holdeth not frō the attributing of ſome property vnto one perſon of the godhead to the removing of the ſame from another perſon of the godhead. Againe, the name *of father* (as alſo the name of God) *when it is oppoſed to all the creatures, is taken eſſentially, not perſonally:*

God is our Father in three reſpects.

1 Luk. 3:38.

2

3

Five cauſes why wee heere call God father

1

2 Ioh. 20:17.

3

4

Rom: 8:32.

5

but

The words God, & Father, sometimes taken essentially, sometimes personally Why, Father is here take essetially.

but whē it is put with another person of the godhead, it is taken personally. Wherfore in this place the name *of father* is takē essentially, & the reasons hereof are manifest: 1. *Because the name of father is not here put with another person of the godhead, but with the creature of whom he is invocated.* So also by the Prophet Isaiah, Christ is called *The everlasting father.* 2. *The invocating of one person, doth not exclude the others whē mentiō is made of their external and outward works.* 3. *We cannot consider God the father, but in the son the mediatour.* And the son hath made vs sons by the holy Ghost, who is therefore called *the spirit of adoption.* 4 *Christ teacheth vs that we must invocate him also*, saying, *Verily, verily, I say to you, what soever ye shall aske of the father in my name, he shal giue you* 5. *Christ giveth the holy ghost:* Therefore it is he himselfe of whō we aske him. Ob. 2. *Christ is called, & is our brother: therefore he is not our father. Ans.* Hee is our brother, in respect of his humane nature: But he is our father, in respect of his divine nature Ob. 3. *If he bee called the father, who hath received vs into favour for Christs sake, then is not Christ vnderstood by the name of father*, becaus he that receiveth *vs into favor for Christs sake, is not Christ himself. But the father, whō we here so call, receiveth vs into favour for Christes sake: Wherefore he is not Christ. Ans.* He that receiveth vs into favor for Christs sake, is not Christ himselfe, that is, not in the same sense and respect. Christ as he is our Mediator, is *he, through whō we are received*, but as he is god, he is *he that receiveth vs.*

1 Ioh: 9: 6:
2
3
4 Ioh: 16: 23:
5

Two causes why we say Our Father

Our) Christ willeth vs to cal God *our father*, not my father, 1. *Therby to raise in vs a cōfidence & full perswasiō that we shal be heard.* For becaus we pray not alone, but with vs the whol church doth with one cō sent pray to him, he doth not reiect her, but heareth her praiers, according to this promise of our Lord: *Where two or three are gathered, &c.* Ob. *But oftentimes thou praiest at home, the church not being privy thervnto. An.* The godly, & the whol church pray for thēselus, & al the mē bers, with an affectiō & desire. Loue & desire is an habituall quality of the soul, remaining also whē thou sleepest, it is not a passiō quickly fleeting or passing away. Therfore whē thou praiest alōe at home *in words*, the whole church praieth with thee *in affection.* And this also maketh much for the engēdring of cōfidēce in vs: becaus e, as hath bin said, god doth not reiect the whol church. 2. *To admonish vs of mutual loue*, wher with christians being endued, must pray one for another. And therfore

1. Cōfidēce

2. Mutuall loue

doth

doth he by this word, in the very proeme & entrance of the praier, admoniſh vs of mutual loue wherwith we muſt be affected towards our neighbor. 1. *Becauſe there is no true praying without the true loue of our neighbor: neither can we be perſwaded that god heareth vs.* For if we approach vnto god, not accoũting the ſons of God for our brethren: neither wil he thẽ account vs for his ſons. 2. *Becaus without the loue of our neighbour there is no true faith, & without faith there is no true praier. For whatſoever is not of faith, is ſin.* OB. *It is the part of a father, to deny nothing to his childrẽ: But god denieth many things to vs: therefore he is not our Father.* *Anſ.* It is the part of a father, to deny nothing vnto his childrẽ, that is, which is neceſſary & wholſome for thẽ: but it is the part of a father, to deny to his childrẽ things vnneceſſary, vnprofitable, and harmeful. Thus god dealeth with vs, giving vs all ſpiritual & corporall bleſſings that are neceſſary, profitable, and wholſome for vs.

Two cauſes why Chriſt here admoniſheth vs of mutuall loue.

1 Ioh: 4. 20. a

Rom: 14: 23

Queſt. 121. *Why is that added: which art in heaven?*

Anſ. That we conceiue not baſely or terrenely of Gods heavenly maieſty: [a] And alſo that we looke for and expect from his omnipotency, whatſoever thinges are neceſſary for our ſoule and body.

[a] Ier: 23: 24. Act. 17: 24: 25: 27.

[b] Rom. 10: 12

The Explication.

The ſecond part of the Proeme is, *which art in heavẽ*, that is, heavẽly: *Heaven* here ſignifieth the habitatiõ of god, & the holy Angels, & bleſſed mẽ, wherof God ſaith, *heaven is my throne.* & Chriſt ſaith, *In my fathers houſe are many mãſions.* God indeed by his immẽſe eſſence is every where: but he is ſaid *To be in heavẽ*, & *To dwell there*; becauſe there God is more glorious thã in this world, & doth alſo there immediatly ſhew & manifeſt himſelfe. Now the Lord willeth vs to cal him *our father, vvhich is in heaven.* 1. *Thereby to ſhew the oppoſition and contrariety of earthly fathers, and this father*: that ſo wee ſhould thinke that God raigneth in heavenly glorye and maieſtye, and is a father, not earthly, but heavenly, even hee, 1. Who ſitteth in heaven. 2. Who ruleth every where with heavenly glory and maieſty, hath ſoveraignty over all thinges, and governeth by his providence the vvhole vvorlde by him created. 3. Who is voide of all corruption and chaunge.

Is. 66: 1:

Ioh: 14: 2.

Eight cauſes why we are to cal God, Our Father in heaven. 1 To diſtinguiſh him from earthly Fathers;

4. Who

4. Who also doeth there especially manifest himselfe before the Angels: and doth there shew what a father he is, how good, & how mighty, and rich. 2 *To raise vp in vs a confidence that God heareth vs.* For if hee bee our father, and one that is endued with exceeding goodnesse, which he especially manifesteth and declareth in heaven; Then will he also giue vs all things necessarie to salvation: and if this our Father bee Lorde in heaven, and so omnipotent, whereby hee is able to helpe vs; then is he able most easilie to giue vs those good things which we aske of him. 3. *To raise a reverence of him in vs*, seeing this our Father is so great a Lord, that is, heavenly, who reigneth everie where, *who is able to cast both bodie and soule into hell fire*: let vs then reverence such a Lord, and approach vnto him with exceeding submissiō both of mind and body. 4 *That we call on him in fervēcie of spirit.* 5. *That the mind of him that worshippeth be lifted vp to heavenly things.* 6. *That heavenlie things be desired.* 7. *That the errour of Ethnickes might bee met withall, who thinke that they maie adore and worshippe God in creatures.* 8. To admonish vs, *that we are not to direct our praiers vnto a certaine place, as in the old Testament.*

2. To work in vs confidence of being hard

3. To work in vs reverēce of him

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ON THE 47. SAINCT M.

a Ioh. 17. 3. Ier. 9. 23. 24. & 31. 33. 34. Mat. 6. 9. Iam. 1. 5. Psalm. 119. Sect. 1. v. 1. b Psal. 119. Sect. 18. v. 1. Luk. 1. 46. 47. 68. 69. Psa. 145. 8. 9. 17. Exod. 34. 6. 7. Rom. 11. 33. c Psal. 71. 8. & 145. 1. Why his petition is first in order.

Quest. 122. *What is the first petition?*

Ans. Hallowed bee thy name: that is, Graunt vs first to knowe thee aright,[a] and to worshippe, praise, and magnifie thy almightinesse, goodnes, iustice, mercy, & trueth shining in all thy workes.[b] And further also to direct our whole life, thoughtes, wordes, and workes to this ende, that thy most holy name be not reproched for vs, but rather bee renowmed with honour and praises.[c]

The Explication.

NOw followeth the second part of the praier, containing six Petitions. Amongst them this petition of hallowing Gods name is set in the first place, because it is *the end & scope* of al the other petitions. For the end of all our affaires, actions, and praiers must bee Gods glory. Now the

the end is the first thing which is intended, and the last thing which is perfotmed and executed. First therefore the ende of the other petitions is to bee desired, if wee wel desire the rest aright, according to that commaundement: *Seeke yee first the kingdome of God and his righteousnesse, and all these things shall be ministred vnto you.* Wee are heere to consider, 1. *What is called the name of* God. 2. *What is holy, and, What, To hallow or sanctifie.*

The name of God signifieth, 1. God himselfe: *They that loue thy name shall bee ioyfull in thee. I will praise the name of the Lord. I will call vpon the name of the Lord. He shall build a house vnto my name.* 2. The properties and workes of God: *His name is Iehovah. The Lorde, whose name is, Iealous.* 3. Gods commaundement and charge, his divine will and authoritie: *I come to thee in the name of the Lorde of hosts. Baptise them in the name of the Father, the Son, and the holy Ghost.* 4. The worshippe, trust, celebration, and confession of God: *I am readie to die for the name of the Lord Iesus. Bee baptised every one of you in the name of Iesus Christ:* in which place, as also in 28. of Matthew; *the name of God* signifieth both his authority, and the confession of him. Here it is vsed in the first and second signification, to wit, it is take for God himselfe, & for the divine properties and workes, in which Gods maiestie shineth.

What the name of God signifieth. 1 Psal. 5: 12: & 7. 18. & 116 12 1. King. 5. 5: 2 Exod. 15: 4: & 34. 14. 3 1. Sam. 17: 45 Mat. 28: 19. 4 Act. 2. 13: & 2. 38.

Holy signifieth, 1 *God himselfe* most holy, & most pure; or essential, vncreate holinesse, which is God himselfe. For al virtues and properties in God are his essential holinesse. So the Angels call God; *Holie, holie, holie, Lord God of hoastes.* 2 *That holinesse which is in creatures*; that is, their conformity with God, which is begunne in the godly, and is perfect in the Angels. 3. *The ordeining and appointing of things to holy vses.* In this sense that is called *holy*, which is destined to some holie vse, as the Temple of Hierusalem, the altar, the vessels, & the Priests.

What Holy signifieth. 1 Isa. 6 33. 2 3

The word *Hallowing*, is taken in these three senses: First, to hallow or sanctifie is, *to acknowledge, reverence, and magnifie that as holy, which indeed in it selfe is holy.* In this sense we are said *to hallow and sanctifie* God, who is holines it selfe. 1. When we acknowledge God to be holie: or when we acknowledge God to be such as he hath declared himselfe in his word and workes; that is, when we know, and think the same of Gods essence, of his will and workes, of his omnipotency, goodnes, wisdome, and other his properties, which God in his word hath commanded and reveiled that we should know and think of them. 2. When we

Hallowing signifieth 1 To acknowledge that for holie which is holy How we are said to sanctifie God. 1 2

not

not only know God to be holy, but also confesse & magnifie him, and
8 that in words & professiō, & in deeds & integrity of life. 3. When we
refer the true doctrin knowledge & profession of Gods holines, & like-
wise our praiers & actions, & even our whole life vnto that end wher-
vnto we ought, & whither God hath cōmanded it to be referred, name-
ly, to the glory & worship of god himselfe. Secondly, To hallow or san-
ctifie, is, *to seperate that from pollutiō & make it holy, which in it self is*
2. To make that holie which in it selfe is not holy Ioh:17:17:19 Eph.5.26. 1:Cor: 7: 1: 2.Tim 2.21. 1:Ioh:3:3. 1:Pet 1:16:
not holy, but polluted. So the *Word* did sanctifie that masse or lumpe of
of flesh which he took, even that nature, which in vs is polluted, preser
ving it in himselfe frō al cōtagion of sin, & adorning it with perfect sā-
ctity. So God & Christ doe sanctifie the Church, namely, by remit-
ting vs our sins, & sanctifying vs by the holy ghost, & by the continu-
ing of both vnto vs. So we are commāded to sanctifie our selues, that is
to keep our selues from al vncleannes of the flesh. *Be ye holy, for I am ho-*
ly. Thirdly, To sanctify, is, *to ordaine & appoint that to an holy vse or end,*
3. To appointe a thing in it selfe either holy or indifferent, to an holy vse.
which it self is either holy, or indifferēt. So the Father sanctified the son
that is, ordained him to the office of the Mediatorship, & sent him into
the world. Thus God sanctified the Sabboth day, the Tēple, the sacrifi
ces, the Priestes; & thus Christ sanctified himselfe for the elect: that is,
he offered vp himself to his Father an holy sacrifice for vs. Thus is the
meat we receiue sanctified by the word of god and praier.

How wee praye that gods name be hallowed.

Of these 3. significations of *Hallowing* the first & second pertaine to
our present purpose. For our petition to God is, that his name be hal-
lowed not only *of vs*, but *in vs* also: that is, we desire, 1. That god would
1 illightē vs with the knowledge of his holines, & most holy name; or (as
the Catechisme expoundeth it) *that we may know him aright, and wor-*
ship, praise, & magnifie his almightines, wisdom, goodnes, iustice, mercy,
& truth shining in all his works. 2. That he would also sanctifie his name
2 in vs, & more & more sanctifie & regenerat vs, so that in our whol life
we may avert & take away al reproach of his most holy name, & by all
meanes advance it with al praise & honor. In a word we desire: 1. That
God would illightē vs with the true knowledge of his holines. 2. That
he would giue vs true faith & repentāce, & regenerat vs with his spirit
that we may be holy, as he is holy. 3. That he would giue vs a minde to
professe that holines of his divine name in words & deeds, to his owne
praise & glory; that he may be glorified of vs by our true knowledge, &
profession of him, & cōformity of life with him, & so he be severed frō

all

al Idols & prophane things. Ob. *That which of it ſelfe is holy cannot be hallowed: Gods name is of it ſelfe holy: Therfore it cãnot be hallowed.* Anſ. It cãnot be hallowed in that ſecõd ſẽſe of hallowing before delivered, that is, That which *of it ſelfe is holy*, cãnot be made holy: but it may be ſanctified, as ſanctifying is vſed in the firſt & third ſignificatiõ; that is, That which *of it ſelfe is holy*, or, *indifferẽt*, may be acknowledged, praiſed, & magnified as holy. So we deſire that Gods name may be hallowed, that that which in it ſelfe is holy, may alſo be acknowledged & magnified as holy. God indeed ſãctifieth vs, by making vs holy of not holy. But we ſanctify God, not by making him holy, but by knowing & ſpeaking that of him, which he wil have vs to know & ſpeake of him. Obie. *VVhat belongeth to vs to do, that ſhould we not deſire another to do. But it belongeth to vs to hallow & ſanctify the name of God: Therfore we need not pray that God himſelfe would hallow it: for herein we do as a ſchollar who being cõmanded of his Maſter to apply his ſtudy diligently, beſeecheth his Maſter to do it for him.* Anſ. We diſtinguiſh the the maior. What belongeth to vs to do, that ſhould we not deſire another to do, if ſo we be able by our ſelves, & by our own ſtrẽgth to perform it: but what we are not able of our ſelvs to effect, we iuſtly crave of God, that he would miniſter ſtrength vnto vs to perform it: Now we are vtterly vnable to hallow & ſanctify Gods name: Therfore we muſt deſire of God that he wil give vs ſtrength, wherby his divine name may be of vs hallowed & ſanctified; yea rather that himſelfe would ſanctify in vs his holy name.

Queſt. 123. *VVhat is the ſecond petition.*

ON THE 48. SABBOTH

Anſwer. *Let thy kingdom come*: that is, rule vs ſo by thy word and ſpirit, that wee may humble and ſubmit our ſelves more and more vnto thee. [a] Preſerve and encreaſe thy church, [b] deſtroy the workes of the devill and all power that liſteth vp it ſelfe againſt thy Maieſtie: make al thoſe counſels fruſtrate and voide, which are taken againſt thy worde, [c] vntil at length thou reigne fully and perfectly, [d] when thou ſhalt be all in all. [e]

[a] Pſal. 119: 5. & 143: 10. Matth. 6. 33.
[b] Pſal. 5. 11. 20 & 132. 6. 7.
[c] 1. Iohn 3. 8. Rom. 16. 20.
[d] Rev. 22. 17. 20.
[e] Ro. 8. 22. 23. 1. Cor. 15. 28.

The Explication.

THy *kingdome come*, that is, let it by continual encreases flourish & be augmented, & alwaies by a new enlargement and accession let thy kingdome bee extended and multiplied, which thou, O God, in thy Church doest hold and possesse.

The special questions concerning the kingdome of God.

1. *What the kingdome of God is.*

A *Kingdome*, in general, *is a certaine forme of civil government, wherin the soveraignty of rule belongeth to some one person, who is furnished with gifts & vertues aboue the rest; & ruleth over al, according to iust, honest, & certain laws, in requiring obediēce, making laws, defending the good, & punishing the bad.* [The kingdome of God is that in which God onely reigneth, & exerciseth sovereignty over all creaturs, but especially governeth and preserveth his Church. This kingdome is *Vniversall.*] The *speciall* kingdome of God which he exerciseth in the church *is the sending of the son from the father, even frō the beginning of the world, who should ordaine & maintaine a ministery, & should by the same be effectual & forcible in working, should gather a church, by the word & the holy ghost, out of al mankind, rule, preserve, & defend the same against the enemies therof, raise it frō death, & at length, the enemies therof being cast into everlasting paines, adorn it with heavenly glory, that so God may be al in al, & may be magnified by the church of Angels & men for ever.* Out of this definitiō we may gather & make these parts of the kingdome of God. 1. The sending of the son our Mediator. 2. The ordaining & maintaining of the ministery by Christ. 3 The gathering of the church out of mankind by the voice of gospel, & the efficacy of the holy ghost, beginning in vs the elect true faith & repentance. 4. The perpetual government of the church. 5. The preservation thereof in this life, & protecting against her enemies. 6. The casting away of her enemies, into eternal paines. 7. The raising of the church vnto eternal life. 8. The glorifieng of the church in eternall life, when God shal be al in al. Of this kingdome it is said: *I have set my King vpon my holy hill of Sion. Bee thou Ruler even amongest the middest of thine enemies.* Hence it appeareth that this kingdome which we desire may come, is not a worldly, but *a spiritual* kingdome, which also the Lorde himselfe sheweth by diverse parables in the Evangelist,

Gods vniversal kingdome.

Gods speciall kingdōe

The parts of Gods kingdome.

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Psal. 2: 6: & 110: 2:

geliſt,& vnto Pilate he anſwereth; *my kingdome is not of this world.* This kingdōe we here pray for that it may come,& be enlarged & defēded Ioh:18: 36:

2. *How manifold the kingdome of God is.*

THis kingdome of God is *but one* indeed,but it differeth *in the maner of governing & adminiſtratiō.* For it is diverſly adminiſtred here & in heaven. It is therfore cōmonly diſtinguiſhed into *the kingdome of grace*,& *the kingdōe of glory.* This diſtinctiō is al one with theirs who ſay that the kingdome of heavē is twofold: *one*, *begunne in this life*; *another*, *cōſūmated after this life.* We deſire both in this petitiō,to wit,both the cōſtitution of this kingdōe of God in this life,and the cōſūmatiō therof after this life. Howbeit it is one & the ſame kingdome,diſtinct only in degrees & form of adminiſtratiō. This kingdōe on earth,which is but begun hath need of means: In the cōſūmated & perfect kingdōe of God,there ſhal be no need of any meanes or inſtrumēts:becauſe in that the church ſhal be perfectly glorified;ſo that it ſhal be without evil both of crime & paine, and God ſhal be al in al. Heereby is that queſtiō aſſoiled out of the place of Paul: *He ſhal deliver vp the kingdōe to God, evē the Father.* Wherfore *as cōcerning the forme & maner of adminiſtratiō*, he ſhal deliver the kingdōe after our glorificatiō:that is,he ſhal ceaſe to diſcharg the office of the Mediator. There ſhal be no need of cōverſiō,of purging out of ſin,of protecting of vs againſt our enemies,he ſhal not gather the church, hee ſhal not raiſe the dead,he ſhal not glorify,nor perfect thē,becauſe thē they ſhal be perfect: He ſhal not teach thē,becauſe they ſhal be al taught of God: Prophecies ſhal be aboliſhed,toūgs ſhal ceaſe, & knowledg ſhal vaniſh away;becauſe, *VVhē that which is perfect is come, then that which is in part ſhal be aboliſhed.* There ſhal be therfore no neede of theſe inſtrumēts & means any lōger;by which now the church is gathered & ſaved. There ſhal no longer be any enemy,the church ſhal glorioufly reign with Chriſt,& God ſhal be al in al;that is, ſhal manifeſt himſelfe immediatly vnto the bleſſed Saints: *In that city* (which is that conſummate kingdome) *I ſawe no Temple: for the Lord God almighty and the Lambe are the Temple of it: And the city hath no need of the Sunne, neither of the Moone to ſhine in it: for the glory of God did light it, & the Lambe is the light of it.*

The kingdome of heaven is a kingdome, 1 Of grace, & begunne in this life. 2. Of glory, and perfected in the next life.

1. Cor: 15. 24.

1. Cor: 13: 8; 10:

3. *Who is king & head in Gods kingdome.*

The whole three persons

Christ in a special and particular manner.

THe head or king of this kingdome is but one, because the Father, the Son, & the holy Ghost, are but one God. Now the Father is king, & ruleth by the son, & the holy ghost. *Christ the son is king & head of this kingdome after a singular maner:* 1. *Because he sitteth God at the right hād of God:* & ruleth with equal power with the Father. 2. *Because he is* Mediator, that is, because he is the person, by which God worketh immediatly, & giveth the holy ghost. *I wil send him vnto you frō the Father. He hath appointed him over al things to be the head to the church.*

4. *Who are the Citizens or subiects of Gods kingdome.*

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THe citizens of this kingdome are. 1. *The Angels in heavē cōfirmed & established in grace.* 2. *The blessed Saintes in heaven, who are called the church triumphāt.* 3. *The godly, or cōverted in this life,* who haue as yet certain remains of sin, & are called the church militant. 4. *Hypocrits,* nāely the called of the visible church only, but not elected. These are coūterfeit & apparāt citizēs, to the outward shew, who indeed are not the citizēs of Christs kingdome, but only in name, but are in truth the bondslaves of the Devil. Hypocrits notwithstanding are called the citizens of the kingdome, as the Iews are termed by Christ *the sons & children of the kingdome.* Of these it is said, *The first shal be last:* that is, they who wil be accoūted first, & yet are not, shal be last: that is, shal be declared to be none of the kingdome of God.

Math. 8:12: & 22:16:

5. *What are the lawes of this kingdome.*

THe laws wherby this kingdome is administred, & governed, are, 1. *The word of God,* or the doctrin of the law & gospel. 2. *The efficacy of the holy ghost working & reigning by the word in the hearts of the elect.*

6. *What benefits are bestowed on the subiects of this kingdome.*

THere is no kingdome which hath not regard to the cōmodities of the subiects. And Aristotle writeth to Alexander, *A kingdome is not iniury, but bountifulnes.* Wherfore this kingdome hath also his proper goods and commodities. These are, the spiritual & eternal benefits of Christ, as true faith, cōversion, remissiō of sins, righteousnes, preservatiō therin, & the continuance of the holy ghost, glorification, & life everlasting. *If the son shal make you free, ye shal bee free indeede. The kingdome of God is righteousnes peace & ioy in the holy ghost.* My peace *I leave with you, my peace I give vnto you: not as the vvorld giveth, give I vnto you.*

Iohn. 8:36: Rom. 14:17: Ioh. 14:27:

7. *Who*

7 *VVho are the enemies and foes of this kingdome.*

THe *enemies of this kingdōme are the divels & wicked mē. Now of wicked mē, ſome are in the church*, as hypocrites, who chaleng to themſelues the name & title of citizens of the kingdōe, when as they are nothing leſſe: *others are without the church & profeſſed enemies*, as Turks, Iews, Samoſatenians, Arians, & whoſoever defend errors againſt the grounds and foundations of religion. 1

8 *In what place this kingdome is adminiſtred.*

THis kingdō, *as cōcerning the beginning or gathering therof*, is adminiſtred here on earth: yet ſo, that it is not in any one certaine place, Iland, Province, people, but is ſpred through the whole world. *I will that the men pray every where. VVhere two or three are gathered togither in my name, there am I in the midſt of them.* Wee neuer go out of this kingdō, if we abide in true faith. This kingdō *as touching the conſummation or perfection therof*, is adminiſtred in heavē. *And although I go to prepare a place for you, I will come again, & receiue you vnto my ſelf, that where I am, there mayye be alſo. VVhere I am, there ſhal alſo my ſervāt be. Father, I wil that they which thou haſt givē me, be with me, even where I am. VVe ſhal be caught vp to meet the Lord.* 1:Tim: 2:8: Mat:18: 20: Ioh:14: 3:& 12:26:& 17: 24 1:Theſſ.4.17

9 *VVhat is the time of the durance & continuāce of this kingdome.*

THe *beginning* & gathering of this kingdō dureth frō the worldes beginning, to the end therof, becaus at all times there were, are, & ſhalbe ſome mēbers of the tru church, whether few, or many, to be gathered out of this world to the kingdō of god. *The conſummation*, or perfectiō of this kingdō ſhal endure frō the glorifying of the godly to al eternity. *Thē ſhal be the end, when he hath delivered vp the kingdō to god, even the father*, which is to be vnderſtood (as was before obved) as touching this forme of adminiſtration of that kingdome. 1:Cor:15:24

10 *How this kingdome commeth.*

THis *kingdom commeth to vs foure waies.* 1. *By the preaching of the goſpell*, wherby is reveiled the light of the true & heauenly doctrine; 2. *By converſion*, when ſome are converted to God, & are endued of god with faith & repētāce. 3. *By making progreſſe or increaſe*, when the godlye receiue encreaſe, or when the proper giftes and bleſſings of the faithful are augmented with perpetual encreaſe in the godlye or converted. *Hee that is righteous, let him bee righteous ſtill: and hee that is holie, let him bee holie ſtill.* 4. *By conſummation*, It cōmeth 4 waies, 1 2 3 Rev:22: 11 4

& ful accompliſhment, whē the godly ſhal be glorified in the ſecond
Rev.22:20. comming of our Lord *Even ſo come Lord Ieſus.*

11. *VVhy we are to deſire that the kingdome God come.*

WEe ought to deſire that the kingdōe of God (both that which is heere begunne, & that which is elſwhere to bee perfected) come. 1. *For the glory of God, or in reſpect of the firſt petition*: becauſe that we may ſanctifie & hallow his name, it is required that he rule vs by his word & ſpirit. For except God erect in vs this his kingdome, & deliver vs out of the kingdome of the divel, we ſhal never hallow and ſanctify his name, but rather ſhal defile and pollute it. 2. *Becauſe God wil give his kingdome only to thoſe that aske it*, like as he giveth the holie ghoſt vnto thē only that aske him. Out of theſe premiſes we plainly perceive what it is which we aske in this petition. *Here therfore we deſire*, that God wil by his Son our Mediator ſent frō the very beginning into the world, 1. Preſerve the miniſtery which he hath ordained. 2. Gather his church by the miniſtery of his word, & the working of the holy ghoſt. 3. Rule his church gathered, & vs the mēbers therof with his holy ſpirit, who may cōform vs vnto him, ſoften our harts, regenerate our wils. 4. Defēd vs & his whol church againſt our enemies & tyrāts. 5. Caſt away his & our enemies into eternal paines, wherwith he may puniſh thē for ever. 6. And at length deliver his church frō al evils, and glorify it in the world to come with life everlaſting. Ob. 1. *That which cōmeth neither ſooner nor later for our praiers, is in vain deſired of vs, & therfore we are not to deſire it. But the kingdōe of God, that is, the delivery of the church frō al evils & miſeries, ſhal come neither ſooner nor later for our praiers, thā God hath decreed it. Therfore we are not to deſire the delivery of the church.* Anſ. The maior is falſe. For ſo thē might we cōclude or reſō of al gods benefits that they are not to be deſired, ſeeing they al remain in the coūſel & purpoſe of God. Rep. 1. *But God hath promiſed other benefites with this cōdition, that we muſt aske & deſire thē.* Anſ. So alſo ſhal ful delivery from al evils befal to thē only in that day, who in their afflictiōs & croſſe wiſh for & deſire that delivery, & pray
Rev.22:20. that this delivery may cōe ſpeedily, according to the decree of God, & that no one elect may be excluded. Rep. 2. *But we muſt not deſire that God would haſten the delivery of his church: becauſe that would be with loſſe of many of the elect, who are not as yet born.* An. Whē we deſire that God would haſtē the delivery of his church, we deſire alſo, that whoſoever

the ſumme of this petition

ever of the elect are as yet remaining, may be al speedily gathered, not one of them being excluded: & this we crave, 1. That the church may speedily be delivered, that al the godly may rest frō their labors. 2. That there may bee a swifte ende of wickednes & impieties, & the enemies may be cast into everlasting pains. 3. That the glory of God may soone bee manifested in this perfect delivery of the church, & final abiection of the enemies thereof. This delivery therefore of vs & of the whole church, we must crave of the Lord with daily praiers, if so we wil our selves at the length be delivered with the church. But they which desire not the Lords cōming, to thē he also shal not come. ✻ Seeing thē we must desire that this kingdōe may cōe, & therfore must withal desire our ful delivery; hereby it is evidēt, how impious a thing it is to be afraid of the iudgmēt of God, & the last day of doome: because such as do this, shew thēselves not to be godly, neither to desire their ful deliverāce & glorifieng. Ob. *But terrible wil the day of iudgment be: therfore we are not to desire it.* Ans. It wil be terrible, but to the wicked only. For vnto the godly it is said, *Lift vp your heads*: therfore Christ wil have them to reioice, and to wish for the approching of that day. For what thou reioicest in, that also thou wishest, *Come Lord Iesus*. ✻

Why wee desire the speedie comming of Christes kingdome. Looke pag 588. 589.

✻

Reuel 22: 17.

Quest. 124. *What is the third petition?*

✻

ON THE 49. SABBOTH.

Ans. Thy will be done in earth as it is in heaven: that is, grāt that we & al men, renouncing & forsaking our owne wvill, [a] may readily & with out any grudging obey thy wil, which onely is holy: [b] & that so every of vs may faithfully & cheerefully performe that duety and charge which thou hast committed vnto vs, [c] even as the blessed Angels doe in heaven. [d]

[a] Mat 16: 24. Tit 2: 11: 12
[b] Luk: 22: 42 Ephes: 5: 10 Rom: 12: 2:
[c] 1 Cor: 7: 24
[d] Psal 103. 20 21:

The Explication.

HEERE we are to consider. 1. *What the wil of God is.* 2. *What we heere desire, & how this petition differeth from the second.* 3. *Why this petition is necessary.* 4. *Why that clause is inserted*, As it is in heaven.

1. *What Gods wil is.*

1 Psal.103.21. 1.Thess.4.3 2 Mat.26.39. Isa.46.10. Rom.9.19.

THe *will* of God signifieth in scripture, 1. the cõmãdemẽt of God: *Ye his servants that do his wil. This is the wil of God, evẽ your sanctification.* 2. It signifieth *events*, or rather Gods *decree* concerning future events, in which that his decree is daily reveiled: *Not as I wil, but as thou wilt. My counsell shal stand, & I will do what soever I wil. Who hath resisted his will?*

2. *What we heere desire, & how this petition differeth from the second.*

1: The denial of our selues, which is twofolde. 1 2

THy wil be done: that is, Cause & grant that we men may doe not our wil, but thy wil, which only is iust & holy; & that we may obey thee. We desire then, 1. *A deniall of our selves*, which cõsisteth of two parts. 1. that we may be ready to renoũce al our own affections which are disagreeing frõ the law of God. 2. That we may be ready also to vndergo our crosse, & to subscribe & submit our selves willingly vnto God in al things. We therfore desire that God wil give vs his grace, wherby we way be able to deny our own corrupt wil, & forgo al things which are repugnãt to the wil of God. 2. We desire *aright & ready execution of our duty*, that every man in his vocatiõ may cheerfully serve God, & execute his wil as wel in *cõmon* & *general* duties, as in his *proper* & special duty. Our *cõmon duty* is, that which is required not of vs only but of al Christians also, & cõprileth vertues necessary for al the godly, as faith, conversion, godlines, charity, temperance, & such like. 2. Our *proper dutie* is, that which cõcerneth every mans proper calling. Wee aske the fulfilling of both duties in this petition, namely that every one may abide in their proper & cõmon calling cõmitted vnto thẽ, & do their duty. Vnto God be cõmitted the care cõcerning our events: but let vs care to do those labors, which properly belong vnto vs. 3. We desire *evẽts, such as are not cõtrary to gods will*, that is, that such things may come to passe, which please God. 4 We desire *a blessing & prospering of our actions and counsels*. For God wil have vs also to desire of him, that hee for his infinite goodnesse wil vouchsafe to prosper wel our actions, counsels, studies, labors, & endevors, that he wil for his exceeding goodnes, so direct our labours, that no other evẽts may follow thẽ, but such as himself knoweth may most serve for his glory & our salvatiõ. We in the mean season must do our

2: A right & ready execution of our duetie. Our duty is twofolde.

1: Commõ.

2: Proper.

3: Events agreeable to Gods wil

4: A prospering of our actions.

duty

duty diligētly, & leaue the evēts to god. [The sūme of al is: we pray that god would burie in vs evil lustes & desires; and that himselfe alone wil work perfectly in vs by his spirit, that sowe being furnished & vpheld with this his divine grace, may fulfil our duty, & be answerable to our calling. Ob. *The former petitiō doth desire also, that we may rightly perform our duty. Therfore this petitiō is superfluous.* Ans. We do not crave heere altogither the same thing which in the former we pray for. For in the former we desire that god wil begin his kingdome in vs, by ruling vs by his spirite, who regenerateth our wil, that so henceforward wee rightly performing our duty, may yeeld a obediēce to our king. But in this petition we desire, that in performing rightly & faithfully our duty, we may execute the wil of god. [Or, rhere we crave that the church may be, & be preserved, & glorified: heere we pray, that everie man in the church may performe his duty aright as becōmeth him.]

We are to observe here by the way what is the *coherēce* & *differēce* betweene these three former petitions. They are so linked togither, that one consisteth not without the other: but like as the third petition serveth for the second, so doth the second for the first. For the name of the Lord is not hallowed or sanctified, except his kingdome come: & the kingdōe of God doth not come, except those means be put wherby it is advanced. And those meanes are the duties of every particular mans calling & vocation. Now these petitiōs differ on this wise: *In the first* we desire sanctification, or the true knowledge and magnifieng of God, & al his works, and counsels. *In the second*, the gathering, preservation & government of the church, that God would rule vs by his spirit & word, defend & protect vs, & deliver vs frō al evils both of crime and paine. *In the third*, that every one particularly in their vocation may obey God: that is, that every man be with diligence occupied in his proper duty & function, and direct al things to the glory of god, & take wel in worth what soever god sendeth on him.

The coherence of these 3 first petitions.

The differences betweene thē.

3. *Why this petition is necessary.*

THis petition is necessary, 1. *That the kingdome of God may come*, whereof we spake in the second petition. For except God himselfe bring to passe, that every one in his calling and duty do diligently his wil, this kingdome cānot be setled, flourish, & be preserved.

2. That

2. *That we may be in this kingdome.* For except we do the wil of god, we cannot be citizens of his kingdome. And we are not able of our selues, by reason of the corruptiō of our nature, to do his wil, if God minister not strength vnto vs and hee giveth vs no ability, except wee desire it: Therfore we must desire of him that we may do it. Ob. *That which is alwaies done, & shall certainely come to passe, though wee desire it not: the same is not to be desired. The will of God is done alwaies, & shall certainly be done, though we desire it not. Therfore it is not to be desired that it bee done.* *Ans.* There is a fallacy in the Maior proposition, putting that for a cause which is no cause: because *we do not therfore desire that gods will be done, as if it should not be done if we should not desire it* but we desire it for other causes, namely, that al events may be good and prosperous vnto vs. For eventes shal not be good vnto vs, neither tending to our safety, except we submit them to the wil of God: so that wee desire that only to be done which he hath decreed, & wil haue done. The minor also of this reason we deny For it is false, 1. *As concerning the calling & vocation of every man*; because they that desire not, that they be able in their vocation to do their duty rightly, faithfully, and happily, the same shal never do it. 2. It is false also, *as concerning gods decrees*: because God hath decreed many events, but yet so, as that he hath also decreed the meanes of comming therevnto. Rep. *The decrees of god are vnchaungeable: Therefore what God hath decreed shall bee done even without our praiers.* *Aunſ.* The decrees of God, not only as touching the *events or ends*, but also as touching the *meanes*, are vnchangeable. He hath decreed to giue the end, but by the meane, which is of this condition, that we desire it, and pray for it.

4 *Why that clause is inserted, As it is in heaven.*

Two causes hereof.
1
2

CHrist addeth here this clause, *As it is in heaven*, for two causes: 1. To describe & drawe vs a patterne and example of perfection whervnto we must striue. 2. That by this desire of perfection we may be assured that God wil giue vs here the beginning, and the perfection in the life to come. *To him that hath it shall bee given.* The reason of both is, because in heauen the wil of God is most perfectly done. Of whom, say you? 1. Of the Sonne himselfe, who doth al the wil of his father. *Lo, I come, O God, to fulfill thy will. Not to doe mine owne will, but his*

Luk. 8: 18: Of whom Gods will is done in heaven. Psal. 40. 10

his will which hath ſent me. 2. Of the holy Angels and bleſſed men. Of the Angels the wil of god is ſo done in heauē, as that every Angel ſtādeth in the preſence of God, being ready to do whatſoeuer God commandeth. They do both his *general* and his *ſpecial* wil moſt readily: no one of them ſlacketh in his function, none ſeaſeth vpon that which belongeth to another, none is aſhamed to ſerue vs, though we annoy thē with the noiſome ſavor of our ſins, and offende God. *For they are miniſtring ſpirits.* So then we deſire, that we may alſo obey God, that wee may execute his wil, as the holie Angels fulfill it in heauen. Ioh. 6.38. Heb. 1.14.

Ob. *Vnpoſſible things are not to be deſired: for he that deſireth things vnpoſſible, deſireth in vaine. But to deſire that Gods will be done in earth, as it is in heaven, or that we may doe our duetie, like as doe the Angels in heaven; is, to deſire a thing vnpoſſible: yea, it is, to deſire that which is cō trary to Gods decree: Therefore that is not to be deſired, ſeeing God vvil haue this to be our ſtate in the life to come, not in this life.* An. 1. The Maior is to be diſtinguiſhed. Vnpoſſible things are not to be deſired, except God wil at length grant them to thoſe that deſire them: but God wil giue the performance of this wil to thoſe that deſire it, and that in this life, *as concerning the beginning* thereof, and in the life to come, *as concerning the conſummation* & ful accompliſhment. Wherefore this *conſummation* is to be deſired: & the *impoſſibility* is patiently to be ſuffered in this life. And the *conſummation* is therfore to be deſired in this life, that we may at length obt. in it: becauſe he that doth not now deſire it, ſhal doubtleſſe at no time obtaine it. It is one thing, *Not to be able to attaine vnto this conſummation*, and another thing, *Not to deſire it.* 2. We denie the Mindr: wherin is a fallacie, putting that for a cauſe, which is no cauſe. For neither do we deſire that in this life the conſummation or perfection of our obedience towardes God may be accompliſhed, but that here maie be wrought *the beginning, and cōtinuance, and encreaſe* thereof, and after this life our obedience being here augmented with continual encreaſes, may be at length perfected, & conſummated, that ſo we then maie no leſſe doe the wil of God, than it is alwaies done of the Angels in heaven. When therefore we pray. *That Gods will be done in earth, as it is in heaven*, this particle (*as*) doeth not betoken the degree, but the kind of doing it, which is the beginning of performing Gods will. And to craue and obtaine this at gods handes is not againſt Gods decree. And as touching our conſummation, it is

our

our part to praie every moment that we may be altogither freed from sin. For God wil that we wish it, though he wil not performe it vnto vs in this life. For it belongeth nothing at al vnto vs to search what things God hath decreed, seeing we haue this prescribed vs for a rule, that we pray for things on condition of Gods wil. We must therefore submit our selues vnto gods wil, and desire what God willeth vs to desire, whether god hath decreed it or no. God wil haue our parentes to die, & yet wil he not haue vs to wish their death: god wil haue his Church to bee vnder the crosse, and yet hee wil not haue vs to desire her crosse, but to praie for her deliverie, and patientlie to beare it, if it afflict her. In like manner, God wil not in this life giue vs perfect deliueraunce from sinne, and yet wil hee haue vs to wish it, and every moment to desire that we maie be wholie delivered from sinne. Wherfore, some things are to be desired, which God wil not do, and some things which he wil do, are not to be desired, but patiently to be suffered. And yet hereof it followeth not that wee aske contrarie to the will of God; because in our praiers we alwaies submit our selues to Gods will.

ON THE 50. SABBOTH.

Quest. 125. *What is the fourth petition?*

Answ. Giue vs this daie our daily breade: that is, giue vnto vs all thinges, which are needefull for this life, [a] that by them wee may acknowledge and confesse thee to be the only fountaine, from whence al good things flow, [b] and all our care and industry, and even thine owne giftes to bee vnfortunate and noysome vnto vs, excepte thou blesse them, [c] wherefore grant that turning our trust away from all creatures, we place and repose it in thee alone. [d]

[a] Ps. 145: 15 16. & 104: 27 28: Mat. 6: 26:
[b] Iam. 1: 17: Act. 17: 28 & 14: 17:
[c] 1. Cor. 15: 58: Deut. 8. 3: Ps. 37: 16: & 127: 1. 2:
[d] Ps. 55: 23: & 62: 11: & 146: 3: Ier. 17: 5: 7:

The Explication.

[T]His petition concerning *our dailie breade*, shoulde (it seemeth) haue beene placed after the petition following touching remission

ſion of ſins. For the greater and more excellent benefits are firſt to bee praied for, & the leſſe & leſſe worth are laſt to be ſought for. But chriſt reſpecting our infirmity, allotted to this petitiō of our daily breade the fourth & as it were middle place, that ſo we might both begin, & ſhut vp our praier with petition of ſpiritual bleſſings as the moſt principal; & that the obteining of corporal benefits might more & more cōfirm in vs a confidence of obteining ſpiritual graces.] In this petition we deſire corporal bleſſings, concerning which wee are to obſerue theſe queſtions.

The reaſon of the order & place of this petitiō.]

1 *VVhy corporall bleſſings are to be deſired.*
2 *How they are to be deſired.*
3 *VVhy Chriſt compriſeth corporall bleſſings vnder the name of bread.*
4 *VVhy he calleth it, Our bread.*
5 *VVhy he calleth it, Daily bread.*
6 *VVhy he addeth, This daie.*
7 *VVhether it be lawfull to deſire riches.*
8 *VVhether it be lawfull to treaſure vppe any thing for the time to come.*

1 *VVhy we are to deſire corporall bleſſings.*

WE muſt deſire *corporal bleſſings at Gods hands as wel as ſpiritual*; 1. *In reſpect of Gods commandement*, which may ſuffice vs, albeit there were no other cauſe. And we haue a commādement hereof frō God, both general, & ſpecial. For Chriſt ſaith in general, *Aske, and ye ſhal receiue.* And a ſpecial cōmandemēt he ſetteth downe before this forme of praier which himſelfe preſcribeth vnto vs. *After this manner therefore praie yee*; by vvhich commaundement Chriſt alſo willeth vs to deſire *Breade*, or corporal bleſſings of God. Now whereas Chriſt ſaith: *Seeke firſt the kingdome of God and the righteouſnes therof, & all theſe things ſhall be miniſtred vnto you*: & again, *Take not thought, what yee ſhal eat*: he doth not therein forbid vs to deſire our daily bread evē corporal bleſſings, but he forbiddeth this diſtruſtfulneſſe. 2. *In reſpect of Gods promiſe*: becauſe God hath promiſed that he wil giue vs things neceſſary for our life; and he promiſed theſe

1. Gods cō-mandemēt. 1. General.

Mat. 7. 7.

2. Speciall.

Mat. 6. 9.

Mat. 6. 31. 33.

2 Gods promiſe

to

to no other end, than that we ſhould deſire them of him: & he promiſed them, that we ſhould thereby haue a ſpiritual, not a fleſhly ſecurity of obtaining them. *Your father knoweth what ye haue need of.* 3. *In reſpect of Gods glory*: that namely there may be a knowledge and profeſſiō of Gods prouidence, eſpeciallie towards his church. God will haue vs to aſcribe this praiſe vnto him, becauſe he is the foūtaine of al bleſſings & benefits, & that we may not deeme theſe things to come by chance to vs. 4. *For our cōfort*: that theſe corporal bleſſings may be tokēs to vs of Gods fatherly good wil towards vs; ſeing wholſome bleſſings & benefits are promiſed & giuen to the children of God only. Wherfore whē they are beſtowed on vs, we muſt be perſwaded that we are of the nōber of them, to whom God hath promiſed to giue them. 5. *Becauſe the deſiring and expecting of theſe bleſſings, is the exerciſe of our confidence in the promiſe of grace, or, it is the exerciſe of our inuocation, faith, and hope.* For wee cannot promiſe vnto our ſelues corporall bleſſings, nor deſire them, except we reſolue that we be in fauor, and except wee bee aſſured of ſpiritual bleſſings, and of Gods wil towards vs. 6. *For our neceſſitie, that we may doe the will of God here on earth*: which without daily bread we cānot here do. *The dead praiſe not thee, O Lord.* 7. *That the deſire of theſe bleſſings maie be a confirmation in our minds, & a profeſſion before the world, that God is hee who giueth euen the leaſt benefites.* 8. *For this our comfort*: that we may know that the church on earth ſhal euer be preſerued, ſeeing god heareth vs, & wil giue vs our daily bread according to his promiſe.

Mat. 6. 32. 3. Gods glory.

4. Our comfort for the care God hath ouer each of vs: 5 Exerciſe of our faith in the promiſe of grace: 6 Our neceſſity. Pſa 115. 18 7 Expectation of all goodneſſe from God. 8. Our comfort of gods continuall care ouer the whole Church.

2 *How corporall bleſſings are to be deſired.*

CORporall bleſſings aſwell as other bleſſings promiſed in the goſpel, are to be deſired. 1. *With a confidence and full perſwaſion of Gods fauor*: becauſe otherwiſe we are not heard, nether are theſe bleſſings good & wholſome for vs, and God may anſwere, that we are not of them, vnto whom he hath promiſed theſe things. 2. *With a condition of Gods will and pleaſure*, that is, with a ſubmitting of our wil to Gods wil; that God would giue vs what we aske, if it pleaſe him; and as he knoweth they maie make for our good, and his glorie: becauſe God hath promiſed theſe bleſſings not with anie determined or definit circumſtaunces. For God hath not defined in his worde, what corporall bleſ-

1. With confidence of gods fauor.

2. With a condiō of Gods will.

blessings he wil giue vs: but as touching spiritual, he hath promised expreslie that hee will giue them to everie one that asketh them. 3. *With faith and beliefe of Gods hearing vs*, so that we certainelie beleeue that God wil giue vs so much as sufficeth. 4. *To this ende, as thereby to serue God, and our neighbor*; not to satisfie our luxurious desires, nor for ostentation. They who desire them not after this sort, are not heard, that is, such things are not giuen them, as maie tend to their safety, and albeit they receiue that which they desire, yet are they not indeede heard of God, because those things which they receiue, are not good and profitable vnto their salvation. We are here to obserue, that *the Lorde commandeth vs in generall to praie for corporall blessings, neither hath defined in his word, what corporal blessings he wil giue vs, and hath with this condition promised to giue them vs, namely, as the safety and salvatiō of every one, and the manifestation of his glory requireth.* The reasons here of are these, 1. *Because we oftentimes know not what we aske, and what is expedient for vs.* And often we aske thinges, neither profitable to vs, nor serving for gods glorie, or the salvation of others. But God knoweth best, what is convenient and meet for vs for the manifesting of his glory, and for the furthering of our own salvation. Seeing then we oftē erre in desiring corporal blessings, god giveth none other vnto vs, than such as he knoweth to be meete & profitable for vs. *But spirituall blessings God hath promised not in general only, but both specially, and simply without any condition annexed.* For they are simply profitable vnto vs, and God himselfe hath prescribed the manner & waie which we are to follow in them: so that in desiring thē we cannot erre. For what things God hath simplie promised vs, the same we ought simplie to desire: & what things he hath specially & absolutely promised vs, the same must we in like manner absolutely aske and desire. So must we simply desire the holie ghost, because God hath simply and expreslly promised that he wil giue the holie ghost to everie one that desireth him. 2. *That wee may learne to be content with those things which we haue receiued of the Lord, and submit alwaies our wil to his pleasure and purpose.* So god also for this cause hath commanded vs in general to desire corporal blessings, that such a desiring of those blessings, may bee an exercise of our faith, and of the subiection & submitting of our wil to the wil of God.

3 with faith of beeing heard

4 To serue God & our neighbour.

Two causes why corporall blessings are conditionally to be craved.

1

2

3 *Why Christ comprised corporal blessings vnder the name of bread.*

Vnder

Bread signifieth 1. All nourishment,

VNder the name of bread, by a Synecdoche, which is an vsuall figure of speech to the Hebrews *Christ compriseth al corporal blessings, & such as are necessary for this life*, as are al food, victuals, raiment, health, civil peace. This is apparant by the end & scope of the petitiō. For we desire bread for our necessity. But many other thinges ar necessary for vs. Therfore we desire thē also vnder the name of *bread* And this Hebrew Synecdoche is found oftē in the sacred Bible, as, *In the sweat of thy face shalt thou eat bread. Hee which did eat of my breade hath lifted vp the heel against me.* Furthermore Christ did not only cōprise things necessary thēselues vnder the name of *Breade*, but also the profitable vse of them. For bread without the blessing of it is no better thē a stone. And therfore cōprehēded he al these things vnder the name of *Bread*. 1. *To bridle & raine our desires*, & to teach vs that wee should aske bread only; that is, only things necessary for vs to sustaine our life, & to serue God & our neighbor both in our cōmō, & proper vocation & calling. 2. *To teach vs to pray that this bread might bee profitable vnto our salvatiō*, that is, that those corporal blessings might tend to our salvation, or that the vse of those corporall blessings might be good & saving vnto vs. For bread, without this good & saving vs, is a stone. Now bread is made good & saving vnto vs. 1. *If we receiue it with faith, and with that mina, & after that māner, & to that end, which God requireth* to wit, if wee sticke not in the creatures, but pearce with our minde to God himselfe the Creator of al things, & the fountain of al benefits or gifts. 2. *If we desire that he wil giue to the Bread obtained & received frō him, a force & vertue of nouri shing & sustaining our bodies*: [that is, if we aske not only the breade, but the blessing also of the bread at Gods hands. For vnlesse he blesse, al our cares & labors are but vaine, & the very gifts of God become vnprofitable, yea hurtful vnto vs, according to that his cōmination, *I wil break the staffe of bread.*] Hereby now it is plainly clear, what we desire, whē we desire bread: namely, 1. *Not great riches, but only thinges necessary*. 2. *That they may bee bread to vs*, that is, that they may be good & saving to vs through Gods benediction and blessing, wherewith if they be not accompanied, the *Bread* shal not be bread, but it shal be as a stone or poisō to vs. [For he that giveth bread, that it may be vnto him that receiveth it, no better thē a stone, giveth a stone, not bread. And such are the blessings which the wicked receiue of God, and snatch as it were vnto themselues.]

Gen: 3: 19: Psalm: 41. 9

2. The blessing of thē, even our wholsōevse

The reasōs of this Synecdoche.

1

2

Levi: 26: 26

4 *VVhere-*

4. *Wherfore Christ calleth it our Bread.*

CHrist willeth vs to desire our bread, not mine, thine, or any other mãs bread, 1. *that we should desire those things which God giveth vs* For the bread is made ours, which is given vs of God necessary for the sustenance of our life. *therefore give vs our bread*, signifieth, give vs bread, O God, assigned vnto vs by thee, which thou wilt have to bee ours. God as an housholder doth distribute to every one his portion, which we desire for our selves of him, 2. *That we should desire things necessary, gotten of vs by lawfull labour, in a kind & trade of life pleasing to God, & honest, & profitable to the cõmõ society*, that is, which we may receive through ordinary means, & by lawful waies, the hãd of God from heauẽ reaching thẽ out vnto vs. *He that wil not work, let him not eate.* 3. *That we may vse thẽ with a good conscience, & with thãksgiving.* For God wil have vs assured, that when he giveth vs these blessings, he giveth vs with thẽ the power of enioying thẽ: yet so that he wil not have vs vse his gifts as ravenous robbers, but freely & with thãksgiving.

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2. Thess. 3. 10.
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Eph. 4. 28.
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5. *Wherfore Christ calleth it daily bread*

CHrist calleth the *bread*, which we must desire of God, *daily*, 1. because he wil have vs daily to desire asmuch as may for every day suffice vs. 2. because he wil bridle our raging & endles lusts & desires. *Your father knoweth what ye haue need of.* A *smal thing vnto the iust mã is better, thã great riches to the wicked & mighty.* Nothing wãteth to thẽ *that fear the Lord*, that is, no profitable & necessary thing. Therfore, *give vs daily bread*, that is, give vs bread sufficiẽt, give vs so much of things necessary for our life, as shal be needful for every of vs in his vocation and calling to serve God & our neighbour.

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Mat. 6. 31. Psal. 37. 16; & 34. 9.

6. *Why Christ addeth, This day.*

CHrist addeth it, 1. to meet with our distrustfulnes & covetousnes, & to reclaim vs from these vices. 2. that we should depẽd on him only, as yesterday, so this day, & to morrow: that nãely we alwaies looke for the necessaries of this life at the hãds of God, that we know thẽ to be givẽ vs of God not to be gottẽ by our own hands, or labors, or diligẽce: that also we know that they being received, profit not our body, except Gods blessing do accompany thẽ. 3. That the exercise of faith & praier may alwaies be continued in vs. for as long as it is saide, *This day*, so long wil he have praier to be continued, that so we may yeelde due obedience to that commandement, *Praie alwaies.*

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2. Thess. 3. 17.

7. *Whether it be lawful to desire riches.*

THis question togither with the next ensuing ariseth out of the former questions. For when we are willed to desire onely *daily bread*, & that *this day*, it seemeth at the first sight, that it is not lawful either to desire riches, or to put vp any thing for the morrow. *But it is verily lawful to desire riches*, if, taking away al ambiguity and doubtfulnes of the word, we vnderstand by the name of riches things necessary for the sustenance of life: As the Epicure defined *riches*, *to be a poverty agreeable to the law of nature*. This definition is good. [For they are to be accoũted truly rich, who have things necessary sufficient to mainteine life, & who live contẽt herewith.] And if we so take the name of riches, riches are doubtles to be desired of God in asmuch as we ought to desire such things as are necessary for nature, and our place, & fũction whervnto God hath called vs. The reson hereof is, *because these necessary things, or riches, are the daily bread, which wee ought to desire*. They are also otherwise defined, *to be an abundance & plenty over & above things necessary*. So Crassus (surnamed the Rich) said that, *no mã was rich, but he who was able to maintain an army with his revenues*. If wee take riches in this sense, riches are not at al to bee desired of God. For this were not to ask our daily bread. And Salomõ in the persõ of al the godly saith, *giue me not poverty, nor riches*: by which words the spirit of God also by Salomõ teacheth vs to pray against riches, that is, abũdance above things necessary. Hither belongeth also that of Paul, *They that wil be rich fal into tentations & snares, & into many fooliſh & noysome lusts, which drown men in perdition & destruction*, for which causes riches are called *Thornes*, by Christ, which cãnot be handled without dãger of pricking. But contrariwise: *godlines is great gaine, if a mã be cõtent with that he hath*. But notwithstanding, if God hath giuẽ vs any thing, beside those things which are necessary for vs, let vs do our diligẽce to vse thẽ wel, or reserve thẽ to good vses. [For Christ cõmãded his disciples to *gather vp the brokẽ meat which remained, that nothing be lost*. And famous & notable is the example of Ioseph, who by the forewarning of the oracle gathered and laid vp foode in the time of plenty for the yeers of dearth to come.] But here we must take heed, 1. *that we repose not our cõfidẽce in thẽ*. 2. *We must avoid luxury & al abuse of thẽ*. 3. *We must cõsider that wee are Gods stewards*, who hath cõmitted these riches vnto vs to employ & bestowe wel,

What Epicurus took riches to be.

Prov. 30. 8.

1. Tim. 6. 9.

1. Tim. 6. 6.

Iohn 6. 12. Gen. 41.

3. Thinges to bee weighed in our treating of riches.

wel,& that by this means he hath laide a burden vpon vs, & therefore ſhal wee one day render an account to God of our ſtewardſhip and adminiſtration.

8. *VVhether it be lawfull to put vp any thing for heereafter*

IT *is doubtles lawfull for to put vp ſome thing for time to come*, according to this cõmãdemẽt of chriſt, *Gather vp the brokẽ meat which remaineth, that nothing be loſt.* [This is alſo included in the worde *our*. For we are cõmãded to ſuccor & help the cõmõ wealth whẽ need is, & beſtow ſomthing on the poore. Therfore we muſt lay vp ſomething wherby to do this, & we muſt lay vp of our own. Hither belõg alſo ſuch precepts & commãdemẽts, as ſpeak of parſimony & frugality, which vertues are buſied in keeping & wel & profitably diſpoſing of things wel gottẽ to a mãs own vſe & the vſe of his friẽds, & avoid al ſũptuouſnes prodigality & luxury, & laviſhing or miſpẽding the gifts of God. The Apoſtle teacheth that it is the duty of parẽts, to lay vp ſome thing for their childrẽ, whẽ he ſaith: *The childrẽ ought not to lay vp for the fathers.*] Yet here we are to obſerve theſe. 3. things. 1. *That thoſe thinges which are ſtored vp, be lawfully gottẽ, purchaſed by lawful & honeſt labor & induſtry.* 2. *That we repoſe no cõfidẽce in them.* 3. *That they may be emploied on lawful & neceſſary vſes, both of our own & others*: as to the honeſt maintenãce either of our life or family, or our friends. Likwiſe, to the preſervatiõ of the church, to aid the cõmon wealth when need ſhal require, & beſtow ſomewhat on the poore, & our needy brethrẽ. Hereof ſaith David: *Truſt not in wrõg & robbery give not your ſelves vn to vanity. If riches encreaſe, ſet not your harts vpõ thẽ.* And Paul. *Let him that ſtole, ſteale no more: but let him rather labor, & work with his hands the thing which is good, that he may have to give to him which needeth.*

Iohn:6: 12.

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2.Cor:12. 14.

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Pſal: 92.10

Epheſ:4:28

Now ſhal anſwere eaſily be made to ſuch obiections as may be oppoſed againſt this petition. 1. Ob. *That which is ours, wee neede not deſire Bread is ours, VVherfore we need not to deſire bread.* Anſ. There is a divers ſignificatiõ in the word *(ours)* For in the Maior propoſitiõ it ſignifieth *a thing which we have in our own power*: in the Minor, *a thing which is made ours by Gods gift*, or, which by praier we obteine of God, as hath bin before declared. 2. [Ob. *That which is not gottẽ by labor, but by praier, that we neede not labour for: our daily bread is not gotten by labour, but by praier: Therfore we neede not labour, but pray onelie.* Anſ. Heere is a fallacy taking that for ſimply true, which is true but in part.

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Such things as simply are not or cannot be gotten by labor neither as *a cause*, nor as a meane, for these indeed in vaine we labor. But, though our labours bee not necessary *as the whole & principal efficient causes* wherby corporal blessings are gotten, yet they are necessary *as meanes ordeined by God*: according to these scriptures: *In the sweate of thy face shalt thou eate bread. He that wil not worke, let him not eate.* God indeed giveth al thinges freely, and yet not without our labor & praiers: as is wel signified by that proverbial verse:

Gen: 3:19: 2 Thess: 3: 10:

Dat Deus omne bonũ, sed non per cornua taurũm.

The path to vertue which doth lead
with toile some labor men must tread.]

Virtutem posuere Diy non ante laborem.

Ob. 3. *Christ willeth vs to desire daily bread: Therfore it is not lawful to put vp any thing against the* morrow, *but we are to care onely for the preset day.* Again, *he willeth vs, not to desire bread against the morrow, but to desire bread for this day: Why then saith Saint Paule, that the Fathers ought to law vp for their children?* Ans. This is a fallacy, putting that for a cause, which is no cause. Christ willeth vs to desire daily bread, & this day, and therfore we must also desire of him thinges necessary for our life for every day, this day, to morrow, and so long as we live: but hee meaneth not heereby, as if hee woulde not have vs labour for the morrow, or not to put vp any thing for the morrowe, or to cast away those blessings which hee hath already given vs sufficing for the morrow; but he endevoureth to take from amongst vs al distrust, covetousnes, wrongful gaining or purchasing, and disobedience. Christ indeed otherwhere commandeth, *That we care not for the morrow*, but there he forbiddeth vs to thinke of the morrow with mistrustfulnes, as if God woulde give nothing to morrow; or with a purpose of not praying to morrow; but he forbiddeth not praiers and labors. Wherfore the Lord wil not that we put vp any thing for heereafter, but first, *that vvee bee content with things present*, all distrust and covetousnes, vnlawful getting and disobedience being set apart and banished. 2. *That vve place not our trust in thinges necessary given vs of God*: but knowe and certainly perswade our selves, that those benefits which have beene and are given, come vnto vs from the hand of God, and that they are not otherwise good and profitable vnto vs, except his blessing come to them. 3. *That vvee consider our selves alvvaies to stand in neede of Gods blessings.* And wee must withal beware, that wee prescribe not to God, what he is to give vs.

1 Cor: 12: 14:

Math: 6: 34:

Quest.

ON THE 5TH SABBOTH.

Quest. 126. *What is the fift petition?*

Answ. Forgiue vs our trespasses, as we forgiue them that trespasse against vs: that is, Even for the bloud of Christ do not impute vnto vs most miserable & wretched sinners all our offences, neither that corruption, which still cleaveth vnto vs:[a] eue as we also feele this testimony of thy grace in our harts, that we stedfastly purpose vnfeignedly frō our hart to pardon & forgiue all those, who haue offended vs.[b]

[a] Psal. 51. & 143 2. 1 Ioh 2 1. 2. Rom 8 1.

[b] Mat 6. 14. 15.

The Explication.

OF the order & argument of this fifth petition S. Cyprian doth learnedly & religiously informe vs in these words: *After our supplication to God for supply of food & sustenance, we pray for pardon of our sins and offences; that hee which is fed of God, maie liue in God: & we regard not only this present & temporal life, but we respect eternal life, to which he shall come, or into which he shal be receiued, whose sins are forgiven.*] and this petition is (as the same Father noteth) a notable & ingenuous confession of the Church, wherin shee acknowledgeth and bewaileth her sins, and it is with a consolation, that the church shal receiue remission of sins, according to Christs promise. Also a binding of vs to a mutual forgiving of our neighbor. Now then Christ in this petition, wil, 1. *That we acknowledge our sin.* 2. *That we thirst after remission of our sins*, because it is granted to them only that desire it, & who doe not tread vnder foot the bloud of the son God. 3. *That our faith be exercised:* because this petition confirmeth our faith, & again this petition floweth from faith. For faith is the cause of praier, & praier is the cause of faith, *as concerning the encreasing of faith.*

The special questions.

1. *What Christ heere calleth debts.*
2. *What is remission of sins.*
3. *Why are we to desire remission of sins.*
4. *How sins are remitted vnto vs: or what that clause meaneth, As we forgive them that trespasse against vs.*

1. *What Christ heere calleth debts.*

Why our sins are called debts, Luk: 11: 4:

Christ calleth al our sins *debts*, both original & actual, of ignorãce, of fact, & omissiõ: as himse f in S. Lukes gospel interpreteth him self, saying: *Forgiue vs our sins: for even we forgiue euery mã that is indebted to vs.* And they are called debts, because they make vs debters to god, both of the neglect of obediẽce, & of punishmẽt which we are to pay. For when we sin, we doe not giue nor performe vnto God what we owe vnto him, & as long as we giue not this vnto him so long we remain debters, & are bound to satisfie by punishment: *Cursed is euerie one that continueth not in al that are writtẽ in the book of the law, to do them.* From this wee could not at al be delivered, vnlesse God did forgiue vs our sinnes.

Deut 27: 26

2 *What is remission of sins.*

The creditor is said to *Remit* the debter, when he never requireth the debt of him, but, as if it were paid, crosseth it out of his books of accoũts, & punisheth him not: as we n ay read in the parable of the king which forgaue his seruãt, who besought him, the debt of 10000 talẽts. So god forgiueth vs our sins, whẽ he imputeth thẽ not vnto vs, nor punisheth vs for thẽ, & that therfore, because he hath punished thẽ in his Son our Mediator. Wherfore *Remissiõ of sins* is, that God wil not impute any sin vnto vs, but doth receiue vs into favor pronoũceth vs iust & righteous, & accoũteth vs for his sonnes, of his meere & free mercy for Christs satisfactiõ performed by him for vs, imputed vnto vs, and apprehẽded of vs by faith: & that therfore he wil not punish vs for our sin, but endoweth vs with iustice & everlasting life, because the remissiõ of sin taketh away the punishmẽt therof. For sin & punishment, are correlatiues: put sin, & you put punishmẽt: take away sin, & punishmẽt is also takẽ away. Ob. *To remit sin, is, Not to impute, nor to be willing to punish sin in vs: But this is contrary to Gods iustice: Therfore when we desire that God wil remit vs our sins, we desire that God will inverte the order of his iustice. Ans.* The consequence of this reason is false: because, To remit sin, is then contrary to Gods iustice, when remission is giuen without al satisfaction whatsoeuer. But we desire remission of sins, for the satisfaction of Christ, for which they are remitted vnto vs, & therfore our sins ar not remitted vs with any breach of Gods iustice, because they are remitted vs with recõpence made for thẽ. Rep. *If they bee remitted with recõpence made for them, then god doth not remit vs our sins freely. Ans* They are remitted with recõpence, & therfore *not freelie*,

in

in reſpect of chriſt: but they are remitted *freely*, in reſpect of vs: becauſe he receiueth not ſatisfactiõ of vs, but of chriſt, who hath fully ſatiſfied him for vs. Re. *Thẽ this is not freely, becaus we haue merited it in Chriſt An.* That merit is not our merit, but Chriſtes; becauſe the father gaue vs his ſon freely, who meriteth without any merit of ours cõming between: & that merit of Chriſt is imputed to vs through grace: therfore freely for that merit are our ſins remitted vs: wherupõ alſo it is truly & wel added, that for Chriſts ſatiſfaction our ſins are not imputed to vs. For we deſire not, that God would do cõtrary to his iuſtice, & woulde not account vs in minde for ſinners; but that he would impute vnto vs anothers righteouſnes, that is, the righteouſnes of Chriſt, wherewith we being cloathed, our ſins alſo may be covered. [The ſũme of al is: god forgiueth vs our ſins freely: 1. Becauſe he requireth not any ſatiſfactiõ at our hands. 2. Becauſe he freely giueth vs his Son, himſelfe therin ſatiſfying himſelfe. 3. Becauſe he freely giueth & imputeth his Sons ſatiſfaction to the faithfull.]

3 *VVhy we are to deſire remiſſion of ſins.*

WE are to deſire remiſſiõ of ſins, 1. *That we may be ſaved, becauſe without remiſſiõ of ſins we cãnot be ſaved.* And this benefit god giueth not, but only to thoſe that deſire it. 2 *That wee maie bee put in mind of the rẽnãts of ſins, which are evẽ in the holieſt mẽ: & that to this end, that repentãce may evermore encreaſe.* Wherfore we are daily alſo to beg & deſire remiſſiõ of ſins. 3. *That we may deſire & receive the former bleſſings*, becauſe without remiſſiõ of ſins, thoſe bleſſings either ar at al not givẽ, or are givẽ to our deſtructiõ. So the wicked do indeed oftẽ receive thẽ, but not for their ſalvatiõ, as turning rather to their condẽnatiõ. Ob. *VVhat we have, that we need not deſire. But the godly haue remiſſiõ of ſins. Therfore the godly have no need to deſire it.* Anſ. The godly indeed haue remiſſion, but *not wholy*, neither alſo as concerning *continuãce*, but only as touching the *beginning* therof. This remiſſion muſt verily be cõtinued, becauſe ſin is daily cõtinued evẽ in the regenerat: & god alſo doth continue it to thẽ, vnto whõ he remitteth their ſins in his ſon: yet with this cõdition, that they daily pray for, & deſire that cõtinuãce. Although then god hath remitted vnto vs our ſins: yet he wil that we aske & deſire pardon for thẽ, & therfore we deſire, that, what ſins we commit, or ſhal commit, the ſame god would remit vnto vs.

4 *How our ſinnes are remitted vnto vs.*

The meaning of the clause, As we forgive them that trespasse against vs.

Our sins are so remitted vnto vs, as wee forgive & remit our debters. And this Christ added, 1. *That we may rightly desire remissiō of sins*, & so that we may come to pray with true faith & repentāce, a signe & token wherof is the loue of our neighbor. 2. *That when we find in our selues true faith & repentance we may so haue a certain argument & comfort in vs that we are of the number of thē, vnto whō remissiō is promised & that therfore we shal doubtles obtaine remission of sins.* when as we may be certainly assured by this that we our selues remit vnto vnto others from our hart their trespasses against vs, that we please God, albeit many remnants of sin are dwelling as yet within vs. Ob. 1. *He that remitteth not, is not remitted. We remit not Therfore we are not remitted.* Ans. He that remitteth not fully & perfectly, is notwithstanding remitted, so that he remit truly & sincerely. Wee therfore shalbe forgiuen, if we forgive truly & sincerely Ob. 2. *Christ willed vs to desire, that God wil so remit vs our sins as we remit our debters. But we do not perfectly remit our debters. Therfore he willed vs to desire, that* God *wil not perfectly remit vs our sin & thus is to pray for our own perdition & destructiō, sith God cōdēneth even the least sins.* Ans. This is a fallacy of speech, deceiving by misconstruing a word. For the particle (*as*) in this petition doth not signifie *the degree* of remission, or *a comparison* of our remission, with that remission, wherwith god remitteth vs our sins, but it signifieth *the kind* of remission, namely, the truth & sincerity of our remissiō, wherby we forgive others from our hart, & with a ready wil of forgiving thē: or (to speake shorter) heere is not made a comparison according *to degrees*, but according *to the truth* of the thing, or according to the truth & wil of remission: so that the meaning is, so perfectly God remitteth vs our sins, as we truly and certainly remit & forgive our neighbors: or, forgive vs our debtes, be-

Luke 11.4. cause we forgive our debters Rep. *Then is our remission of others the cause why god remitteth vs.* An. This is a fallacy, putting that for a cause which is no cause. For our remission, wherewith wee forgive others, though not perfectly, yet sincerely, is only an argument & testimony vnto vs, that God wil remit vs our sins For our remission & forgiving of others cannot merit 1. *Because it is vnperfect.* 2. *Albeit it were perfect, ye should it not merit bec use what we now perform, that wee owe vnto God* For we do it so that we did now performe perfect obedience to god, yet were we boūd of duty to perform it. Re. *But nevertheles yet*

here

here is betokened an equality of remission in vs & god An Not an equality, but a likenes & similitude of the kind of remissiō 3 Ob. *He that remēbreth iniuries & is desirous of revēge, doth not truly remit & forgiue. But we al remēber iniuries, & are desirous of revēge. Therfore we do not truly remit & forgiue An.* They that remēber iniuries, that is, without a resistance & dislike of this remēbrance, or with a yeelding therto, do not truly remit. If then we withstand & resist the rēnants of sins, which as yet cleaue fast to vs, & do not yeeld to thē, nothing hindereth why we may not be said to remit others truly, & from our hart, & so also attaine to that, in regard wherof this particle (*as*) was added of Christ, to wit, (which before also we mēcioned) to desire & pray rightly. Now we rightly pray & desire in *faith* & *repentance*, both which this petition confirmeth. *Faith* is confirmed & strengthned by this petition, because when we truly remit our neighbor, we may & ought certainely to resolue, that our sins are also remitted vs, & so haue we a good conscience, & are assured that we are heard; according to this promise of Christ, *If yee do forgiue men their trespasses, your heavenly father will also forgiue you.* Math: 6: 14. *True repentance* also is cōfirmed & encreased in vs by this petiō. For by this clause, *As we &c.* we ar provoked & incited to true repentance, the chiefe part wherof is the loue of our neighbour. For if we wil be forgiuen, we must forgiue others. Both causes are cōtained in the word of Christ before alleadged out of Matthew; as also in the rest which are presently added in the same place in Matthew, by way of opposition. *If ye do forgiue men their trespasses, your heavēly father will also forgiue you*, that is, assure your selues also that your heauenly father heareth you. In which word is comprehended the cōfirmation of our faith. *But if ye do not forgive mē their trespasses, no more wil your father forgive you your trespasses.* In these words is added a spur to repētāce. Ob. 4. *Paul obteined remission, neither yet did he forgive all mē their trespasses, because he saith* Alexāder *the Copper smith hath dōe me much evil: the Lord reward him according to his works. Therfore it is not necessary that we should forgive.* An. There is a threefold remissiō, or forgiving. 1 *Of revēg.* This belōgeth to al mē. Because al mē ought to remit & forgive revēg. Hereof speaketh this petitiō, & this Paul did forgive Alexāder. 2 *Of punishmēt.* This, as al cānot inflict, so neither cā al remit, but nether the magistrats also (vnto whō yet the same otherwise is committed) ought alwaies to remit this, but only for certain causes. 2. Tim. 4: 14.

Remissiō is threefold. 1 Of revēg. 2 Of punishment.

For

For god wil have the execution of his iuſtice & law. But Paul forgaue Alexander the puniſhment alſo, as much as concerned himſelfe, yet he wil notwithſtanding have him puniſhed of god, but with a condi-
3. Of iudgment. tiõ, that is, if he perſiſt in ſin. 3. *Of iudgment*. This is not alwaies to be remitted. For God, who forbiddeth lying, wil not have vs iudge of knaves that they are honeſt men: but hee wil have vs to diſcerne the
Mat. 7. 6. & 10. 16. good from the bad. This alſo Chriſt commandeth, ſaying: *Give not that which is holy to dogges, neither caſt pearles befor ſwine.* And again: *Be ye ſimple as doves, & wiſe as Serpents.* Therfore Paul ſinned not in reteining his iudgment & opinion of Alexander as of a wicked man, as long as he repented not.

ON THE 52. SABBOTH.

Queſt. 127. *What is the ſixt petition?*

Anſ *Leade vs not into temptation, but deliver vs from evill*: that is, becauſe we our ſelves are ſo feeble and weake by nature, that we cannot ſtand ſo much as one moment or inſtant, [a] and our moſt deadly enemies, Satan, [b] the world, [c] & our own fleſh, [d] doe inſtantly oppugne & aſſault vs; vphold thou vs, & eſtabliſh & ſtrengthen vs by the might of thy ſpirit, that wee may not in this ſpiritual combate yeelde as vanquiſhed, [e] but may ſo long ſtoutly withſtand them, vntil at length we get ful and perfect victory. [f]

[a] Iohn. 15. 5. Pſal. 103. 14.
[b] 1. Pet. 5. 8. Epheſ. 6. 12.
[c] Ioh. 15. 19.
[d] Rom. 7. 23. Gal. 5. 17.
[e] Mat. 26. 41. Mark. 13. 33.
[f] 1. Theſſ. 3. 13. & 5. 23.

The Explication.

HEre ſome make one, ſome two petitions, but we are not to ſtrive, ſo that nothing of the doctrine be taken away, but that this be made ful & plaine. Now they are rather 2. partes of one petition. *Lead vs not into temptation*, is a petition of delivery from future evil: *deliver vs from evill*, is a petition of delivery from preſent evil.

The ſpecial Queſtions

1. *What*

1. *What temptation is.*

THere are two causes of temptation, The one is from God: the other from the devil & the flesh. The temptatiō, wherby God tempteth vs, is a trial of our faith, godlines, repentance, & obediēce by whatsoever encombrances, which are by god opposed to every one, as by al evils, by the devil, the flesh, lusts, the world, afflictions, calamities, the crosse &c. that our faith, patience, and constancy may be manifested & made known both to our selves & others. So God is said to have tempted Abraham, Ioseph, Iob, David. *Lord thou hast proved me.* So God is said to tempt his people by false Prophets, & to trie vs by the crosse. *The temptation whereby the devil & our flesh & the wicked also tempt vs,* is every solliciting to sin, which soliciting it selfe also is sinne. So the Divel tempted Iob, that he might seduce & withdraw him frō God, whom hee had before loved, & served: albeit the matter fel out otherwise than the Divel would have it. Ob. *But God tempteth no mā.* Ans *God tempteth no man,* that is, by soliciting him to sin, or evil: but he tempteth by proving & trying vs. *The devils, the world, our flesh, tēpt vs,* that is, solicite vs to evils, & withdraw vs from god. But God tēpteth no man: & yet he is said to have tempted Abraham, Iob, David, that is, to have tried their faith & constācy by afflictiōs & the crosse: so by the same he trieth our faith, hope, patience, love, invocation, constācy, whether we wil or no worship & serve him also in afflictiōs.

Two kinds of tēpting. 1: Gods tempting. Gen. 22. 1, Psal. 139. 1: Deut. 13: 3: 1: Pet. 1: 6: & 4. 12:

2: The Devils tempting. Iob. 1 & 2.

Iames 1. 13.

* Heerby we easily vnderstand, seing temptation is attributed vnto *the Devill, & to the corrupt lusts & inclinations of men,* in what sēse God may be said *to tempt,* or *not to tempt mē. For Satan tempteth,* both offring occasions of sinning without, & instigating within to sin, therby to draw men headlong into destruction, & to reproch God. *Corrupt inclinations tempt:* because they bend & are prone to actions by God forbidden. *But God tempteth* not to destroy vs, not to cause vs to sin, but to trie & exercise vs, when either he sendeth calamitie vpon vs, or permitteth the devil, or men, or our flesh to provoke or invite vs to sin, hiding for a while his grace and efficacy in preserving & ruling vs, that our faith & constancy may be more known and apparant, not verely vnto God himselfe (as who from everlasting knoweth what and how much it is, & how much also hereafter it shal be by his favor & blessing) but to our selves & others, that so also a trust & ful persuasion of Gods presence & protection may be confirmed in vs by the exam-

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ples of deliuerãce, & in others a desire of following our example may be kindled, through the beholding of our perseverance, & that in all of vs may be raised & stirred vp true gratitude and thankfulnes towardes God, who deliuereth his out of temptations. So *God tempteth Abrahã commanding him to sacrifice his Son Isaac.* He is said to haue *tẽpted the people with want of water* he cõmãdeth Mãna to be gathered, as much as was sufficient for every daie, *that he might tempt, or proue the people, whether they would walk according to his law or no.* He is said *to tẽpt the people by false Prophets, that hee might knowe, whether they loued him with all their hart, & with all their soule.* In the embassage of the princes of Babel, God left Hezechiah *to tempt or trie him, & to knowe all that was in his heart.* Wherefore this praier, which Christ taught vs, *Lead vs not into tẽptation, but deliuer vs frõ evil*, speaketh not simplie of trial & manifestariõ of our faith & godlines, vnto which also David offereth himself of his own accord: saying, *Proue me O Lord, & trie me: examine my reines, & mine hart.* And S. Iames speaketh not of our trial, but of our incitement to sin. *Let no mã say when he is tempted, I am tẽpted of God: for God cannot be tempted with evill, neither tempteth hee any man. But every man is tempted, when he is drawn away by his own concupiscence & is entised. Thẽ when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.*

Gen: 22:
Exod. 15. 25 & 16. 4.
Deut: 13: 3.
2 Chro: 32 31:
Psal 139. 23
Iames: 1: 13

It is also hereby manifest, *how God punisheth the wicked, or chastiseth or tẽpteth the godly by evill spirits, neither yet is hee the cause or partaker of those sins, which the divels cõmit.* For, that by the wicked the wicked are punished, or the good chastised or exercised, it is the righteous & holy worke of Gods diuine wil: but that the wicked execute the iudgment of God by sinning, that commeth not so to passe by any faulte of god himselfe, but through the proper corruptiõ of the wicked, & such as themselues haue purchased, God neither willing, nor allowing, nor working, nor furthering their sin, but in his most iust iudgmẽt only permitting it, when executing & accomplishing by them his own worke & counsell, either he reueileth not at al his wil to them, or moueth not their wil, to haue his reuealed wil as the ende and leuill of their action. This differẽce of the works of God, & the deuil, & euen Gods working of his iust worke by the divel, but permitting only the sin of the devill, is euidentlie confirmed by the storie of Iob, Where God purposeth to trie Iob, but the deuil to destroy him. The same is likewise confirmed

by

by the ſtory of Achab,& by that prophecy of the Apoſtle concerning Antichriſt,where the devil ſeduceth men to deſtroy them, and God wil haue them to be ſeduced,thereby to puniſh them, & ſuffereth the devil by ſinning to execute and fulfil his wil.* Iob:1:& 2; 1:King: 22 2:Theſſa:

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2 *What is,To lead into temptation.*

When God is ſaid to lead vs into temptation,it is meant, that God according to his moſt iuſt wil and iudgment trieth vs. Now,*to lead vs into temptation,where with the devil tempteth vs* is,that god permitteth the devil to ſolicite vs. Now we here in this petition pray againſt both,(which alſo we briefly touched before) namely our trial,and aliurement,or ſoliciting to ſin. For wee deſire,1. That God wil not tempt vs to trie vs, but yet with a condition of his wil and pleaſure,and if he do tempt vs,yet that he wil not tempt vs aboue our ſtrength:and that alſo he wil giue vs ſtrength. 2. We deſire, that he wil not ſuffer the Devil,or the world,or our owne flesh to ſolicite vs to ſin:or if he ſuffer them,that yet himſelfe wil bee preſent with vs,that we fal not wholy into ſins.The meaning then is,*Lead vs not into temptation*,that is,ſuffer vs not to be tempted aboue our power,neither ſuffer the devil ſo to tempt vs, that either we ſinne, or wholy revolt from thee. Obiect. *Temptations which are good in reſpect of God, are evill in reſpect of the divell,and yet notwithſtanding into them doth God lead vs: Therefore God is the cauſe of ſin. Anſw.* This reaſon containeth a fallacy of the accident. They are ſinnes in reſpect of the devill,becauſe hee will thereby allure vs to ſinnes:in reſpect of God they are not ſinnes, becauſe they are a triall, and a reclaiming of vs from ſinnes, as alſo, becauſe they are a confirmation and ſtrengthening of our faith. Wherefore, as temptations are trials, chaſtiſementes, martyrdomes, they are ſent of God: but as they are evill, and ſinnes, God will them not,(to wit,as, To will them,is,to approoue and work them;)but onlie permitteth them.

What here we pray againſt: 1 2

3 *What is,To deliver vs from evill.*

BY the name of *Evill* ſome vnderſtande heere the devill,ſome ſinne, ſome death: but the beſt is to comprehende in it all evilles both

of

[of crime and paine, whether they be present, or to come, [yea and the Devil himselfe, the author, and grand complotter or Arch-contriuer of al mischiefes, who is called *that wicked one* by a significant propriety of speech: *I vvrite vnto you young men, because yee haue ouercome THE VVICKED. VVhatsoever is more thē these, commeth of EVIL.* Cyprian vnderstandeth this petition of euils, that is, of al aduersities & afflictions, which the enemy attempteth against vs, from which we cā haue no sure gard, except God protect and deliuer vs.]]

ὁ πονηρός. 1:Ioh 2:14: Mat:5.37:

When as then we desire that God wil deliuer vs from euil, wee desire, 1. *That hee will send no euill on vs*, but deliuer vs from al euils present & to come, both of crime, & paine, 2. *That if he send on vs anie evils, that he woulde mitigate them in this life, and turne thē vnto our salvation, that they maie be good and profitable vnto vs* 3. *that he wil at length in the life to come, fullie and perfectlie deliver vs, and wipe awaie everie teare frō our eies*

What here we pray for
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4 *VVhy this petition is necessarie.*

1 2 *THis petition is necessarie, 1. In respect of the multitude and power of our enemies, and the greatnes of evils, and our owne weaknes & infirmitie. 2. In respect of the former petition, for the obteining therof*: becausе our sins are not remitted, except we persist in faith and repentance. If then we wil that God remit and pardon vs our sins, wee must stand stedfast in faith & repentance: but stedfast we shal not stād, if we be tempted aboue our strength, if we fal into sinnes, if lastlie wee reuolt from God himselfe. Ob. *VVe are not to praie against such things as are good, and profitable for vs. The temptations of God, as trials, diseases, poverty, sending of false Prophets, are good things & profitable vnto vs: we are not therfore to praie against the temptations of* God *Ans.* The Minor conteineth a fallacy of the accidēt. We are not to pray against such things as are good and profitable, that is, which are by thēselues profitable or good. But afflictions, trials, crosses, and other temptatiōs are by themselues euil and vnprofitable, and not good. But yet they are good, and profit vs only by an accident: which accident is the mercy of God accompanying them, without which they are not only not profitable, but also a part of death, and a most present waie to death both temporal, and eternal *VVherefore as afflictions and croses are evill by themselues, and destroy nature, so far forth we praie against them: but as*

they

they are good and profitable vnto vs that beleeue, ſo we praie not againſt them: or, we pray not againſt that good which concurreth with afflictions, & the croſſe, but againſt the croſſe it ſelfe, and affiictions, which are by themſelues euil, becauſe they deſtroy nature. So alſo we pray againſt death, as being euil by it ſelfe: and Chriſt himſelfe alſo praied againſt it. *Let this cup paſſe frō me*: As then death was a deſtructiō, a tor. Mat:26:39.
ment, and euil, ſo Chriſt praied againſt it, and would it not: yea, neither would the father himſelfe it, as it is ſo conſidered But as Chriſts death on the croſſe was a ranſome for the ſinnes of the elect, ſo both Chriſt, and the father would the ſame. *Neuertheleſſe not as I will, but as thou vvilt.*

Ob 2. *VVhat things God wil, thoſe things ought we not to refuſe: But God wil our temptations: Therfore we may not refuſe them. Anſ.* What things God wil, thoſe we ought not to refuſe, that is, in ſuch reſpect, as he wil that we ſuffer them, with a ſubmitting of our wil vnto his divine will; or ſuch things, as he ſimply wil. But God wil not ſimply temptations, neither in this reſpect, as they are a deſtruction, but as they are exerciſes of faith & praier, or martyrdomes, or a trial of our cōſtancy: and in this reſpect, and ſo far, we ought alſo to wiſh them, but not ſimply. And that we are not ſimply to will or wiſh temptations, or afflictions it heereby eaſilie appeareth, becauſe it is patience, to ſuffer them: which it ſhould not be, but rather our duty, if we ought ſimply to wiſh them, neither might we pray againſt them. God wil not therfore that we wiſh for euils, as euils, but aſ euils are good, ſo will he haue vs to beare them patientlie.

Ob. 3. *VVhat thou ſhalt not obtaine, that thou deſireſt in vaine. But we ſhall not obtaine, never to fall into temptation. VVherefore in vaine doe we deſire it. For al that will liue godly in Chriſt Ieſus, muſt ſuffer perſecution.* 2. Tim 3:12.
Anſ. This is a fallacie, putting that for a cauſe which is no cauſe For therefore deſire we that wee be not lead into temptation, not becauſe we are wholy to be deliuered, but, 1. *Becauſe we are delivered frō many things, in which we ſhold periſh, if we ſhould not requeſt deliverāce* This is a cauſe ſufficient. 2. *That thoſe evils alſo into which we fal, may be good and profitable vnto vs* And to thoſe which deſire in general deliuerance, wil God grant theſe two ſo great bleſſings. But yet notwithſtanding by reaſon of the remaines of ſin in vs, he wil haue this benefit to be imperfect, which neuertheleſſe we are to aske wholy, with ſubmitting

mitting of our wil vnto the wil of God, and with ful perſwaſion, that in the life to come we ſhal wholy attaine vnto it.

[The vſes of this petitiō 1. Confeſſiō of our infirmity.

[The vſe of this petition is: 1. *A confeſſion of our infirmity* in ſuſteining or bearing the very leaſt temptations, that no man inſolently & prowdly lift vp himſelfe, as Peter did, when he profeſſed that he would die with Chriſt: nor account the glory of his confeſſiō & ſufferings for his own, ſeeing the Lord himſelfe teacheth vs humility, ſaying: *Watch & pray, that yee enter not into temptation He that thinketh he ſtandeth, let him take heed leaſt he fal.* 2. *A declaration of the miſeries of this life,* leaſt we ſhould wax ſecure, & loue and cleaue to the world. 3. *A cōfeſſion of Gods providence, wherby* (as Cyprian teſtifieth) *is ſhewed, that the devil can effect nothing againſt vs, except God firſt permit him: that ſo our whole feare & reverence might bende to* Godwardes, *ſeeing in our temptations that wicked one can do nothing, except power be given him of God. Now the devill hath power over vs, according as our ſins reigne in vs: as it is ſaid; Who gaue Iacob for a ſpoile, & Iſrael to the robbers? did not the Lord, becauſe we haue ſinned againſt him? for they would not walk in his waies, neither be obedient vnto his law. And this power indeed is given him to a double end; either to our puniſhment, when we offend: or to our glory when we are tried, &c.* Thus far Cyprian.]

2. A declaration of the miſeries of this life:

3. A confeſſiō of gods providence

Mat: 26: 41: 1. Cor: 10: 12

Iſ 42: 24:

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The Order & coherēce of the petitions:

Now we are to obſerue the order, & coherence of theſe petitions. 1 The Lord commandeth vs to deſire the true knowledge of God & his promiſe, which is the cauſe of al other his bleſſings. 2. He willeth vs to deſire, that God would gouerne vs by his ſpirit, & ſo continually preſerue and confirme vs in this knowledge. 3. That every of vs may do & fulfill thereby his duty in his vocation and calling. 4. That he would giue vs thoſe things wherby euery one may do his duty, namely, corporal bleſſings. The fourth petition then agreeth with the former: becauſe, if we muſt at al be in our owne vocation & calling, we muſt liue, and haue things neceſſary for the maintenance of our life. 5. He adioineth next after the petition of ſpiritual and corporall bleſſings, a verie fit obiection of our vnworthines: That thou maieſt giue vs ſpiritual & corporal bleſſings, forgiue vs our debts. Wherefore the fift petition is the ground and foundation of the reſt, which being overthrowne, the reſt fall to ground. For if thou reſolue not, that thou haſt God gracious and favorable vnto thee, how ſhalt thou haue him to be merciful? how ſhalt thou cōtinue in that knowledge, which thou haſt not? How ſhalt thou

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thou do thy duty, and the will of God, seeing thou art his enemy, and endevoureſt the contrary? How ſhalt thou aſcribe all things to God? How ſhal they turne to thy ſalvation? 6. *After the petition of ſpirituall and corporall bleſſings, there followeth laſtly the petition of our deliverance from evils both preſent and to come. And from this laſt petition, we returne againe to the firſt: Deliver vs from all evils both of crime & paine, both preſent and to come, that we may know thee to be our perfect ſaviour, and ſo thy name may be hallowed and ſanctified of vs.* 6

Queſt. 128. *How concludeſt thou this praier?*

Anſ. For thine is the kingdome, the power, & the glory, for ever: that is, we aske and crave al things of thee, becauſe, ſeeing both thou art our king, and almighty, thou art both willing and able to give them al vnto vs.[a] And theſe things we therfore aske, that out of them, not to vs, but vnto thy holy name all glory may redound.[b]

[a] Rom. 10. 11. 12. 2. Pet 2:9. [b] Ioh: 14. v. 13. Ier: 33: 8. 9. Pſal: 115: 1.

The Explication.

THis laſt cauſe of the praier ſerveth to confirme our faith & beliefe, or cõfidence of being heard, & obteining our deſire, to wit, that God wil and is able to give vs thoſe things which we deſire.

Thine is the kingdome.) This firſt reaſon is drawn, *Frõ the duty of a king*, which is, to heare his ſubiects, to defend, & preſerve thẽ. Therfore thou, O God, ſeing thou art our king, mightier thã al our enemies, having al things in thy power, good & evil: evil, ſo that thou art able to repreſſe thẽ: good, ſo that there is no good ſo great, which thou canſt not give, as is agreeing & ſtanding with thy nature: & ſeing we are thy ſubiects, be preſẽt & aſſiſt vs with thy power, & ſave vs, as who art loving vnto thy ſubiects, & thy protectiõ & ſafegard is alone ſaving & preſerving. *He is called a king, 1. Becauſe he hath power over al creatures. 2. Becauſe he is the peculiar king of the church.* Thine is thẽ kingdome.

And the power.) The ſecond reaſon is drawn frõ the power of God. Hear vs, O God, & give vs what we deſire: becauſe thou art mightier thã al our enemies, thou art able to give vs al things, & thou only art able, in thee alone reſteth this power, ioined with exceeding goodnes. The power

And the glory.] The third reason is taken *from the end or final cause.* We desire these things for thy glory. Frō thee alone, the true God to sovereigne king, we desire & expect al good things, & professe thee to be the author & fountaine of al good things. And verely because this glory is due vnto thee, therfore also do we desire thē of thee. Heare vs therfore for thy glory. For this petition & expectatiō of algood things from thee, is nothing else but the attributing and yeelding vnto thee thy due glory and honor: and especially, because thou wilt also for thy glory sake give vs those which wee desire. For what things serve for thy glory, the same wilt thou performe & do: but those things, which we desire, serve for thy glory: therfore thou wilt give them vs. Give vs therfore these things, that we desire, & the glory shal returne & redound vnto thee, if thou deliver vs. For so shal thy kingdome, and power, and glory be manifested.

Ob. *We seeme to bring persuasive & moving arguments vnto God, wherby we may move him to do what we desire But in vaine are reasons vsed to him, who is vnchangeable: God is vnchāgeable. Therfore in vain vse we these reasons vnto him.* Ans. This is a fallacy, putting that for a cause, which is no cause For we grant this argument in respect of God, but not in respect of vs For we do not, when we thus speake, vse reasons to move God, or perswade him to do it, but to perswade our selves that God wil do this and to confirme and assure vs that wee shal bee heard, and to acknowledge our necessity, and the goodnes and truth of God. Wherfore these reasons are not adioined to our praiers, as therby to move God, but only to cōfirm & assure vs, that God wil do, what we desire, because these are the causes why he doth it. *Thou art a most good king*, therfore thou wilt give these things to thy subiects. *Thou art most powerful & mighty*: therfore thou wilt shew thy power in giving these gifts, which are most great, and which can be given of none other, but of thee alone. *It shal be to thy glory*: therefore thou wilt do it, because thou hast care of thy glory:

Quest. 129. *What meaneth this particle, Amen?*

Answ. That the thing is sure & out of doubt For my praier is much more certeinly heard of God, than I feele in my

my heart, that I vnfeignedly desire the same.[a]

[a] 2 Cor. 1. 20. 2. Tim. 2. 13.

The Explication.

THis particle is added not as a part of the praier: but it noteth & betokeneth, 1. *A true & sincere desire, wherwith we wish that we may be heard*: that the thing we ask may be sure & certeine vnto vs, & that God would condescend and answere vnto our request. 2. *A certeinty and profession of our confidence*, or confirmation of our faith, whereby wee trust that we shal be heard. Wherfore the word *Amen*, signifieth: 1. *So be it*. & sure & certeine be that which we desire. 2. So God, being not vnmindful of his promise, truely and certeinly heare vs.

FINIS.

Soli Deo Laus & Gloria.

A TABLE OF THE COMMON PLACES, Doctrines, and principall Queſtions handled *in this Summe of Chriſtian Religion.*

The marginal numbers of this Table refer you to the pages of the booke, and each period in the line hath his marginall number in due order.

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